ResearchOnline@ND

University of Notre Dame Australia
ResearchOnline@ND

Theology Papers and Journal Articles

School of Theology

2012

Moral conversion, liturgy and The preface to Eucharistic Prayer for Reconciliation II

Rev Thomas Ryan SM
University of Notre Dame Australia, tryansm@bigpond.net.au

Follow this and additional works at: http://researchonline.nd.edu.au/theo_article

Part of the Religion Commons

This article was originally published as:
Ryan, R. (2012). Moral conversion, liturgy and The preface to Eucharistic Prayer for Reconciliation II. *Australian Journal of Liturgy, 13* (1).

This article is posted on ResearchOnline@ND at http://researchonline.nd.edu.au/theo_article/121. For more information, please contact researchonline@nd.edu.au.

Moral Conversion, Liturgy
and
The Preface to Eucharistic Prayer for Reconciliation II

TOM RYAN SM

Abstract

Anecdotal evidence suggests that, amongst the Eucharistic Prayers in the Roman Catholic liturgy, the laity find the Second Eucharistic Prayer for Reconciliation the most attractive. This article attempts to address the question: what is there about this Prayer that is so appealing and why? The focal point is the first thing people hear in this Eucharistic Prayer, namely, the Preface. There seems to be something special, if not unique, about the Preface to EP RII.

This article will focus mainly on the Preface of EP RII in terms of its theme, tone, tempo and as a template. In preparing to examine the language and structure of the Preface, some key ideas on moral conversion and the formative role of Liturgy are outlined. Lonergan's models of conversion together with William Spohn's approach to moral transformation are then used as hermeneutical lenses for a reading of the text of the Preface. What emerges is that the Preface of EP RII may go some way in offering a basic framework for the process of moral transformation as ideally effected in the Liturgy. Some final observations close the article.

BIO

Tom Ryan is a Marist priest living in Brisbane. He is an Honorary Fellow of the Faculty of Theology and Philosophy of the Australian Catholic University and an Adjunct Associate Professor of the School of Philosophy and Theology in the University of Notre Dame Australia, Fremantle. He is also involved with Good Shepherd Theological College, Auckland, NZ. His research interests focus on human affectivity in relation to the Christian moral life and its interdisciplinary implications. He has published articles in *Theological Studies*, *Irish Theological Quarterly, Pacifica*, *The Australian E-Journal of Theology, The Australasian Catholic Record* and *Compass: A Review of Topical Theology.*
Email: tryansm@bigpond.net.au

A priest friend made this observation recently. Parishioners regularly observe that, of all the Eucharistic Prayers in the Roman Catholic liturgy, the one they most like is the Second Eucharistic Prayer for Reconciliation.[1] This comment partly motivates this article. What is there about this Prayer that is so appealing and why? I would suggest this appeal has its roots in the first thing people hear in this particular Eucharistic Prayer, namely, the Preface. There seems to be something special, if not unique, about the Preface to EP RII. From this comes a further question: if we are moved by the Liturgy, does that make us better people? What, then, is the relationship between Liturgy and the moral life?

This article investigates whether there is a case for saying that the Preface of EP RII approaches a paradigmatic expression of the role of the Liturgy in moral transformation. In order to do this, first, there will be an effort to clarify language about conversion, and specifically moral conversion. Second, some key ideas on moral transformation and the Liturgy will be outlined. Thirdly, I will draw on Lonergan's models of conversion together with William Spohn's approach to moral transformation as hermeneutical lenses for a reading of the text of the Preface EP R II. Some comments will close the article.

Conversion: Clarifying the Language

When we hear the word 'conversion' perhaps the first reaction for many is the image of a sudden 'turn around' to God – as with St. Paul on the road to Damascus. But is this typical? Such 'moments', for instance, may come at the end of a long process, or it may take the form of a gradual awareness which comes through reflecting on a change that has been slowly happening. What is true is that such liminal events have a common element – the sense of something 'given', a 'grace' from somewhere or someone else beyond the person.

Conversion has generally been understood mainly as a religious experience. Studies by Walter Conn (and others), building on the work of Bernard Lonergan SJ, have expanded our understanding of conversion.[2] It is generally agreed that conversion involves, in some way, a personal and social transformation. It is personal in the radical reorientation of the conscious operations of the person (desires, thought processes, choices, actions). It is social in the transformation of society's structures and, more recently, in the human relationship with the natural world. Further, conversion is a developmental reality that needs the sustenance of a community, and for someone of faith, of a worshipping community.[3]

Using the language of Lonergan, Conn defines conversion as 'the radical drive for self-

---

[1] Henceforth EP RII for easy reference. I am grateful to the two reviewers for their helpful comments.

[2] Walter Conn, *Christian Conversion.* (New Jersey: Paulist, 1986). Donald L. Gelpi, *The Conversion Experience* (New York/Mahwah: Paulist, 1998).

[3] See Conn, *Christian Conversion,* 5-32.

transcendence realized in creative understanding, critical judging, responsible deciding, and generous loving.'[4] This sentence distils Lonergan's scheme of conversion's three forms, namely intellectual ('creative understanding', 'critical judging'), religious ('generous loving') and moral ('responsible deciding').[5] Our focus will be on *moral* conversion.

Conversion, then, can occur in different ways – in its context, forms, and object. In other words, conversion has different 'intentionalities.' Each form of conversion involves a transition from a conventional wisdom or morality to a more responsible, self-critical, adult level of autonomy in some realm of human experience. For Lonergan, these forms of conversion can be understood in a secular framework. They are human realities revolving around the impulse towards self-transcendence that can be expressed in a religious or non-religious context. [6]

Two Forms of Moral Conversion

In *moral* conversion there is a move from satisfying the self or being influenced by bias in oneself or the culture, to the pursuit of true value, of the truly good as providing the criteria for moral decisions. Gelpi distinguishes two forms in this process. *Personal moral* conversion 'evaluates interpersonal relationships in the light of individual rights and duties.' *Socio-political* conversion 'evaluates the justice or injustice of social institutions in the light of the common good.'[7]

What precisely makes *personal* moral conversion different from other forms of

---

[4] Conn, *Christian Conversion*, 1.

[5] In *Religious* conversion ('generous loving') a person is radically grasped by ultimate concern or love. 'It is a falling in love unconditionally, leading to surrender to the transcendent, and a gracious being-in-wholeness' (R. N. Fragomeni, 'Conversion', In Downey, M. (Ed.), *The New Dictionary of Catholic Spirituality*, (Collegeville, MN: The Liturgical Press., 1993), 230-235, at 234) .Faith in a self-revealing God differentiates this form of conversion. Christian conversion for Lonergan is the phenomenon of God's love being poured into our hearts through the Holy Spirit given in Christ. It is possible for a person to experience this without naming or 'thematizing the phenomenon in Christian categories' (Fragomeni, 'Conversion', 234). *Intellectual* conversion ('realized in creative understanding, critical judging') is concerned with the clarification of perception and meaning so that one actively and critically appropriates the truth about reality. It entails the need 'to advance beyond ideologies, prejudices, and oversights that blind one to the truth' (Gelpi, *The Conversion Experience*, 34.

[6] Gelpi, *The Conversion Experience*, 24 and Fragomeni, 'Conversion', 234 seq. Drawing on the work of Jung, Gelpi argues that Lonergan's model of conversion should be modified to include 'affective' or 'psychic' conversion. Here, a person takes responsibility for their emotional development along lines that are psychologically sound. Affective conversion, then, involves identifying and rejecting biased archetypes, scenarios or paradigms that distort one's emotional responses and affective life. The 'raising of consciousness' concerning, for instance, racism or sexism, is an effort to reconfigure one's perception and to restructure ones emotions. See William Spohn, S.J., 'Notes on Moral Theology, 1990: Passions and Principles,' *Theological Studies,* 52: 1 (1991), 69-87 at 80.

[7] Gelpi, *The Conversion Experience,* 28-32.

conversion? Essentially, it engages a particular dimension of human experience, namely that of 'prudential deliberation.' By calling on norms that are 'proper to ethical thinking', one judges and makes choices 'in the light of the absolute and ultimate claims that individual rights and duties make upon the human conscience.'[8] Gelpi gives an example from his own life. He decided he would not allow himself to be influenced by racial prejudice or bigotry in his personal dealings with African-American people

Socio-political conversion also deals with making wise and prudent judgments but differs in its scope and criteria. As Gelpi notes, it goes beyond the interpersonal realm to the larger, impersonal, social institutions in which we live, namely, government, Church, economy, culture. Secondly, the measure of moral discernment and judgment goes beyond personal rights and duties to that benchmark of the common good which 'seeks to create a society in which every member can with reasonable access share in and contribute to its benefits.'[9] Again Gelpi cites his own personal experience whereby he reached a point where he made a public commitment to struggle for justice – against racism, poverty and social violence, for women's rights and defence of the environment.

Liturgy: Moral Formation in Reconciliation

This brings us to the formative role of the Mass in the expansion and sensitizing of ethical consciousness, namely in facilitating moral conversion? Naturally, the Sacrament of Reconciliation is a privileged moment by which the saving mercy is God is present in the individual and the Church's life. But, by entering regularly into the mystery of the Eucharist ('the sacrament of reconciliation par excellence'[10]), we progressively are freed from being slaves to sin, from fear of death, and over time, 'put on the mind of Christ' (1 Cor 2:16).

In the Penitential Rite we acknowledge the need for the mercy and healing action of God that 'in our sins we go before God' [11] It is important here to acknowledge the danger of denial, of 'forgetting' our reality. 'I confess' said together is an act of naming and claiming sin in our lives, in what divides us within and with others. Further, while this is done as a community, sin's formative influence in our various relationships and in social structures has its roots in the individual person. Finally, the penitential rite opens the community in prayer to allow God's action to bring to conscious awareness those unconscious influences that shape our attitudes and actions.[12]

---

[8] Ibid., 31.

[9] Ibid., 31.

[10] Joyce Ann Zimmerman, 'EP RII: The Mystagogical Implications', in Edward Foley et al [Eds.], *A Commentary on the Order of Mass and* ***The Roman Missal*** (Collegeville, MN: Liturgical Press, 2011), 503-508 at 503.

[11] Dennis J. Billy, C.SsR., and James Keating, *The Way of Mystery: Eucharist and Moral Living* (New York: Mahwah: Paulist, 2006), 63.

[12] Billy and Keating, 63.

In the Liturgy of the Word, the acknowledgment of our reality moves to being open to the awakening of conscience 'eager to be formed in truth.'[13] Important here are two things. Scripture as God's 'word' is not just statements or stories that are read and heard. It is the *person* of the Word who is present and communicating. Second, the Hebrew understanding of 'word' was much more than an expression in writing or in speech. It has a dynamic function. It is active, bringing about what it conveys. It is, then, as Pope Benedict points out, not just informative but *performative.*[14] Something or someone is changed. The First Creation account is clearly an instance of this. 'Let there be light and there was light.' Creation is the result of the divine *Word* –in its very utterance. Liturgy itself is performative action.

Consistently present in the Liturgy and the Eucharist is Christ's role as the 'integrative power of reconciliation' – of the world to the Father and of his gift of himself to us as the bread of life to become one with Him and to share with us 'his power and capacity of become good and holy.'[15] God in Christ is reconciling the world to Himself and we called to share in that task – as Ambassadors for Christ.

We must also remember that this transforming action of Jesus' Spirit is precisely the work of the 'same power that raised Jesus from the dead.'[16] Abbot Columba Marmion notes that the Eucharist as the bread of life 'places in our bodies the germ of the resurrection.'[17] Marmion, in his writings, continues the tradition of French spirituality from Bérulle and Olier in its emphasis on our call to conform ourselves to Jesus especially in his states (*états*). This word denotes the interior dispositions, inclination and attitudes through which Jesus lived his earthly life and brought to his passion, death, resurrection and Ascension. These dispositions and 'states' endure and are available to us today so that we 'live his life and walk his ways.'[18]

Moral Imagination: Perception, Disposition, Identity

Having considered conversion and the role of the Liturgy in moral formation, can we get a more detailed picture of how we are transformed as ambassadors for Christ?

---

[13] Billy and Keating, 71.

[14] 'In our language we would say: the Christian message was not only "informative" but "performative". That means: the Gospel is not merely a communication of things that can be known—it is one that makes things happen and is life-changing" *Spe Salvi,* (Strathfield: NSW, St. Pauls, 2007), 2

[15] Billy and Keating, 73.

[16] Billy and Keating, 77.

[17] Billy and Keating, 77.

[18] Lowell M Glendon, SS, 'French School of Spirituality', in Michael Downey [Ed], *The New Dictionary of Catholic Spirituality* (Collegeville MN: The Liturgical Press, 1993), 420- 422, at 421.

William Spohn sees the story of Jesus as paradigmatic in shaping the Christian imagination, namely moral perception, disposition and identity. Jesus' story 'enables us to recognize *which* features of experience are significant, guides *how* we act, and forms *who* we are in a community of faith.'[19] Moral *perception* (the lenses through which we see, interpret and evaluate the world and people) is shaped by images, metaphor and stories that captures Jesus' way of seeing the world and others – not as competitors or strangers but as sisters or brothers. Similarly, we are shaped in *dispositions* - attitudes and patterns of emotional responsiveness that crystallize in convictions, values, in character – to act in certain ways. Perceptions and dispositions are encapsulated in *identity* – the deliberate and morally conscious sense of what we are and want to become.[20] Sharing in Jesus' story cannot be separated from sharing the life of an actual body of his disciples – a common life sustained by the Eucharist, by forgiveness and solidarity with the poor.

Central to correcting perceptions, forming dispositions and identity is coming together in worship. Prayer in all its forms sharpens our way of seeing the world. Further, as Don Saliers points out, prayer, particularly in its communal forms, 'both shapes and expresses persons in fundamental emotions…providing us with emotional capacities whereby the world may be perceived as God's.'[21] For instance, in the Liturgy of the Word, to hear the 'hard sayings' of the Gospel (e.g., the Workers in the Vineyard) can act as 'shock tactics' that disturb moral blindness or apathy, namely, a call to radical conversion. Ongoing conversion is perhaps expressed more in the Gospels narratives of Jesus' ministry. Such considerations may be very relevant in parish community's life. Does the unity of my local parish community take precedence over disagreements about liturgical changes, or increasing presence of diverse ethnic groups and cultures in the local area and parish – the face of the 'other', or disagreement over political, social or ecclesial issues?

Spohn makes the point that, from the New Testament witness, whenever the early Christian communities gathered for worship, 'their divisions came to the surface.' He suggests that members of Paul's community at Corinth, for instance, were called to share

---

[19] Drawing on William Wimsatt, Spohn argues that Jesus, in his person, embodies the 'concrete universal of Christian ethics' in that, similar to a work of art or literature, which 'presents an object which in a mysterious and special way is both highly general and highly particular.' William C Spohn, *Go and Do Likewise: Jesus and Ethics,* (New York, NY: The Continuum International Publishing Group Inc. 1999; reprinted in 2007), 2. See William Wimsatt, *The Verbal Icon: Studies in the Meaning of Poetry* (Kensingotn, Ky; University of Kentucky Press, 1954), cited Spohn, *Go and Do Likewise,* 189, n. 4

[20] Spohn, *Go and Do Likewise,* 2. .In an unpublished paper, Therese M Lysaught, discussing the relationship between liturgy and ethics, suggests four approaches amongst scholars on 'what is affected' by liturgy – cognitive faculties, vision, affections and community. There are two general perspectives on 'how' this happens – through divine agency and through liturgy as drama. Lysaught suggests the need to address the role of the body as it engages in ritual as another 'what' and 'how' in the moral dimension of liturgical formation. While there is some overlap in the discussion that follows in this present article, to cover all areas is, realistically, beyond the scope of our discussion. See 'Inritualed Bodies: Ritual Studies and Liturgical Ethics', *Society of Christian Ethics,* 1998. I am grateful to Dr. Lysaught of Marquette University for her permission to cite her paper.

[21] Don E Saliers, *The Soul in Paraphrase: Prayer and the Religions Affections* (New York: Seabury, 1980), 36.

the Eucharistic table 'precisely because to bring out their divisions.'[22] Then and now, Spohn wonders whether the coming together in Eucharistic worship, as a sacrament that 'effects what it signifies,' confirms division rather than commemorates Jesus and receiving his life. Spohn argues that this can be as much a reality today as in the early Church. The acknowledgement of the 'scandal of division' and the need for reconciliation is, he suggests, 'entirely appropriate.' It anchors us in the reality of our need for the reconciling power of Jesus in our midst. It urges us to recognize our need for the grace of forgiveness and solidarity 'which are necessary constituents of the practice of the Eucharist.' [23] Being ambassadors of God's reconciling work is as much within the Church community as it is to the society and world around us. This leads us into considering the Preface of EP RII.

Moral Conversion and Eucharist Prayer for Reconciliation II

Our discussion moves to its specific focus, approached according to four aspects of the Preface of EP RII, namely theme, tone, *tempo* and template.

EP RII Latin Version	**EP RII English Version ICEL 2010 Translation**
Deus Pater Omnipotens pro omnibus, quae in hoc mundo operaris 10 per Dominum nostrum Jesus Christum	O God, almighty Father, for all you do in this world through our Lord Jesus Christ
Cum enim genus humanum dissensione atque discordia divisum experiendo tamen cognovimus te animos flectere ut sint ad reconciliationem parati 15	For though the human race is divided by dissension and discord yet we know that by testing us you change our hearts to prepare them for reconciliation.
Per Spiritum namque tuum permoves hominum corda ut inimici iterum in colloquia veniant adversarii manus conjungant populi sibi obviam quaerant venire	Even more, by your Spirit, you move human hearts that enemies may speak to each other again, adversaries join hands, and peoples seek to meet together.
Tua operante virtute fit etiam, Domine, 20 ut odium vincatur amore, ultio cedat indulgentiae, discordia in mutuam dilectionem convertatur.	By the working of your power it comes about, O Lord, that hatred is overcome by love, revenge gives way to forgiveness, and discord is changed to mutual respect.[24]

Theme

[22] Spohn, *Go and Do Likewise,* 166.

[23] Spohn, 166.

[24] These renditions are taken from Edward Foley et al [Eds.], *A Commentar*y, 442-3.

Susan K Roll provides helpful background here. This EP came from the work of a study group of the German Liturgical Commission and approved by the German conference of Bishops. While its composition was prompted by the Holy Year of 1975 and focussed on personal reconciliation (in the sacrament of penance) , its broader context was of a Europe divided by the Iron Curtain with little hope of reconciliation.[25]

From the Preface, the text of EP RII builds on a reflection, in thanksgiving and hope, on 'the signs of the times' present in the world made in the light of the mystery of reconciliation.[26] Its specific *theme* is the various realms of human relationships where the forces of division (hatred, vengeance and discord) are engaged by the power of God's Spirit. [27] This is significant, and even, as Roll notes, 'remarkable', in that the emphasis right from start of this EP is on the 'living and efficacious work of God in our world here and now', namely, 'even in a secular world where God is often experienced as absent.' Roll continues by noting that the strength of EP R II is its 'global' scope in that

> God's gracious mercy is poured out in secular matters as well as religious, on private relationships as well as world crises, and on persons without regard for their individual characteristics or circumstances. God works in the present no less than in the past. [28]

The Church is seen within this global context. The community of faith, at local or international level, is not apart from, and immune to, the division, dissension and discord of the world. The community gathered around the Eucharistic table needs the healing gift of the Spirit to take away 'everything that estranges us from one another.' The Church pleads to God, the Holy Father, that it be a 'sign of unity and an instrument' of God's 'peace among all people.'[29]

McCarron reminds us that this is not a Eucharistic Prayer 'about reconciliation.' As a 'theme' it is drawn into the same dynamic of other Eucharistic Prayers, namely of memorial thanksgiving and intercession.' It is a compression of past, present and future. In EP RII (with its counterpart EP RI), reconciliation and conversion act as 'particular

---

[25] Susan K Roll, 'EP RII Theology of the Latin Text and Rite', in Edward Foley et al [Eds.], *A Commentary on the Order of Mass and* ***The Roman Missal*** (Collegeville, MN: Liturgical Press, 2011), 493-499 at 493-4.

[26] Richard E. McCarron, 'EP RI and II: History of the Latin Text and Rite', in Edward Foley et al [Eds.], *A Commentar*y, 453-463 at 457.

[27] Zimmerman suggests that by starting with the open acknowledgement of sin in terms of grave violations of both human and divine 'rights', EP RII might function as a sort of' truth and reconciliation commission' for the worshipping community that opens the way to reconciliation. See Joyce Ann Zimmerman, 'EP RII: The Mystagogical Implications' Edward Foley et al [Eds.], *A Commentar*y, 503-508 at 503.

[28] Roll, 'EP RII Theology of the Latin Text and Rite', 493-4.

[29] McCarron, 'EP RI and II: History of…' 463.

lenses to narrate and remember the whole economy of salvation which culminates in the whole mystery of Christ.' [30]

Tone and Tempo

This Preface, then, has its specific theme and focus. But, as with a poem or a piece of literature, one can investigate its peculiar *tone* and affective structure. It has its own 'voice' which is carried by the images, language, and sentence structure that give the Prayer its own cadence and rhythm, revealing and creating an affective state in the participants. Allied to this, particularly in language that is meant to be publicly proclaimed, arises the question of *tempo* in that process?

EP RII is marked by tripartite rhythms, alliteration and images that act as rhetorical devices which, in their very performance, tend to create a sense of peace. The contrast between enemies /dialogue, adversaries/join hands people/meet together with the triple binaries of hatred/love, revenge/forgiveness and discord/mutual respect are so phrased that there is an interfusion of form and content. As Roll notes 'the text embodies what it states' and the repetition of these tripartite rhythms brings 'a certain resolution of tension and a coming to rest.' [31] To convey this tone and highlight contrasting images, its contrapuntal structure and the musicality of the 'triplets', the overall 'pace' of the Preface is meant to be, not that of ebb and flow (as in EP RI), but something more even, closer to *legato.* With a constant forward movement, the 'dissonance' of counterpoint, as in music, must come to a final resolution in consonance. So too, the structure of EP P II is such that the effect on the hearer resembles the end of a piece of music in which an harmonic cadence brings a sense of resolution and repose.

These rhetorical strategies are aimed at deepening the conviction that frames the Eucharistic Prayer itself, namely, that reconciliation and peace are beyond human capacities. They are gifts. God through the Spirit alone can bring these about through the conversion of mind and heart. In this Preface, the unity of form and content, the interplay of tone and tempo, the resolution of opposites and the coming to rest as in a piece of music – all these combine to evoke a sense of hope, peace and renewed confidence in the listener. These may well explain the appeal of EP RII.[32]

---

[30] McCarron, 'EP RI and II: History of…' 457.

[31] Roll, 'EP RII Theology of the Latin Text and Rite', 493.

[32] One could ask if this is still the case with the new translation or whether it has changed people's perceptions. In comparing the new 'literal' translation with its earlier 'dynamic equivalent', one cannot but notice, at times, the difference and wonder: which is better when measured by rhetorical and stylistic standards? At times, the old EP R II version has a 'flow' that is more satisfying to the ear. The phrasing of the antitheses is rhythmically and musically more balanced. It is worth reading the two versions aloud. For example, which has a cadence that is more persuasive: 'we know that by testing us you change our hearts to prepare them for reconciliation' (new) compared with 'we know it is you who turn our minds to thoughts of peace' (old)? Or consider the verbal images of 'hatred overcome by love' (new) with 'hatred is quenched by mercy' (old). "Overcome' seems univalent – connoting power; 'quenched' is polyvalent – to slake the thirst (of desire) and to quell the fire (of passion).

We now move on to examining more specific aspects of reconciliation in relation to conversion. Can we gain more insight from probing the text and the 'intentionality' of the Preface itself? Does it offer some form of *template* for the relationship between liturgy and ethics?

Preface of RII as Template: Theological Anthropology and Spohn's Model

We have noted that the Preface of EP RII presents the principal theme as a move from the vertical to the horizontal – the Spirit's action in the world. It is true that the Preface begins by acknowledging the role of the Trinity in the salvific process: all that the Father is doing in the world through Jesus Christ and through the transforming and unifying power of the Spirit. But the spotlight is on God's gift of the Spirit to the human family and the call to be open to the Spirit's presence to change hearts to restore and strengthen various relationships in our world.

Underpinning this, and expressed later in the anamnesis of EP RII, is the Biblical notion of *sedaqah* (as justice or upright relations) whose embodiment and fulfilment is in Jesus as reconciling the world to himself through the gift of his Spirit, restoring people to right relationship and giving the foundation to social responsibility.[33] The peace of an ordered society is the fruit of justice. Jesus as the reconciling action of God heals the deepest sources of evil and sin as disharmony and division in relationships – personal, social and in creation. Without upright relations there is no justice. Without justice, there is no peace. *Sedaqah* connotes *shalom* – the harmony resulting when relationships with God, with community, with self and with creation are properly ordered. Jesus in his person is the embodiment and realization of God's peace. [34]

As noted above, sin and evil in this Preface are couched in the language of fractured relationships and division. The specific focus of the divine action is the human race 'divided by dissension and discord.' This acknowledgment of the reality of human existence through the 'signs of the times' is an inductive approach. This sets the stage for the predominantly pneumatological nature of the Preface. The remainder of the Preface readily lends itself to a hermeneutic drawn from Spohn's approach to the moral imagination. It was noted above that the story of Jesus is paradigmatic in forming the Christian moral imagination (perception, disposition, identity). The application of Spohn's schema suggests that EP RII, particularly in the Preface, goes some way in offering an integrated framework for the *process* of moral transformation in the Liturgy.

Foundational is the sense of *identity.* This hub of the Spirit's transforming action suggests the elements of a theological anthropology. First, the trajectory of 'division' has three stages in Paragraph 3 (L. 16-19) – extreme ('enemies'), moderate ('adversaries') and

---

[33] Daniel G Groody, *Globalization, Spirituality, and Justice* (Maryknoll, NY: Orbis Books, 2007), 28.

[34] 'Peace' in Carroll Stuhlmueller (Ed.), *The Collegeville Pastoral Dictionary of Biblical Theology* (Collegeville, MN: Liturgical Press, 1996), 709-714, at 709 and 713.

mild ('people') as it moves towards 'human unity', namely Gelpi's *socio-political conversion*. The call for 'enemies to speak to each other again' implies, at the very least, an attitude of basic tolerance needed for mutual co-existence and needed also for the other two stages.[35] This 'call' is consonant with the approach to the human person, found in Paul VI and John Paul II, that dialogue is integral to the nature, exercise and realisation of personhood.[36] Seen in this light, the 'call', noted above, points beyond a basic 'strategic' attitude for survival. Dialogue, understood as a conversation, means that we come to the truth and to deeper understanding of truth and goodness through listening and learning from others, especially those who are different, who are 'other.'

Second, the theological anthropology's underlying *identity* is captured in the model of friendship and *shalom* as an underlying goal. This refers initially to 'enemies' (*inimici* – those who are 'not friends') talking to each other again. Roll notes that the Latin suggests 'a richer range of occasions for conflict resolution' than is captured in the translation 'enemies may [can] speak to each other again.' She suggests the cessation of military conflict brings parties to the negotiating table and, in industrial disputes, to the 'bargaining table.'

Again, she points out that the Latin rendered as 'adversaries may join hands' does not catch the more concrete image of two persons who use a hand shake either as a greeting or as a 'pledge of honesty' or as a 'binding ratification of mutual commitment and promise.'[37] Finally, when 'people seek to meet together', it is somewhat general. Roll notes that this rendition could capture the sense of 'diplomatic relations.' It also makes clear that 'this prayer emerges from the hard practicalities of the world.'[38] While the moral life is a call to sharing in friendship with God and with others, there is an acknowledgement, in the phrasing and dynamic of the prayer, of the art of the possible. Sharing in God's friendship and *shalom* is a gift while being a gradual process which has a number of stages in its realisation.

The third aspect of the human person's *identity* is reflected in focus of the Preface concerning the Spirit's action in Paragraph 2 (L.12-15) and Paragraph 3 (L.16), to 'change our hearts' and 'move human hearts', namely towards Gelpi's *personal conversion.* While the word 'heart' is used to translate both words, etymologically, 'animus' and 'cor' can both refer to the rational capacities of the person and embrace the cognitive and the affective. Given the Spirit's transforming action within a theological anthropology of relationship (dialogue, friendship, shalom/reconciliation), these

---

[35] 'Translated in the older version as 'enemies begin to speak to one another.'

[36] In *Ecclesiam Suam,* Pope Paul VI talks of the four circles of dialogue within a broader setting of the *colloquium salutis* (the colloquium, dialogue, conversation of salvation). Later, John Paul II says that 'dialogue is an indispensable step along the path toward human self-realization, the self-realization both of each individual and of every human community', *Ut Unum Sint,* 28.

[37] Roll, 'EP RII Theology of the Latin Text and Rite', 495.

[38] Roll, 'EP RII Theology of the Latin Text and Rite', 495.

renditions of the Latin as 'heart' are best viewed as standing for the whole person (hence, synecdochal).

Seen in that light, they are convergent with the Biblical anthropology. In Hebrew and Christian Scriptures the 'heart' is a symbol of the whole person. Scripture does not use modern psychological terms, with thinking or knowledge in the intellect and love and decision in the will. *Heart* embraces all that. As a symbol for the 'inside' of a person 'it embraces feelings, memories, ideas, plans, decisions'[39] In the global and concrete anthropology of the Bible, the heart is the principle of morality, the centre of one's freedom, of decisive choices and the place where one enters to be in dialogue with oneself and where one opens oneself or closes oneself to God [40] Thirdly, Jesus sums up in himself and his teaching the Hebrew understanding of the '*heart*.'

From a setting that is external and global, the Preface then shifts to considering the interior and attitudinal aspects of personhood, namely to the language of the virtues. The Preface points to the specific points of transformation (*personal conversion)* that enhance this understanding of the human person, namely, the *perceptions* and *dispositions* that guide and animate actions in the realm of interpersonal, social and global relationships.

Earlier, we find the foundation for actions leading to dialogue, friendship and peace and the overcoming of the human race 'divided by dissension and discord.' 'We know' that it is through 'testing us' that the change of 'hearts' preparing for reconciliation is effected by the Father through the Spirit of Jesus.[41] The wording is revealing here. 'Experiendo' can signify a form of trial, a purifying or refining of sensitivity or consciousness, in, for instance, an event that brings suffering. This can be one aspect of the broader sense of 'learning *by* experience' or rather 'learning *as* experience', namely the experiential knowledge that can accompany, even mediate, practical reason. It is a deepening appreciation of what is truly good which has been appropriated as personally significant.

But a further layer of meaning of 'experiendo' is characteristic of the action of the Holy Spirit. Following on his medieval predecessors, Aquinas speaks of 'quasi-experimental knowledge' to describe the kind of knowing that is associated with an affective experience of love and is properly called wisdom – the Gift whereby the Spirit refines our 'instinct' for true value.[42] It is a knowing (appreciative *perception*) that comes through

---

[39] Léon-Dufour, X., 'Heart' in *Dictionary of Biblical Theology*, (Geoffrey Chapman, London, 1988), 228.

[40] Ibid., 228.

[41] '…experiendo tamen cognovimus te animos flectere…' Chupungco considers the new ICEL 2010 translation here if 'flawed' because 'experiendo' is a gerund whose implied subject is 'cognovinus (nos) and not 'flectere.' On that understanding it should read 'we have known by experience that you change hearts.' See Anscar J Chupungco, 'EP RII: The ICEL2010 Translation', in Edward Foley et al [Eds.], *A Commentar*y, 501-502, at 501. The reading suggested here incorporates this criticism.

[42] See *Summa Theologiae* I, 64.1.

loving (affective *disposition*). The Spirit cultivates our divine 'taste' so as to make the corresponding prudential or wise judgments.[43]

What are the specific expressions of this 'change of hearts' in EP RII? We have noted their 'fruits' at the level of social and international divisions and their various forms (Paragraphs 2 & 3). The underlying sources for these outcomes must necessarily be found at the level of personal conversion (as in Paragraph 4, L. 20-22). These sources are couched in the language of the virtues and vices, specifically those habitual *perceptions* and *dispositions* that shape and direct our affective lives and deeper convictions. They are the responsive aspects of the relationship in which we form and express our *identity*. The goal of the working of the Spirit's 'power' is that 'hatred is overcome by love, revenge gives way to forgiveness, and discord is changed to mutual respect.' 'Forgiveness' translates 'indulgentiae.' This is richer in its suggestiveness than 'misercordiae.' Beyond merciful treatment of others, it suggests also tenderness, giving way to others in thoughtfulness and, particularly, in making 'room' for the other, for those who are different.

Roll makes a helpful point when she notes that the translation of 'mutuam dilectionem' as 'mutual respect' may miss the mark for its accuracy since *dilectio* is normally rendered as 'love.' But she points out that it does 'strike a necessary note to support the theological credibility of this strophe.' Her explanation merits full quotation.

> All three of these events hinge on the full mutual respect of the parties involved. Love without respect could lead to condescension. Forgiveness without respect has too often marked the counsel given to abused wives and children: the victim was to forgive the perpetrator and not ask for mutual respect.[44]

A further aspect merits consideration, namely the grammar and sentence structure. In Paragraphs 2-4 (L. 11-22) in the Latin version, the principal verbs, while couched in the indicative mood in English, are in the subjunctive mood in the Latin original. They are governed by 'ut' which determines whether they are final or consecutive clauses. Paragraph 2 ('to prepare [hearts] for reconciliation') appears to be a final clause in that it is ordered to future outcomes. Alternatively, Paragraphs 3 and 4 appear as consecutive clauses that indicate observable outcomes (past and present) emerging from the action of the Spirit, namely the various forms of reconciliation specifically mentioned concerning enemies, adversaries, hatred, revenge etc. ('the signs of the times').

This linguistic device does two things. It expresses the Eucharist as the 'setting where the habits and practices of peace ought to be learned.'[45] Second, it captures the temporal dynamic of the Spirit's action and the Paschal Mystery. The text embraces the three

---

[43] See discussion above re Gelpi at FN 8.

[44] Roll, 'EP RII Theology of the Latin Text and Rite', 496.

[45] 'Peace' in Carroll Stuhlmueller (Ed.), *The Collegeville Pastoral Dictionary,* 714.

dimensions of time. It offers evidence of the Spirit's past and present action in the world, an activity has a trajectory towards the future. Forms of reconciliation and peace exist as observable historical realities yet are drawn forward by hope to fuller realisations. All these dimensions are totally reliant on the Spirit's action. In other words, it is a *process*. Division/dissension/ discord are progressively overcome and love/forgiveness/mutual respect gradually displace and transform hatred/ revenge/and discord.

Conclusion

In a variation of the old adage *Lex Orandi lex credendi,* Don Saliers adds the phrase *lex bene operandi* – 'the order of prayer is the order of believing is the order of doing well.'[46] Our investigation has been tantamount to probing that added phrase in a specific context. In terms of its central *theme*, while acknowledging the centrality of the individual, the Preface sees the person as essentially *relational.* Again, the Eucharistic Prayer is unique in having, as its starting point, the action of the Spirit of Christ in the *world*, as in movements for justice and peace. It is anchored primarily in the reality of our world – its politics, economics, cultures and their associated structures. This converges with John Paul II's approach to the presence of the Holy Spirit outside the visible body of the Church.[47]

In the process, we uncovered some of the Liturgy's riches as a source of moral transformation. The article explored the theological underpinnings and specific aspects of the person that are affected by moral conversion. The reading offered of the Preface of EP RII distils some, but not all, key elements of that process and, in that sense, goes some distance in offering a *template* for the process of moral transformation enacted through the Liturgy. It includes its source (the Spirit), model/vision (Jesus and his story), subject (the person in identity, perceptions and dispositions), outcomes (virtues and attitudes guiding judgments and actions), context (the realm of relationships from personal through communal to global) and its goal (realization God's reign in justice, love and peace).[48]

This Eucharistic Prayer's appeal may reflect the increasing sense of interdependence that is associated with globalisation**.** Further, implied in this is the global embrace of the Eucharist. Perhaps the attraction and popularity of the Third Rite of Reconciliation has similar roots. There is a surge of faith that is more communal in expressing responsibility for sin and evil and of the need for healing and forgiveness. We are all in it together. The Preface of EP RII is a persistent antidote to any culture of contentment.

---

[46] Don Saliers, 'Liturgy and Ethics'. *The Journal of Religious Ethics* 7:2 (Fall 1979), 139-171, at 139.

[47] *Redemptor Hominis,* 6; *Dominum et Vivicantem*, 53.

[48] In the light of Lysaught's review of liturgy and ethics, 'goes some distance' covers four of her 'what is changed' categories - cognitive faculties, vision, affections, community and one of 'how this occurs' – divine agency. The aspect of liturgy as drama and the associated role of the body and ritual are not addressed in this present discussion. See Footnote 18 above.

Again, this Eucharistic Prayer is a wholesome reminder of the critical role of the Holy Spirit in arousing and forming the hearts of the faithful. Moral formation in worship is not so much something we do but is grounded in what Christ has done and continues to do through his Spirit. Moreover, the formative and guiding work of the Spirit is of a community of faith whose election is *for the world*. Lay people are not 'objects' in the Liturgy – listeners to homilies, recipients of the sacraments. They are 'subjects', called to active participation in the Church's worship for the sake of 'authentic engagement with the in-breaking of God's reign in the "liturgy of the world."' [49]

Further, the *tone* of EP RII is set at the very start and is strengthened by the *tempo*. These are captured in the harmonic cadences embedded in the structure and language of the Preface. Combined with theme and template, what is more apparent is the care and balance in its design - theologically, ethically, liturgically and rhetorically. How it touches people clearly, but not exclusively, depends on human factors. It looks to central characters in the liturgy as a 'drama', particularly, musicians, readers in the Liturgy of the Word and, overall, the gathering 'sense' of the Celebrant of the Eucharist in pastoral sensitivity and rhetorical skills.

Overall, EP RII is designed to reassure the worshipping community that the Spirit of God is at work. Ultimately, it is as a gift of the Spirit that true reconciliation and peace come - for us and for our world. God's *shalom* gives hope to humanity. Perhaps hearing this Preface resonates with the divine words received by Julian of Norwich - 'All shall be well, and all shall be well, and all manner of thing shall be well.'

[49] Mary Collins and Edward Foley, 'Mystagogy' in Edward Foley et al [Eds.], *A Commentar*y, 73-102, at 98-9. The authors are drawing on Karl Rahner's distinction between the 'liturgy of the church' and the 'liturgy of the world.'