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# STUDIES

## in the Spirituality of Jesuits

*Acatamiento: Ignatian Reverence in History  
and in Contemporary Culture*

Charles E. O'Neill, S.J.



Published by the American Assistency Seminar on Jesuit Spirituality,  
especially for American Jesuits working out their *aggiornamento*  
in the spirit of Vatican Council II

consists of a group of Jesuits from various provinces who are listed below. The members were appointed by the Fathers Provincial of the United States. The purpose of the Seminar is to study topics pertaining to the spiritual doctrine and practice of Jesuits, especially American Jesuits, and to communicate the results to the members of the Assistancy. The hope is that this will lead to further discussion among all American Jesuits--in private, or in small groups, or in community meetings. All this is done in the spirit of Vatican Council II's recommendation to religious institutes to recapture the original charismatic inspiration of their founders and to adapt it to the changed circumstances of modern times. The members of the Seminar welcome reactions or comments in regard to the topics they publish.

To achieve these purposes, especially amid today's pluralistic cultures the Seminar must focus its direct attention sharply, frankly, and specifically on the problems, interests, and opportunities of the Jesuits of the United States. However, many of these interests are common also to Jesuits of other regions, or to other priests, religious men or women, or lay men or women. Hence the studies of the Seminar, while meant especially for American Jesuits, are not exclusively for them. Others who may find them helpful are cordially welcome to read them.

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AND IN CONTEMPORARY CULTURE

by

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Introduction

In recent years reverence seems to be spoken of less, understood less, and perhaps experienced less. Praise is sung in active liturgical cult. Service is rendered with active social consciousness. But the concept of "reverence" has fallen upon hard times.

Is it because of evolution in ways of thinking, judging, behaving? Are we possibly "praising" and "serving" better by "reverencing" less? Are we cultivating a rapport with God that the good twentieth-century Christian should cultivate--a rapport that is expected of an active citizen in a democratic society making and using the products of technology? Should we recognize that Ignatian reverence was meaningful for a sixteenth-century mind but out of place today?

We will look at Ignatius' own prayer life. Realizing how he was influenced by his culture, we will reflect on how necessary or transitory reverence should be in our contemporary life. Important features of Ignatius' spirituality are presumably important to Jesuits. His response in faith to God was historically conditioned, as, of course, ours must be.

This paper will study a particular feature of Ignatius' personal religious experience and teaching. And, under all the headings already given in our table of contents, we will examine our own twentieth-century evolution in regard to this aspect of our faith-life and Ignatian spirituality.

This study is tailored to the size of this brochure. Some sections would merit a full chapter in a book; therefore the reader will want to

pause and add his own observations before going on to the next section. Section 1 shows how fundamental *acatamiento* is in Ignatius' experience and teaching. Section 2 offers a distinction useful in discussing the expression of religious reverence. Section 3 develops a theory of a foundation on which Ignatius' "divine" reverence developed; the hurried reader can skip directly to Section 4, and return to Section 3--when he has leisure for further speculation. Section 4 briefly links reverence with biblical experience. Section 5 sketchily speculates on reverence expressions in other religious cultures. Section 6 and 7, recognizing demurrers, examine Ignatian *acatamiento*'s relevancy to today's needs and currents in spirituality. Section 8 interrelates individual and group *acatamiento*.

#### 1. *Acatamiento*: Ignatius of Loyola's Religious Experience

Words in a familiar text can become so familiar that they slide past us without making an impression. "Man is created to praise, reverence and serve God our Lord." How many times have we heard The Principle and Foundation? All the more reason to test the impression made. It is the *reverence* we are interested in here,--distinct from praise and service, terms which have a higher recognition factor. Reverence (*reverencia*) is a favorite word, concept, and mood of St. Ignatius.

In the *Spiritual Exercises*,<sup>1</sup> angels reverence and obey their creator. Subjects reverence and obey the temporal king. When we speak the name of the Creator, we are to do so with due reverence. Indeed the voicing of the name of the Lord, for example, in swearing to the truth, ought to bring a reverential sense of His presence.

In approaching prayer,<sup>2</sup> Ignatius teaches, we should pause to allow the realization of God's omnipresence to seep in; then we should make some lowly gesture of reverence. And after a period of drifting meditation, when we speak out to God, in the colloquy, we are to stir up a more conscious reverence than in the period of reflection.

A more intense expression of this idea of reverence is found in the Contemplation of the Nativity. In our gazing upon and being with the Holy

Family, we are invited to do more than stare at them; in imagination we are to offer our services with all the reverence we can muster.<sup>3</sup> Here Ignatius, who liked to intensify a mood by using two words, each complementary of the other, adds *acatamiento* to *reverencia*.

*Acatamiento* is a word rich in meaning. Derived from *captare*, the frequentative of *capere*, the Spanish verb *catar* first meant "to seek to take hold of" and then subsequently "to seek to perceive with the senses." With prefix support from the Latin *ad*, the verb *acatar* evolved from the twelfth-century sense of "to look at with attention" to the fourteenth-century sense of "to show submissive homage." The noun *acatamiento*, born not long before Ignatius, signifies "the reverent manifestation of veneration." Contemplative perception leading to deeply felt reverence sensibly conveyed--all of this is in the pregnant *acatamiento*.<sup>4</sup>

The word is difficult to translate; the early Latin versions of the *Spiritual Exercises* had to be satisfied with anemic *honor*.<sup>5</sup> Popular Spanish-to-English dictionaries translate *acatamiento* by "veneration, reverence, obeisance." These words are weak in conveying the powerfully felt awareness and response of Ignatius. The English-to-Spanish sections translate "awe" by *miedo reverencial*. These words do not convey the magnetic thrill and wonderment contained in "awe." *Acatamiento* and awe are close in meaning. In Ignatius *acatamiento* is a happy consciousness of divine presence, an awe suffused with warm attractiveness and resulting in love. In this communing presence submission flows from an awareness of the utter gratuity of creation and redemption.

In Ignatius' letters, finding and fulfilling God's will is probably the most common theme. He places it in the form of a farewell prayer and blessing in letter after letter. There is another theme which recurs steadily. One is asked "through love and reverence of God our Lord" to do something, or "for the sake of love and reverence," or "for service and reverence."<sup>6</sup>

This reverence which Ignatius insists upon is not praise, given to God in recognition of creation and of salvation history. Nor is it identified with service, carrying out in deed the discerned will of God. The

idea he is conveying is that of a consciousness. His *reverencia* and *acatamiento* signify a heightened awareness of the transcendental personal presence of God. It is a felt mood of mind and heart, which can be enhanced and expressed by some physical posture or gesture.

Ignatius' reverence is the human reaction which ought to be evoked when the creature knows-in-reality that the Creator is here. It is the mood that comes over the person who "finds" God. It is awe, but loving rather than fearful. Spontaneously, the one who experiences it, far from being paralyzed or repelled, is drawn closer to the wonderful Lord. In reading Ignatius' tandems we see that this reverence is joined to a willingness to choose to do, to serve. Reverential awe in Ignatius is not a paralyzing, distancing experience; rather, it is a felt stimulating communion.

This is seen in his words for the guidance of others, but even more clearly does it emerge in his own personal thought-and-feeling. To enter into the heart of Ignatius' own spiritual life, we must take up his *Spiritual Diary*. The only substantial document to come down to us in his own hand, this penetrating autobiographical account lets us feel keenly the religious experience of the busy founder, now general of the Society of Jesus.

On March 14, 1544, he noted:

Before, during, and after Mass there was within me a thought which penetrated deepwithin my soul, with what great *acatamiento* and reverence I should mention the name of God our Lord on my way to Mass, such that, steeping myself in this reverence and awe (*reverencia y acatamiento*) before Mass, in my room, in chapel, and at Mass, with the tears coming, I put them away promptly, so as to attend to the awe (*acatamiento*), and not seeming as my doing, there came that *acatamiento* which always increases my devotion and my tears.<sup>7</sup>

For the next two weeks Ignatius repeats daily how profoundly he experienced reverence and awe, awe and reverence. He shunted tears aside. He cultivated reverence not only for the Divine Lord Himself, but also for the altar, for all that related to the Eucharist. The tears and emotions that came mounted in him so as to terminate in this *acatamiento*. The intuition was clear: that his awe should be loving not fearful; he

begged the grace of a loving, lowly reverence. The vividness of this religious understanding-and-feeling leaps out from the running, involved, unworked prose.<sup>8</sup>

Ignatius is aware of an *acatamiento* that is *temoroso*, "fearful," "apprehensive," "self-accusing." But that is not the reverential mind-mood he enjoys and extols. Yet the *acatamiento temoroso* can be utilized as a purifying instrument. "Not finding . . . *acatamiento amoroso*, one should seek *acatamiento temoroso*, looking at one's failings, in order to obtain the *acatamiento* which is affectionate."<sup>9</sup> In this way with grace one *works* at removing obstacles in order to be capable of *receiving* the gift of "affectionate awe." Personal preparation is needed.

After Ignatius had gotten over the early bout with scruples and had earnestly cultivated penitential purification, he did not normally experience that "fearful awe." Not even in the face of death, although he did feel chivalric embarrassment over not having faithfully used God's gifts.<sup>10</sup>

St. Matthew in 28:8 describes the astonishment of the holy women at the tomb of the Risen Jesus as a feeling of "mingled awe and keen delight," (Kleist) or, as the Lindesfarne Gospel said, "they left the tomb with mickle awe and mickle gladness."<sup>11</sup> This mixture of *phobos* and *chara* is cleansed of paralyzing dread, which comes too often to mind in common thought about awe.

Rather is this religious experience a source of dynamism. "The mystical experience of Ignatius of Loyola discover[s] the will of God at work in creation and is convinced by flashing evidence that every individual will ought to plunge itself into that universal will with the elan of joyous love which is conveyed by the word *acatamiento*."<sup>12</sup>

To "seek God in all things," to prepare for "familiarity with God," to learn the vocation of working "for the good of one's neighbor," Ignatian spirituality calls us to cultivate *acatamiento*. This loving reverence belongs at the beginning of our apprenticeship and in the culmination of our maturity.

Not only does one work at cultivating *acatamiento* by a graced penitential and moral response to the Lord, but also one should act out the

reverence which is perhaps not yet felt. Mime will assist mood. Ignatius, drawing on personal experience and anthropological insight, teaches the retreatant to express reverence physically while focussing attention on the Divine Presence. A step or two away from the site of the forthcoming contemplation, one should recall the sight of God, and show reverence with a lowly gesture.<sup>13</sup>

How important *acatamiento* was to Ignatius in his own religious experience can be judged from the frequency of mention. In the *Diary* one can count thirty-three occurrences of *acatamiento*. The addition of *reverencia*, in the form of noun or adjective, occurs twenty times. The idea of *humildad* is repeated eleven times.<sup>14</sup>

Pedro de Ribadeneyra in his life of Ignatius, concluded his chapter on Ignatius' prayer by citing from the *Spiritual Diary* the passage of March 14 quoted above, which recounts the penetrating reverence-submission-awe thought-feeling which Ignatius experienced before, during, and after Mass. This is the element which helps us "better understand the spirit of this holy father, and in which it is most becoming that we imitate him." According to the biographer, Ignatius once said that he had "asked God to give him *acatamiento*, reverence, and humility, and not to give him visitations or tears, if there were equal service of the Divine Majesty." The reason was to have purer unselfishness. Also Ignatius observed that the end result of these visits was a deepening of reverence, a reverence which extended from the Divine Persons to the objects connected with the offering of the Eucharist. So Ignatius judged it preferable to focus on the reverence, the *acatamiento*. Elsewhere, wrote Ribadeneyra, the Founder "added that this humility, reverence and *acatamiento*, ought not be fearful but affectionate, and that he often said to God, 'Give me humility and affectionate reverence,' and that when he said these words, the Lord gave him new and wonderful visitations."<sup>15</sup>

Ignatius' cultivation of reverence had preceded his conversion. Whatever may have been his youthful failings, he never blasphemed: "never a word of blasphemy against God." If this be taken at a literal minimum, the term does not exclude "taking the Lord's name in vain," but that may be the implication. Since casual repetition of the divine names impedes



reverence, Ignatius was probably on this score remotely better prepared in his early life than is generally pictured.<sup>16</sup>

The busy general was observed at prayer by Laynez. Ignatius used to go up to the terrace where he could see the open sky. "He would stand there and take off his hat; without stirring he would fix his eyes on the heavens for a short while. Then, sinking to his knees, he would make a lowly gesture of reverence to God. After that he would sit on a bench, for his body's weakness did not permit him to do otherwise. There he was, head uncovered, tears trickling drop by drop, in such sweetness and silence, that no sob, no sigh, no noise, no movement of the body was noticed."<sup>17</sup> The *caballero* greets his *señor*. The redeemed creature reverences the merciful Almighty. From this prayer of reverent communion he moved to his daily life of activity.

The mood of reverence went with him into otherwise pedestrian moments and tasks. In fact, Ignatius brought the momentary pause of presence-realization even to grace at table. "There he was with so special a devotion and reverence that we were often astonished."<sup>18</sup>

The average European-history book knows only the action and controversy of Ignatius. The inner dynamism is neglected, sad to say; the real Ignatius is unknown. Indeed, this attitude of reverence is the foundation of Ignatius' spirituality of finding God in all things. Without the mystical personal experience of *acatamiento*, without this principle and foundation, one cannot move through the Contemplation to Attain Love of God. This does not mean that the experience must be chronologically prior to the Contemplation; the peak of reverence may come precisely in the Contemplation.<sup>19</sup>

Cultivation of *acatamiento* has a logical priority in the development of the contemplative in action. Do we perhaps pretend too soon to have "familiarity with God"? St. Ignatius does not use the expression in the *Spiritual Exercises*. Nor does he use it in the *Constitutions* in speaking of novices. He reserves it for those long schooled in *acatamiento*.<sup>20</sup>

Penetration into the heart of Ignatius at prayer has shown how fundamental was this awe in his loving approach to God. This is not just a case of a fragment of his prayer notes providing a passing phase of his spiritual development. His preoccupation with reverence experience is a

key element. His spiritual spectrum cannot be scanned without this color in it.<sup>21</sup> So "affectionate awe" is at the core of Ignatian prayer and action. Anyone who aspires to live Ignatian spirituality will pray for just such a gift and cultivate advisedly such a disposition.

## 2. "Religion": Measuring Up to Faith.

Within the Church many have deliberately rejected a number of modes of religious expression. The last ten years have been iconoclastic toward customs. For most of us, presently, our "religion" is not measuring up to our "faith." For our present reflection it will be helpful to give specific content to this terminology and distinguish faith and "religion" as follows:

God has revealed himself, especially in Jesus Christ. To this revelation man responds by graced acceptance: this is "faith." The loving knowledge which is faith recognizes a living communion with authoritative teaching (the Church). The recognition of faith extends also to those privileged God-given trysting moments which are the sacraments.

Beyond (and yet with) "faith," we proceed to say and do much that is related to faith but which varies according to time and place. Let us give to these culturally conditioned elements the name "religion." In this terminology Christianity is a "faith," which can be expressed in a variety of "religious" formats.

Religion will interact with the culture in which we live. It will exchange vocabulary with the language of the area. It will adopt procedures, it will inspire procedures. This interaction through centuries provides fascinating material for observation and reflection.

Perhaps we can learn a lesson from Auguste Comte, the father of positivism, who wanted to keep Catholicism's religion and to divest it of Christian faith. Comte loved the reverential expression found in Catholicism, but wanted to turn it toward a secular doctrine. Catholicism "gives the forms of worship their natural ascendancy," he judged. This "propensity for veneration" was, he judged, needed in the disciple of positivism.<sup>22</sup>

However, in resonance with the shaken up culture roundabout us, our "propensity for veneration" has been shaken. A Society, seriously committed

to communication of faith through inculturation in a multiplicity of cultures, cannot take lightly the shaking of cultural expressions of reverence.

Fyodor Dostoyevsky, Comte's contemporary, has one of his characters say "Man cannot live without kneeling. . . . They [men] are all idolators and not atheists." And another: "The whole law of human existence consists in this, that man can at all times bow before something infinitely great."<sup>23</sup> Atheism is not absence of cult; a species of "religious" practices is developed by apostles of unbelief so that counter-faith may have expression.

A malaise is felt by the believer when the worship-expressions are diminished or removed within the Church without creative, evolutionary development of equally stirring worship-expressions. The malaise is increased when the general etiquette of society roundabout is negative toward expressions of reverence. The believer, consciously or unconsciously, is bereft of the mental, emotional, bodily, societal expressions which the human person needs.

Moses took off his sandals and covered his face before the burning bush. His reaction was spontaneous albeit culturally conditioned. It is unsettling to be before the Presence, and to know not whether to take one's shoes off or not.

Moses was in the desert. Vastness of space, the view of the stars, must have helped him venerate the Creator. Life in the twentieth-century inevitably and inescapably affects our "religious" experience.

Urban and technological living has somehow sapped our religion but not necessarily our faith. So Mircea Eliade finds that the "Christianity of the industrial societies, and especially the Christianity of intellectuals . . . has long since lost the cosmic values." He says that he does "not necessarily imply that urban Christianity is deteriorated, but only that the religious sense . . . is gravely impoverished." Hence, Eliade judges, "it would appear that, even for a genuine Christian, the world is no longer felt as the work of God."<sup>24</sup> A stark faith can endure, but it would tend to be a sort of street-lamp-lit night of the soul.

Jesuits, being by and large urbanites, would seem particularly prone

to suffer this diminution. Yet for men enlightened by the grace of the Contemplation for Attaining Love, this diminished situation must appear subnormal.

### 3. Evolving Etiquette: Signs of Respect

Ignatius of Loyola was schooled in the court etiquette of the sixteenth century. At home, at Arévalo as a page, and elsewhere Iñigo learned courtesy. The centuries-old pledged relationship of a free man to his feudal lord had evolved in ever greater refinement. Was this courtesy education a cultural foundation upon which Ignatius built his "association (*conversatio*) with God," his manner of behaving toward God?

In the *Book of the Courtier* we get the feel of how a gentleman was to behave toward his prince. Messer Federico speaks:

"I think the conversation which in every way the Courtier must try to make pleasing is that which he has with his prince; and, although this term 'conversation' implies a certain equality which would not seem possible between a lord and a servant, still we will so name it for the present. Therefore, in addition to making it evident at all times and to all persons that he is as worthy as we have said, I would have the Courtier devote all his thought and strength of spirit to loving and almost adoring the prince he serves above all else, devoting his every desire and habit and manner to pleasing him."<sup>25</sup>

Reverence was part of ordinary etiquette. As Messer Federico says, the courtier

will not be an idle or lying babbler nor a boaster or inept flatterer, but will be modest and reserved, observing always (and especially in public) the reverence and respect that befit a servant in relation to his master; and he will not behave like many who, when they meet a great prince (and even if they have spoken to him only once before), go up to him with a certain smiling and friendly countenance, as if they meant to embrace an equal or show favor to an inferior.<sup>26</sup>

Ignatius who cultivated a deep reverence for God, also cultivated a reflexively conscious mastery of human etiquette. He knew how to use this creature as an instrument, but he did not exaggerate its relative importance. "Our Father," Luis Gonçalves da Câmara wrote, "is accustomed in governing to follow mainly the natural order, as in giving a little more respect to

those who hold respect in the world; and, on the other hand, he takes no account of these external matters."<sup>27</sup>

Among the early Jesuits the use of first names was the original practice. Ignatius, who could earlier on be hailed as "Inigo," was soon referred to as "Paternity." However, the founder refused to let that title be used in his presence. "Paternity" was used in letters to him. After alternating with "Your Reverence," "Paternity," in addressing the General began to prevail in 1561.<sup>28</sup>

While resisting the honorific third-personal "Paternity," Ignatius did expect to be much revered by his subjects, and thus he wished that all superiors be also.<sup>29</sup> The founder required a distinct form of address for superiors, but left greater informality for confreres in the order: "Our Father has ordered that no one be called 'father' except superiors."<sup>30</sup>

Courtesy was a means for Ignatius to develop and show respect for the person. "Our Father," noted Luis Gonçaves da Câmara, "takes care not to offend any one. And this care is universal, including those who are novices in their first probation. And so it can be said of Father, that he is the most courteous and polite man."<sup>31</sup> Rather than use a humbling formula for a new novice accustomed to respect formulas, Ignatius would proceed gradually: "A doctor came into the Society. . . . Our Father first called him 'Sir Doctor' and 'Your grace.' Then he dropped one of the expressions. Afterwards he left him with only 'Doctor.' Then, with his name alone. As if starting off, he said: 'Sir Doctor Olave, would your grace please do. . . .' Then, 'Doctor Olave, do. . . .' And then 'Olave.'"<sup>32</sup>

Ignatius's attention to these subtleties of etiquette was related to his reverence for God, whom he referred to in his respectful regard for each human person. In meeting another, Ignatius linked the individual and Christ the Lord. "From this thought he received such consolation that he always indicated it with a smile and perceivable joy."<sup>33</sup>

Just as he reverently thought of Christ in cultivating appreciation of another human individual, he moved conversely through human etiquette to conceive of his rapport with Christ. The deference shown by apostles

to Christ the Lord would be different from the deference shown by apostle to apostle: "Before the Society was brought together, [Father Ignatius] used to call everyone *vos* [a familiar form in contrast with *Vuestra Merced*, Your Grace], even though they might be princes and great nobles, ecclesiastics or seculars; the reason, I think, was to cover up, and to tell the world he was not a man who spoke its language. Later on, however, he changed his style to adapt to the ordinary way, even though with those of the Society he kept his old [familiar] way. And even for a long time, after they made him general, the other fathers called him *vos*. And this form of address greatly pleased our Father, for it seemed to him that it resembled how Christ our Lord dealt with His disciples, and they among themselves." In letter writing he at first used to conclude with a brief formula. Later "he accommodated himself to the common usage in courtesy formulas, because he became all things to all men, to win them all."<sup>34</sup>

Ignatius, listening in his second-week contemplations to what the persons say, had "heard" what "must" have been the familiar-speech usage of Jesus to his apostles and of the apostles among themselves. Left unsaid is what must have been the form they used to address Jesus; by implication it is distinct and more deferential. With conscious ease Ignatius could move from one formula of etiquette to another, sensing and expressing shades of respect and of familiarity. (His temporary refusal to use worldly-respect formulas can be recalled further on in our study when the Quakers will be mentioned.)

Times have changed, etiquette has changed. Ignatius lived in a communitarian, rank-conscious society. We live in an individualist, equality-conscious society. When we add in American competitiveness (which may indeed be found in any society), we are not culturally educated to experience and express reverence to another human being.

Nineteenth-century European travelers remarked upon the American insistence upon feeling "I'm as good as you are." They observed it in hotel servants, and considered it a problem which undermined morale and quality of performance. Within the last decade in the United States we have more actively lessened our thought and expression in regard to deference and reverence.

We see that use of titles has diminished. First names are used more frequently where previously we said Mr. and Mrs. This is often true for special titles like Governor, Mayor, Doctor, and so too those used for clerics and religious brothers and sisters. The president of the United States has come to be known not by His Excellency or Mr. President but by his first or last name.

Use of gestures of respect has diminished. To shake hands with someone who has entered a room, we see a person remain seated and reach up a hand for a handshake. Long ago the formal bow ceased to greet a lady. Less and less does a gentleman stand when a lady enters a room. We observe great change in the whole matter of men's manners toward women--some of whom, protesting discrimination, say "Don't pay us respect, pay us equal salaries."

It is not our purpose here and now to discuss the good, the evil, or the indifference of these phenomena of evolving forms of politeness. It is simply to call attention to evolving etiquette in relation to experience of inter-human respect and reverence.

In the matter of etiquette toward large groups of people, we in American society of the 1970's are benefitting from results of the civil rights movement in the acceptance of diverse ethnic and cultural groups. No longer must they be melted in the pot of homogenization. Respect is given to the culture of the minority group.

Another area of etiquette in evolution is cultivation of friendship. Freshness and immediacy have replaced formalism and gradualness. The first name, the given name, the individual name is offered in introductions--rather than the family name, the clan name, the group name. Much is indicated in this evolving rite that calls for our attention. Whether we favor the new or the older form, we must recognize the relativity and ambivalence of each. Relativity: There are several ways of proceeding, no one of which is necessary. Ambivalence: In any evolution something is gained, something is lost.

Since this discussion considers these rites solely for a specific purpose, we will focus only on one of the risks amid gains and losses. The risk is to infer in our society that we can by this rite of immediate use

of first names attain instant friendship. We are helped on the way to this illusion by our having instant preparations constantly multiplied. Friendship requires, in addition to spontaneity, a growth, a selfless considerateness, a sort of reverence for the depths of personhood yet to be revealed.

In English-language countries we lack another cultural instrument of developing both reverence and familiarity. We have no gradation in the use of second-person pronouns. We have only the form "you." Our language does not help us show progress in friendship. We are unable to move from *vous* to *tu*, from *Usted* to *tú*, from *Zie* to *du*. In English, the plural of "thou" used to be the formula of politeness; by evolving "inflation," "you" became the only formula in current speech. A linguistic-cultural detail like this should not be exaggerated, but neither should it be ignored. Our language is not only our medium of expression; it is our medium of thinking.

The English-speaker may well develop the same nuanced mixture of respect and familiarity that goes into friendship anywhere in the world. The point made here is that his language lacks an instrument available in other cultures that facilitates the development.

In the contemporary United States, it is often recommended to accept groups and individuals "as they are." This, however, is also ambivalent. In regard to groups it could lead to contempt rather than respect: to accept a slum neighborhood, scarred and illiterate, rather than to renew and to educate. So too with individuals. To accept persons "as they are" is in one sense basic charity, loving the person, whom God has made and loved, in and with human limitations. In another sense it may be contemptuous toward the person, present and future, who has potential for being other and better in learning, in art, or in any other growth possibility. In the ambivalence of "accepting-as-is," while we may cherish the positive value, we have to acknowledge the presence of the negative as well. For all we know, the element of contempt may win out over the element of respect in the etiquette of acceptance.

To the anthropologists who will one day study our era, we might write a message saying that we sought to increase affection and intimacy when we



decreased politeness formulas and courtesy procedure. Also we would tell the future anthropologists that we sought to make laws rather than cultivate etiquette. When making their analysis, however, looking back on us, they may unearth Edmund Burke's view that "Manners are of more importance than laws." It will be for future scholars to evaluate us at long term, and to judge whether we were more successful than other societies in designing a working system of interpersonal relations.

For our purposes we wish to make only a short-term evaluation. Or, rather, our purpose is to raise a self-evaluation question and to offer a self-experiencing hypothesis.

Anthropologists say that to change some apparently insignificant way of doing something can radically change a society--like introducing a metal plow into a society that had had only a more primitive tool. Or like introducing a new mode of transportation: When our society took up the automobile, it changed far more than our relationship to horses.

Amid the cultural changes of expressions of respect toward one another, is it not inevitable that we experience repercussions which affect our reverence for God? Do we not experience increases and decreases which affect our root capacity for feeling reverence? In its fullness that reverence reaches the deepest experience of awe, of loving adoring thrill, when the creature person realizes the presence of the personal God who is so evident that He is known but so infinitely beyond our understanding that He is mysterious. But my feeling-expression is cultivated in a context of interpersonal human relations. Experiencing unconsciously the disappearance of horizontal interhuman forms of respect, might we not evolve to a point of lacking the capacity to experience a transcendent reverence?

What we are focussing on is the development of the normal capacity to have a specific kind of experience--even though, admittedly, God can wondrously break through and around and beyond the barriers of our incapacity. The point is related to William James' view that "religious sentiment . . . probably contains nothing whatever of a psychologically specific nature. There is religious fear, religious love, religious awe, religious joy and so on. . . . [Thus, there is] no elementary religious

emotion, but only a common storehouse of emotions upon which religious objects may draw."<sup>35</sup> If I am incapable of an elementary-thought-feeling reaction on a human plane, I will in all likelihood close myself off to that thought-feeling reaction in response to divine grace.

#### 4. Theophany and Reverence in Scripture

Whatever may be the help or hindrance offered by one's culture to the development of the capacity to feel reverence, the value of the awe-consciousness transcends any given culture. This response to a self-revealing God lies much deeper than any particular school of Christian spirituality. The history of salvation records the deep *acatamiento* with which God's chosen leaders responded to His revelation and call.

In Scripture we find stirring accounts of the experience of reverence. Strikingly the experience is always an occasion of greater intimacy. The result of the awesome contact with the transcendence of God is, paradoxically, an intensifying of closeness felt in communion with him. The response usually involves some external gesture--an etiquette of reverence that expresses and enhances the intense knowing-feeling of the subject visited by God.

When God spoke to Abraham and made a covenant with him, Abraham "dropped to the ground and bowed his face to the earth."<sup>36</sup> Abraham had *acatamiento*.

When Yahweh addressed Moses from within the burning bush, He told him to "take off his sandals, for the place he trod was holy ground." And Moses covered his face lest he be overwhelmed by transcendent brightness.<sup>37</sup> The gesture expresses and reinforces the interior reverence.

Providing a foundation for the songs of joyful praise, the spirit of submissive reverence pervades the psalms. The feeling of lowliness, tinged with fear of the Lord, results not in withdrawn dread but rather in confidence that clings to the Lord. The glory of God is such that it overflows its heavenly (and earthly) sanctuary; even dumb nature reacts with awe. The composite theme is particularly noticeable in Psalms 18, 29, 63, 68, 73, 77, 31, and 138.

Whatever tremor may be caused in man by the awesome personal Presence, the fullest result is a personal confidence and a feeling of self-worth through divine gifts. An instance is found in Judith 16: 15-16.

Job, in response to the poetic addresses on divine wisdom, can only adore in silence. Rather than speak, he says, "I will put my hand on my mouth. . . . I know that you are almighty." He admits he spoke too flip-pantly, and now will reverence the omniscient Almighty in repentant lowliness.<sup>38</sup>

In the boat on the Lake of Genesareth, after the wondrous catch of fish, Peter fell to his knees. "Depart from me, Lord, for I am a sinful man."<sup>39</sup> His first reaction was to draw back, but never had Peter drawn, or been drawn, so close. This was the strongest communion with Jesus he had yet experienced. It would be a misunderstanding to see this awe as impeding "closeness." At the Transfiguration Peter, James, and John crumple, with their faces to the ground.<sup>40</sup> The divine "Fear not" filters out servile fear, and fosters wholesome reverence in the consciousness of the divine presence.

The common denominator in the receivers of these theophanies is a stirring experience which prompts a culturally conditioned physical posture that nurtures as well as expresses the felt reverence. However transcendent the "touch of God," anything beyond gooseflesh is culturally conditioned. How will cultural changes in our society relating to respect for fellow humans relate to our basic capacity to experience reverence for God?

Jesus gives us free access and brings buoyant confidence (parrhesia) to our awe, but he does not remove this basic reverence.<sup>41</sup> Meeting with Jesus leads to adoration, a worship from which he removes unwholesome fear. The reverence-confident toward God is the "opposite of the cringing attitude encouraged by an absolute ruler only to be approached with servile or obsequious manners." But "one who has never experienced a deep sense of awe before the being of God . . . is not yet prepared for the contemplation of Jesus Christ."<sup>42</sup> The biblical awe of the Old Testament is transformed by Jesus but by no means taken away.

St. Paul is the champion of confidence based on Jesus. At the same

time "Paul reveals his attitude in prayer as one of profound awe and reverence" joined intimately and comfortably with filial familiarity.<sup>43</sup>

Thus we find in scriptural meetings with God that basic "anthropological" reverence. Praying to and in the Son of God enriches the attitude-experience, but the confident (parrhesia) of the New Testament is precisely that: enrichment. This intimate adoptive sonship enhances rather than cancels the fundamental human need to experience reverentially the divine presence.

##### 5. Anthropology, *acatamiento* and inculturation

Our limited time and space permit only a brief look at reverence in an anthropological perspective that cuts across religions and cultures.

John W. Harvey, translator of Rudolph Otto's *Idea of the Holy*, describes the basic religious experience as a non-conceptual knowing: "The 'feeling' element in religion involves a genuine 'knowing' or awareness, though, in contrast to that knowing which can express itself in concepts, it may be termed 'non-rational.' The feeling of the 'uncanny,' the thrill of awe or reverence, the sense of dependence, of impotence, or of nothingness, are attempted designations of the mental states which attend the awareness of certain aspects of 'the divine.'"<sup>44</sup> According to Otto, the "numinous" "cannot, strictly speaking, be taught, it can only be evoked, awakened in the mind."<sup>45</sup> To learn more, "we must have recourse to . . . a penetrative imaginative sympathy with what passes in the other person's mind. More of the experience lives in reverent attitude and gesture . . . than in all the phrases and negative nomenclature . . ."<sup>46</sup>

The appreciation of "creaturehood" (*Geschöpflichkeit*) is akin to the Ignatian Principle and Foundation.<sup>47</sup> Otto judged the most prominent elements in Christian mysticism to be "those of 'mystery,' 'fascination,' and 'majesty.' The element of 'awe,' on the other hand, recedes and is subdued; there has never been in the West a Mysticism of Horror." Strangely, when we in the contemporary West speak of awe and reverence, we commonly hear associated with it some connotation of distance or servile fear. Is it because we are diminished in our form of the experience common to mankind?

Have we been undergoing an anthropological evolution we are not fully conscious of that could leave us numb in regard to a basic form of religious experience? We saw above that biblical awe did not increase the feeling of distance; it diminished it. Are we perhaps confused over what is reform and what is decline, over what is renewal and what is deprivation? Over what is awe-reverence, and what is awe-horror?

Counselled by Vatican II, we Catholics are nowadays more appreciative of non-Christians' prayerful reaching toward God. At the same time in our western technological culture, there are, it seems, an increasing number of young persons seeking mystical experience through oriental cults. Unsettled by the sterile sophistication of a cul-de-sac materialsim and a doctrinaire technologism, westerners, Christian and non-Christian, look at other cultures with less superciliousness. Not only the ancient highly developed religion-based cultures but also the more "primitive" are now seen as sources of learning how creature persons can or should approach the Creator.

If we call these approaches "religion" and tie the word "faith" to the graced response to God's revelation in His divine Son Jesus, then we can say that our faith is not to be identified with a religion. Rather does our faith receive in its catholicity ever new modes of religious expression.<sup>48</sup>

Even in a religious context which views the whole world as holy, reverent, consciousness of the divine is far from automatic, constant, universal. It must be sparked and expressed. Christian, Jew and Moslem, who share belief in the creation of the world by the personal Creator, who know in faith that the world is permeated with his Presence, have traditionally recognized the need to work at a greater realization, a more vivid recollection. The universe is, or, rather, can be a reminder. Yet peak times of attention are needed. Trying to become more aware, the believer spaces prayer time throughout the day.

Generally, some external ritual has been practiced to express and to reenforce reverent awareness of the divine presence. Indeed, our English word "mosque" stems from the Arabic *masjid*, and it from *sajada*, and means "place to prostrate oneself." Away from the mosque, the Moslem would be

also expected to observe the ritual prayers wherever he might be. "Although neither the ceremonies nor the five set times of prayer are precisely stated in the Koran, it is certain that they were well established before Mohammed's death. Each consists of a fixed number of 'bowings' (called rak'ah), the 'bowing' itself consisting of seven movements with their appropriate recitations." As part of the sequence of recitations and postures, the worshipper will at one point glide to his knees and touch his face to the ground.<sup>49</sup>

The western Christian, receiving the world as created by a loving Creator, and esteeming it as taken up by a living Redeemer, can appreciate the insight and ritual of eastern religions.

The Japanese have a rite of purification as they enter a Shinto temple. Cool running water is available. Each one washes his hands and rinses his mouth. Even though all nature is holy, one is entering at this point of space and time into a particular reverential recognition of the sacred.

In Thailand one greets another by *sawadee*. In India it is called *namasti*. One joins his hands together with those of his visitor, palm flat against palm, and bows--to salute the divine in the other person. This etiquette merges interpersonal courtesy and religious veneration.

In India *arshan* means that one can move closer to the divine by proximity or contact with a holy person. The question is put to the one judged exceptionally devout: "Have you experienced God?" If the answer is affirmative, the questioner will hope to learn, indeed to grow, by a sort of respectful osmosis.

In Zen, reverence for the roshi (zen master) by the zen bo (disciple) is propaedeutic to reverence toward the divine in the search for enlightenment. The disciple being introduced kneels, bends forward, touches forehead to floor, stretches out arms, and, with palms open (and empty), repeatedly raises and lowers his hands.<sup>50</sup>

The westerner who knows the history of Christian prayer and mysticism can spot parallels. But why is it that in the 1970's many an idealistic believer--some who have Christian faith, some who have not--look to the East in search of a God experience?

Buddha taught his followers a way of living. He avoided giving a

doctrine on God or gods to such an extent that he is at times described as agnostic. However, there is an opposite explanation of his procedure: namely that he had such a deep reverence for the Divinity that he did not name it. Rather so far above man is the divine Absolute that it cannot be expressed. Indeed, the very asking of questions about the Divinity is an impertinence which shows the asker does not understand his question. Thus the Buddha's silence on the Divinity is a sign of his discreet reverence.<sup>51</sup>

This reverence for the divine which causes the mystic to experience a physical tremor in the divine presence is known to the Hindu. In the *Bhagavad-Gita* Arjuna, the privileged receiver of instruction by Krishna, was given to see how all the universe with its diversity was lodged within the body of the God of gods. In this sudden consciousness of the divine he was overcome with wonder. "His hair stood erect. He bowed low before God in adoration, and clasped his hands, and spoke" in prayer.<sup>52</sup>

Krishna urges Arjuna to the practice of devotion: "Be absorbed in me, lodge your mind in me. Thus shall you dwell in me . . . here and hereafter." A reverence for the divine in all things is inculcated in the devotee who should try to be delivered from the illusion of self seen as separate from the universe and the Divine.<sup>53</sup>

The recruits seeking to learn Transcendental Meditation are witnesses to a hunger in our society for contemplation. The Christian can easily go further, and say that this hunger is a yearning for communion with God.

The exercises of T M provide an asceticism parallel to that of Ignatius who invites the exercitant to make long- and short-range preparations for converse with the Lord.

According to *Time*, the newsweekly, Krister Stendahl, dean of the Harvard Divinity School, suggests that the T M drive shows a "genuine hunger for mystical and religious experiences." *Time* continued: "It is the most visible manifestation of the industrialized nations looking for relief from the pressures of modern life in Eastern spiritual or quasi-spiritual movements."<sup>54</sup>

Doubtless, there is faddism in T M. Only a minority go on to a deep religious experience. But its success is symptomatic of more than a desire

for rest in a tense world. T M is responding, albeit partially, to the basic anthropological craving to be conscious of and to reverence God's presence.

We may well ask why valuable schools and practices of western mysticism are not spoken of widely and cultivated. Have we Christians in the West dried up in our reverence to such a point that our youth must go East to find what they had every right to find at home? And, in those who within recent years have "lost the faith," was there not first (at least for many of them) a loss of "religion" that preceded the loss of faith?

To face this question of personal reverence for the Personal God is neither avant-garde nor rear-guard. The cultivation of culturally conditioned experience and expression of *acatamiento* is contemporary--contemporary to Ignatius, contemporary to the Jesuit who reads the 1975 General Congregation documents.

The 32nd General Congregation invites all Jesuits to appreciate the value of other cultures. In this way the Christian faith can be spread with an Incarnational respect for the human religious response already there.

This respect for ethnic customs in general was called for in 1659 by the Congregation de Propaganda Fide in an Instruction to Vicars Apostolic:

Do not for any sense of zeal attempt to change--do not for any reason persuade those people to change their rites, customs, and ways unless they are most obviously contrary to Faith and good morals. For what could be more absurd than to carry France, Spain, or Italy, or any other part of Europe into China? It is not this sort of thing you are to bring in but rather the Faith, which does not reject or damage any people's rites and customs provided they are not depraved. Instead it wishes that they be preserved intact.<sup>55</sup>

After warning about ethnocentric pride's way of exalting one nation's manners over another's, the Congregation urged missionaries to adapt to local usages. "Admire and praise the customs that merit praise. . . . Do not rashly and excessively condemn" the unworthy. "Let customs that prove to be depraved be uprooted more by hints and by silence . . . gradually without jolting."<sup>56</sup> This wisdom can be applied by us in looking at other cultures and in reviewing our own practices.

The religious reverence found in many a non-Christian area is one of



those habits the western Christian should admire and assist in preserving. (Actually, we should hope and pray that we receive some influence in return.) Much in Eastern "religion" can foster Christian "faith." A deepening of our appreciation of Ignatian reverence would be excellent pedagogy for us in our approach to other cultures. Without an understanding and experience of *acatamiento*, our attempts at religious inculturation will be truncated.

As time goes by, the Church and the individual Christian will doubtless modify religious expressions, which are, admittedly, culturally conditioned. However, it would be an illusion to think that a believer can get along with no expression. Trying to live a faith "religion"-less-ly and culture-less-ly is like trying to breathe without air. It does no good to say that faith is not identified with such trappings. That is true, just as true as the fact that my breathing machinery is distinct from air.

If one lacks an anthropological consciousness of his own "God experience," felt, expressed, and sustained in appreciated (although historically conditioned) rites, he is not ready to share in inculturation. He must first pray over and work on his own worship and reverence in his own cultural surroundings.

## 6. Incarnationalism--Horizontal and Vertical

It is possible that, in late twentieth-century Catholicism, one may argue that the very vertical biblical approach to God is advisedly being replaced in our time by a more horizontal approach. That is to say, we will enter into a deeper relationship with God by greater contribution to secular progress: Latter-day prophets have summoned us from vain rites to a more authentic cult of God Creator and of Word made Flesh.

The contribution to this-worldly development is part of the Christ-given order to work while we have the day. His parables told us to trade until he will come. St. Paul looked upon all creation as in developmental travail. The Incarnation has given a distinctive value to all human effort and to all terrestrial reality.

Thus, the horizontal approach has a traditional underpinning that makes it a solid approach to God. However, neither need nor logic leads

to a diminution of *acatamiento*. It might help us to listen to two modern prophets who were precursors of certain current trends. What have they to say about cultivating the vertical as well as the horizontal? What did they say about theocentric reverence?

Dietrich Bonhoeffer is often invoked as a prophet of a Christian secular way of thought and living. Whether one accepts or not the view which Bonhoeffer was sketching, but was by his executioners cut off from completing, it is pertinent to our consideration of Ignatian reverence to review some of Bonhoeffer's thoughts.

Payne Best, an English prisoner who was with Bonhoeffer in the last days of the latter's life, stated that Bonhoeffer was one of the very few men he had met for whom "God was real and close."<sup>57</sup> Bonhoeffer's negative reaction to types of pietistic religion was in the name of a deeper reverence. He marveled at the Israelites' veneration of God's name: They did not pronounce it with their lips. Bonhoeffer preached that "it is only when one knows the unutterability of the name of God that one can utter the name of Jesus Christ."<sup>58</sup> As a Christian who cultivated a deep reverence for God, Bonhoeffer sadly judged mankind of 1944: "But we do not now worship anything, not even idols."<sup>59</sup> He mourned over a world that had lost or was losing that sublime capacity of man to know, to feel, and to express awe in the presence of God.

Bonhoeffer could write that "God wants us to honor him on earth; he wants us to honor him in our fellow man--and nowhere else."<sup>60</sup> The "nowhere else" was a verbal exaggeration of an early period (1932) in his life from which he drew back and never really followed, for he did continue to reverence God in prayer. He did uphold the honoring of fellow man and the respect for a person's inner self: "Unless we have the courage to fight for a revival of wholesome reserve between man and man, we shall perish in an anarchy of human values. The impudent contempt for such reserve is the mark of the rabble, . . . In other times it may have been the business of Christianity to champion the equality of all men; its business today will be to defend passionately human dignity and reserve."<sup>61</sup> Bonhoeffer wanted to foster interpersonal respect.

But he also cultivated a divine respect. Time-cultured to be suspicious of pietistic externalism, he nonetheless "stooped" to observe the effect of an external gesture on his internal devotion: "I have found that following Luther's instruction to 'make the sign of the cross' at our morning and evening prayers is in itself helpful. There is something objective about it, and that is what is particularly needed here [in prison]." <sup>62</sup>

In warning Christians against an exclusive "other-worldliness," this jailed confessor advocated an involved Christian faith concerned with others for Christ's sake. The "this-worldliness" he proposed is netly opposed to any "shallow and banal this-worldliness." <sup>63</sup> We must realize that Bonhoeffer was educated in an atmosphere of post-Katian philosophy and Lutheran theology. It is God as theory, as hypothesis, as concept, it is justification as extrinsic, as outside-of-deeds, that Bonhoeffer was unsatisfied with. When he can, he cites Kant to underline the significance of "outward appearance in the world," and he pictures Luther to be this-worldly in the disciplined valuing of ordinary works. <sup>64</sup> Couched in another vocabulary, Bonhoeffer's deepest yearning is not far from an Ignatian reverential finding of God in all neighbors and in all things. His respect for other persons helped him reverence God. His observance of an external etiquette at prayer he found helpful even though he had been hesitant to try it.

Another latter-day prophet who has extolled the values of earth is Pierre Teilhard de Chardin. He welcomed and fostered one form of "horizontal" thought while striving to become more contemplative, more God-conscious, more reverential. He paraphrased the Ignatian Rules "Sentire cum Ecclesia" to urge that "the Church, to be a true Mother, ought to know how, in return, 'sentire cum hominibus.'" <sup>65</sup> Touched by the contemplation for Attaining Love, the scientist noted poetically: "My prayer ought to be a perpetual contemplation (inexhaustible concurrence, satisfaction, joy, ecstasy) of the world, seen, not as a veil, but as a flesh, wh̄ere the superior soul (Christ) glows and moves about (in the course of His liberating action) as in a translucent medium--a world lifeless in itself, but vivified by His light." <sup>66</sup> This rush of images pours from a man who wants to see all things in Christ and Christ in all things. Horizontalism, yes, but without loss of the vertical.

Teilhard, a friendly man who maintained long and deep friendships, was not pleased with some trends of piety which he felt were diminishing the sublime, the transcendental, the cosmic. "The 'Christ-as-friend,' the 'Christ-as-buddy' seems to be unadorable,--disgusts me."<sup>67</sup> We may temper this expression by understanding it as not opposed to Jesus' "I call you friends," but only as opposed to a sentimental domestication of a sort that would give us a new *art de Saint-Sulpice*,--which in the nineteenth century spread sweet "holy pictures" lacking in depth and dynamism.

Teilhard, apostle of Christian earth-appreciation, exults in the awe-inspiring transcendence of God. In bold terms he put it this way: "In one sense, I prefer a religion of Moloch over a religion where one merely ([or] principally) makes of God a 'friend,' a 'Perfect Man.' God (Our Lord) is devouring. The error of the Moloch[ists] is to take 'devouring' in a material literal sense, without the uplifting transformation that is meant and the entitative operation that is indicated."<sup>68</sup>

To sum up, Teilhard, it must be recognized by those who acclaim him and by those who criticize him, is imbued with a deep reverence, drawn from his religious reflection and prayer experience.

For Teilhard, the material creation was in a Pauline groaning as it evolved, evolved toward thought, and eventually towards a pleroma in Christ. Teilhard gave his particular evolutionist interpretation of the Letter to the Colossians.

For the Greek fathers, the material creation was uplifted by the very fact of the Incarnation. The Son of God, by becoming man, had taken it all up, had "assumed" it all. Conversely, nothing is redeemed unless assumed, "nil redemptum nisi assumptum." Nothing earthly, except sin, was un-assumed. All was redeemed, because all was "assumed," caught up in the Word Incarnate.

However the Christian may reflect upon the Incarnation and the world roundabout, that reflection must include, must insert Christ. Thus, for that material creation, the Christian cultivates an attitude which he would not, could not, have if he did not believe. If a Christian were to reach a point where he no longer "intellectually feels" the world as touched by the Creator and suffused with the Incarnation, then he is no

longer reacting as a Christian to the material that surrounds him. He has lost reverence. Instead of possessing a Christian appreciation of the earthbound, he would have reached an earthbound depreciation of the Christian.

The Christian "horizontalism" of Bonhoeffer or of Teilhard--like that of the Greek Fathers--presumes and requires a deep reverence for the transcendent Lord who is reached both "vertically" and "horizontally." To put it positively, a new evolutionist dimension is provided for ancient awe. A further cultural expression is available to enhance *acatamiento*.

## 7. The Social and the Secular

What we have just discussed touches the cosmic view of our contemporary world, but what of the socio-economic view? Is this theme of reverence worthy of serious attention if I am most interested in the social dimension of our apostolate? If I feel drawn to active involvement in a deliberately chosen democratic structure coping with contemporary secular problems, might I not leave the concern for *acatamiento* to other believers? And can we not work for future world development in which all things will be equally sacred because equally profane?

Looking at the actively involved person, we do well to consider that some degree of despondency is an occupational hazard of one engaged in an "ideals profession,"--any priest, any teacher. Antidote and sustenance must be found; for the Jesuit they will be found in integral Ignatian spirituality.

Granted that the idealistic, zealous apostle will feel that "results" are not as high as he hoped for, and granted that the celibate apostle will feel a type of loneliness along with any despondency, the significance of his religious experience will grow in importance, for graced consolation will be an element of his psychological and emotional maturity. The sociological survey of the priests in the United States tends to show that increase of loneliness and lack of religious experience go together. Also priests who have resigned from the ministry report having had considerably less "sense" or "feeling" in their prayer life than their brothers in the diocesan clergy, and moderately less than their confreres in religious congregations.<sup>69</sup>

Contributing to a seminar on the relationship between the Spiritual Exercises and social conscience, Fr. Dominic Maruca mentioned that "The observation is sometimes made that there is a disproportionate amount of despondency experienced among persons who are most deeply involved in effecting social reform."<sup>70</sup> As sustenance he offers the insight of the third and fourth weeks. The Ignatian *acatamiento* we are discussing is not to be seen as a dessert for the contented; it is a staple for the involved.

In Ignatian spirituality no rivalry should be set up between cultic devotion to God and developmental devotion to man. Authentic love of God through Jesus will serve the neighbor.<sup>71</sup> Authentic love of neighbor will open to the Redeemer-Creator. Nor is there rivalry between contemplation and action. William James observed that "Saint Ignatius was a mystic, but his mysticism made him assuredly one of the most powerfully practical human engines that ever lived."<sup>72</sup> Ignatius the mystic was not only the busy general of the Society of Jesus; his letters show his constant efforts for St. Martha House which provided not only spiritual but also economic and social security for girls who wanted to break out of the grip of prostitution.

Veteran social apostles grow more deeply convinced of the basic inspiration of the involved priest. Invited by the Paulists to address their General Assembly in 1974, Msgr. George Higgins, who had spent most of his ordained years in work on social justice and human development, expressed this conclusion: "After thirty-four years in the priesthood, nothing is as important as a deepening of prayer life in the priesthood."<sup>73</sup>

In this context Ignatian *acatamiento* is a particularly apt prayer, for it incites the active contemplative to seek God in all things and all things in Him. The experienced-expressed reverence goes on to pervade the activity it inspires.

Looking at the diminution of formulas and gestures of respect, one who earnestly seeks a more just society might theorize that this evolution is a good thing. Forms of deference have attended oppressive governmental and social regimes. A wholesome disrespect undermines abuse of power. This is true. Yet among the very poor and uneducated a certain courtesy is protection against the grating of aggressive contention; when the

insulating courtesy is lost, violence may leave one of the contenders dead. At whatever social level, human society seems to need a reverence format among human persons; only with risk can it be abandoned. Precisely as a fundamental of societal consciousness, respectful courtesy can be employed as a sign of love amid abrasive human friction.

However, when all is said, if one finds unconvincing these hypotheses concerning interpersonal respect, then he can imitate the Quakers, not in grammar perhaps, but in their inventive cultivation of reverence in a deliberately egalitarian etiquette.

Doctrinaire levellers in regard to fellowmen, the Quakers consciously cultivated a mind reverently attentive to the visit of God. For this reason they resisted the honorific plural form of the pronoun in English, and in reverent silence awaited the Lord's light. To a single person they said "thou" and "thee," reserving the plural for more than one. They saw in the common use of the majestic plural a corrupting pride.<sup>74</sup> They cultivated inter-human respect by their Christ-inspired doctrine of non-violence. At the same time they reacted counter to an etiquette of inter-human respect formulas in order the better to reverence God. Thus we see that however much we may be influenced by current courtesy patterns, we can consciously rebound. With radically democratic models of relationships we can still pursue *acatamiento* toward God.

Ignatius of Loyola lived in a stratified society. He used respectful forms of address with ease, frequency, gracefulness. One addressed even his own brother as *Señor*. Father Robert Schmitt has penetratingly analyzed the way in which Ignatius' relationship to Christ draws on his culturally conditioned feudal image. Understanding this historical insight does not lead us to the conclusion that we should just drop all-of-that-business. Rather does it show how the author of the *Spiritual Exercises* and the founder of the Society of Jesus reflected on and talked about the Creator and Redeemer with his stock of cultural images. When we see this historical fact, the task for us begins rather than ends. How do we with our cultural baggage grow toward, open up for, and live out the reverential communion with God that transcends any particular cultural phenomenon,--but yet is to be incorporated into *some* cultural phenomena?

Ignatius himself reached a rounded integration of adult personality and Christ-Servant manner. His own peace, composure and concern for others flowed from a fusion of faith, reverence, and cultural courtesy. Whether we prefer the "respect-ful" or the "levelling" models of interhuman etiquette, we have before us a perennial challenge to make real and communicable the integration which Ignatius proposed to novices and expected all the more of the proficient.

In everything they should try and desire to give the advantage to the others, esteeming them all in their hearts as better than themselves [Phil. 2:3] and showing exteriorly, in an unassuming and simple religious manner, the respect and reverence befitting each one's state, in such a manner that by observing one another they grow in devotion and praise God our Lord, whom each one should endeavor to recognize in his neighbor as in His image.<sup>75</sup>

Looking at the cohesive faith and justice we have to bring to mankind, we see this understanding of *acatamiento* as important for our understanding of secularization.

"Secularization is without doubt our epoch's most striking phenomenon that evangelization has to take into account." So judges Bishop Roger Etchegaray, Archbishop of Marseilles and president of the Episcopal Conferences of Europe, in his review of the Synod of Bishops of 1974.<sup>76</sup> Positively, he sees in this phenomenon a providential opportunity for self-purification by the Church: greater poverty, independence from governments, freer personal responsibility in the "radiation" of faith. "But, at the same time, one cannot hide the fact that many no longer know how to keep a balance" (*mesure*, a word the French love) "and, in wishing to challenge a phony holy, they break down the authentic expression of Christianity." "Secularized man, defined by 'the increase of rationality and the diminution of meaning' (Paul Ricoeur), is the very one who in one form or another cries out toward the 'wholly other.' A church which has nothing more to say than what man can learn by himself would soon have nothing to say to man."<sup>77</sup>

Collectively, we have learned a great deal from the study in recent years of Ignatius' *discreta caritas*--discerning love, a love which perceives, weighs, judges. In our time the Christian needs a *discreta*



*secularizatio*--a secularization which translates as a "discerning incarnationism" that perceives, weighs, judges.

Undiscerning secularism is easily led into idolatry. Values, and therefore rights would have no enduring basis. The Christian, discerning carefully, can freely judge and sift secular currents, can resist idols and can shore up values and rights. If we were to labor undiscerningly for a merely temporal human development and not share faith with the needy of the world, we would be joining in the worst conspiracy ever of the comfortable and clever to deprive the poor and simple.

Moreover, even the man who is doctrinairely and exclusively secular sets up privileged places and times which are qualitatively distinct from and superior to the routine and pedestrian. In these sites and moments he seeks or affirms a meaning that transcends the mere total of achievement or productivity.<sup>78</sup>

Even the naturalist who insists that "nature is all" will step out of the cycle of activity in order the better to perceive the rhythm of nature. He can tell the believer of

"interviews in which I steal  
from all I may be or have been before  
to mingle with the Universe and feel  
what I can ne'er express yet can not all conceal."<sup>79</sup>

Varieties of contemplation or liturgy can be found in the practice of a variety of secularisms. This cultivated activity is part of the human living of an idea or value system. It would be inconsistent for the Christian *alone* to abandon sacred moments (or places and rites) in order to give himself more to action or development.

To "seek God in all things" requires a potential, fostered in the Spiritual Exercises, of distinguishing God *from* all things. Even the most intense incarnationism must be conscious of its difference from pantheism or atheism. To homogenize secularistically all times and things of the universe is as dehumanizing as it is "de-sacralizing." Whatever may be the specific focus of one's apostolate, whatever may be the degree of activity, there is a fundamental need of provision for peak times of *acatamiento*.

## 8. Felt Reverence in Public Rites

It is not God who needs my reverence. It is I. I cannot be a full human person without it. For my spiritual living I must come toward experiencing what Moses felt in God's presence. Something on the way to what Abraham had felt when God called him. Something somehow like what Peter, James and John were stirred by when they went on the mountain and Jesus was transfigured before them. Something of what touched Paul when he was caught up to the third heavens, lifted up, swept up into communion with the Lord. Something at the very least like Job who marveled at the universe, but marveled more when he knew in the marrow of his being that he knew too little of the infinite God whom he revered.

But our present difficulty is that, unlike Abraham, Moses, and Peter, we do not know very well how to behave or what we should do--whether to fall to the ground or not, whether to take off our shoes or not, or what posture, what words will best express, or best help us to experience reverence for God. We are unsettled, nervously self-conscious in our very seeking of the experience of *acatamiento*.

We were told that such worship was hellenic, that such other-wordly behavior was unbecoming in enterprising citizens of this world. However, those writers of the 1960's, having lived a bit more of the future, are now revising from experience the conclusions reached in predictions. "We have been badly miseducated, rendered virtually incapable of dealing with poor people's religion," Harvey Cox writes. Having reached "a much less haughty attitude towards 'religion,'" he concludes: "I must concede here that I now feel my avid search for a 'non-religious' interpretation of Christianity inspired by Bonhoeffer and born in Berlin, was probably doomed to failure from the onset."<sup>80</sup> In looking at people's religion, he would now want to pay "rigorous attention to subtle detail--pace, mood and the minutiae of expression," and would assume that "nothing is trivial."<sup>81</sup>

Theologically liberated now from the charge of inferiority, one can be anthropologically sensitive to cultural supports of faith expression. It is, was, and will be both scientific and pastoral to attend to methods and moods of cult and reverence. There is a challenge before us that calls for intelligent, devotional effort.

I do not pretend that by a "right" formula of posture and incantation we can coerce God to give us a mystical experience in public cult or in private prayer. And I believe that God can "zap" us mystically when, where, and how he in his initiative pleases. He can touch a Saul on the road to Damascus--or a driver speeding down an interstate highway.

But we would err if we should think that we have outgrown ritual. We satirize the formalism of the solemn high liturgy with its doffing and donning of birettas, with its heavy vestments and bobbing bows. In reaction to all of that we moved to a stark simplicity. But who is there who is perfectly contented with any one stage of this evolution? Liturgist Eugene H. Ciarlo expresses what is felt by many involved in the search: "The challenge of the liturgy is being met with an impoverished, watered down tradition which bears all the earmarks of a Church caught in a vise between a sinful world in need of the 'beyond' and a confused Church afraid to be different."<sup>82</sup> Already reaction to the reaction can be noticed; perhaps we are painfully acquiring a new synthesis.

Meanwhile in civil life roundabout us there are so many rituals newly developing that we meet ourselves going around in a circle. From Churchill came the two-fingered "V" for victory sign which evolved from a silent shibboleth of war to a symbol of peace promotion. From among blacks there spread the flat-palmed hand greeting. Another greeting ritual crooks the elbow at a right angle, and, with forearms parallel, gives the hand shake. Examples could be multiplied that "up-to-date urban" mankind is no less enamored of meaning-expressing and mood-inducing rites than "earlier rural" mankind.

Ritual belongs to expression. To eliminate ritual is to impoverish expression,--and experience. Rite-less-ness may lead to expression-less-ness, may lead to experience-less-ness.

Unfortunately, but all too humanly, in the 1960's the discussion on liturgical developments soon degenerated into wrangling that will leave bruises and soreness for some time to come. What a sign of human weakness that the greeting of peace became a bone of contention!

Expressions of worship evolve. Pope Paul VI commented recently on shifting practices: "Certain practices of worship which not long ago

seemed suitable to express religious feeling of individuals and of Christian communities, today seem insufficient . . . [to manifest] the unchangeable relationship of creatures with their creator, of children with their father."<sup>83</sup> He added that this can produce a disorientation.

The liturgical changes and parish practices have been felt. We have all heard the comments. What is focussed upon here is the existential mood of reverence which should be induced by "successful" liturgy.

In our criticism of the silent Latin Mass in use before Vatican II, we missed perceiving some anthropologically deep currents. There was a non-verbal communication in the congregation; there was a social solidarity in the quiet. Had we been historically wiser, we would have consciously built on to this silent interrelation the more vocal participation and the beautiful rite of "giving the peace." Jarring collision was unnecessary.

The "mysterious" language instrumentally signified the mystery of God. Personally, I prefer the vernacular for the sake of understanding. If faith be strong, good will and wise reflection can utilize other means for attaining the reverent atmosphere. But it is historically inaccurate to ignore this element that was present, and which a change, beneficial in other respects and well-advised in our times, eliminated.<sup>84</sup>

Probably the least controversial, most universal and easily learned of mood aids is silence. We have not yet fully tapped the reverence and community solidarity that can come from a practiced use of the periods of quiet in the new Eucharistic liturgy.

Given the polemics and the satire of the sixteenth century and the eighteenth century in Europe, one should hesitate to affirm that the west in "our times" is more argumentative or more sarcastic than ever. There is perhaps this difference: that the debating and the scoffing is more intramural than interconfessional.

Ignatius felt a chill in devotion when he read Erasmus. The brittle sophistication of contemporary cocktail-party style can have the Erasmian effect on us. When within the Church polarities spoof one another's piety, the effect among all can be shrivelling. It is easy to make fun of another man's devotions. How common in American speech has been the humor about whirling dervishes and holy rollers, or the preaching styles and festive

processions of ethnic groups! And there is the mocking word "hocus-pocus"-- whose etymological origin now is hardly thought of.

However, at present it is uncommonly difficult and delicate to help with expertise one's self and others toward the felt reverential experience of God. Jesuits with their academic background are quite capable of the satire; with their spirituality background they should be quite capable of the pedagogy of reverence. To the Jesuit many address silently that question from the East: "Have you had the experience of God?" Maybe we need an inculturation program so that we can resonate with plebeian religious expression. In any case, an Ignatian resolution would call for a moratorium on mockery. When the snickers die down, we can work at cultivating rites and gestures, formulas and postures conducive to reverence-feeling and reverence-expressing.

Culturally there can be a variety in saluting the Eucharist: one can kneel, bow, stand up; one can ring a bell or shoot firecrackers. Consciously to pursue the expression that helps one best is Ignatian; unconsciously to do or show nothing is the contrary of Ignatian wisdom.

### Conclusion

*Acatamiento* was important to Ignatius of Loyola, and therefore should be for those whose living of the gospel emphasizes Ignatian perspectives. *Acatamiento* means a felt-and-expressed reverence for God. A gift of God, this communion with Him is cultivated by intent and response. Surrounding culture may assist or impede the development of the attitude, experience, and expression summed up in *acatamiento*.

What is sought is a gift, a grace. No posture, etiquette, or effort can force "infused reverence." Yet it is axiomatic that the Lord is readier to give than man is to receive. And it is an Ignatian postulate that (by God's grace) we should prepare for "visitations." There is a propaedeutic which calls for conscious effort.

Even the most determined Incarnationalist must work at cultivating reverence. This effort is not a surrender to overweening transcendentalism. Rather is it a recognition of what man is, of what Christ is. We

must personally commune with the personal God whose presence is revered in, through, and above creation.

To foster reverence in special times, ways and places is to grow in capacity for reverence of God at all times and in all places. To preclude special moments, sites, words and postures is to adopt an aprioristic anthropology which neglects historical man.

Self-conscious in manifold ways, the twentieth-century believer must observe his cultural conditioning lest he be mastered by it. The Ignatian-oriented disciple, while discerning aids and obstacles, while sifting through respect and mockery, will foster deliberately a mind of reverence along with an expression of reverence. He will cultivate *acatamiento*.

Elizabeth Barrett Browning found that

Earth's crammed with heaven,

And every common bush afire with God.

But only he who sees, takes off his shoes.

The rest sit round it and pluck blackberries. <sup>85</sup>

Ignatius, who knew that "force flows from the interior to the exterior," would agree. But, in theory and practice, he also accepted the converse: that force flows from the exterior to the interior.

He is helped to see, who takes off his shoes.

For the  
ABBREVIATIONS  
used in the  
footnotes  
see page 38

FOOTNOTES

- 1 Ignatius of Loyola, *Spiritual Exercises*, respectively [50, 92, 38, 39].
- 2 Ibid., [75, 76, 3].
- 3 Ibid., [114].
- 4 *Diccionario de Autoridades* of the Real Academia Española, Madrid, 1963, facsimile edition of the Madrid edition of 1726, (3 vols.), I, 37-38. Juan Corominas, *Diccionario Crítico Etimológico de la Lengua Castellana*, (4 vols., Madrid, 1954), I, 727-728. Juan Corominas, *Breve Diccionario Etimológico de la Lengua Castellana*, Madrid, 1967, pp. 23, 139. Roque Bârcia, *Diccionario General Etimológico de la Lengua Española*, (Madrid, 1880, 5 vols.), I, 91. There is a rare use of *acatamiento* to signify the presence itself of the revered person. Acknowledged in the dictionaries, this sense is employed by Ignatius, for example in an undated letter to Doña Leonor Osorio, *Cartas de San Ignacio de Loyola*, (Madrid, 1875, II, 75-76).
- 5 *SpExMHSJTe*, I (1969), 176-177, 230-231.
- 6 *EppIgn*, I, 110, 118, 147, 156, 157, 163, 164, 213, 215, 236, 237, 281, 295, 299, 317.
- 7 *Obras Completas de San Ignacio de Loyola*, I. Iparaguire & C. de Delmasses, ed., (Madrid, 1952), p. 361. Joseph de Guibert calls the experience the "gift of infused respect" in *The Jesuits: Their Spiritual Doctrine and Practice*, W. J. Young, tr., G. E. Ganss, ed. (St. Louis, 1972), p. 57).
- 8 *Obras*, pp. 316-320.
- 9 *Diario*, 4 abril 1544, in *Obras*, p. 322.
- 10 *FN*, I, 407. Ignatius is close to the thinking of Peter Lombard who defined reverence for God as "love that is mingled with subjection." Hugh of St. Victor called it "a sort of fear without fear." Francis B. Sullivan, C.P.P.S., "The Notion of Reverence," *Revue de l'Université d'Ottawa*, 23 (1953), 5-35, on the Scholastics' discussion of reverence.
- 11 *The Oxford English Dictionary*, (London, 1933), I, 493.
- 12 Alain Guillermon, "Genèse d'une spiritualité: Ignace de Loyola," introd. to *Les Jésuites: spiritualité et activités*, (Paris, 1974), p. xxv.
- 13 *SpEx*, [75].
- 14 Alfonso Nebreda, "El Camino de Ignacio: Estudio del acatamiento en los Ejercicios Espirituales," *Manresa*, XXXII (1960), 48. Nebreda concluded: "Everything went toward strengthening Ignatius for all time in his fundamental position: reverence and affectionate lowliness--*acatamiento*" (ibid., 138).
- 15 *Vida del Bienaventurado Padre Ignacio de Loyola*, V, 1, in *FN*, IV, 744-757. See esp. pl 757.

ABBREVIATIONS USED IN THE FOOTNOTES

- FN*        *Fontes narrativi de Sancto Ignatio,*  
              4 volumes in the series MHSJ
- EppIgn*    *St. Ignatii Epistolae et Instructiones,*  
              12 volumes in the series MHSJ
- MHSJ        Monumenta Historica Societatis Jesu,  
              the scholarly series of sources
- SpEx*        The *Spiritual Exercises* of St. Ignatius,  
              or *Exercitia spiritualia.*



- 16 Hugo Rahner, *The Spirituality of St. Ignatius Loyola*, tr. by F. J. Smith (Westminster, Md., 1953), p. 21, citing MHSI, *Chronicon Polanci*, I, 13.
- 17 Ribadeneyra, in *FN*, IV, 744-757. See esp. p. 747.
- 18 *Memoriale seu Diarium Patris Luis Gongalves da Câmara* (henceforward *Memoriale*), no. 184, in *FN*, I, 639.
- 19 Hugo Rahner contrasts Ignatius's reverence mysticism with others' nuptial mysticism. *Ignatius the Theologian* (New York, 1968), p. 14.
- 20 Georges Bottereau, "La Prière personnelle d'Ignace de Loyola," *Nouvelle Revue Théologique*, XCV (1973), 397.
- 21 See Nebreda, p. 130.
- 22 Henri de Lubac, *The Drama of Atheist Humanism*, tr. by Edith M. Riley, (New York, 1963), pp. 121, 143.
- 23 Cited *ibid.*, pp. 210-211.
- 24 Mircea Eliade, *The Sacred and the Profane*, tr. by W. R. Trask, (New York, 1959) pp. 178-179.
- 25 Baldesar Castiglione, *The Book of the Courtier*, tr. by Charles S. Singleton, (N.Y., 1959), p. 110. Completed in 1516, the work was published in Venice in 1528.
- 26 *Ibid.*, p. 111.
- 27 *Memoriale*, no. 260, in *FN*, I, 679.
- 28 *Ibid.*, nos. 142, 400, in *FN*, I, 613, 738.
- 29 *Ibid.*, no. 377, in *FN*, I, 731.
- 30 *Ibid.*, no. 372, in *FN*, I, 729.
- 31 *Ibid.*, no. 290, in *FN*, I, 697.
- 32 *Ibid.*, no. 107, in *FN*, I, 590.
- 33 *Ibid.*, no. 25, in *FN*, I, 542.
- 34 Ribadeneyra, "De Actis P. N. Ignatii," no. 111, in *FN*, II, 393.
- 35 *The Varieties of Religious Experience. A Study in Human Nature* (London, 1902), pp. 27-28.
- 36 Genesis 17:1-3.
- 37 Exodus 3:1-6.
- 38 Job 40:4; 42:1-6.
- 39 Luke 5:1-8.
- 40 Matthew 17:6.
- 41 Ephesians 3:12.
- 42 Hans Urs von Balthasar, *Prayer*, tr. by A. V. Littledale, (New York, 1961), pp. 37-41; 128.

- 43 David M. Stanley, *Boasting in the Lord: The Phenomenon of Prayer in St. Paul*, (N.Y., 1973), p. 150.
- 44 Tudolph Otto, *The Idea of the Holy*, tr. by J. W. Harvey (London, 1923/1946), p. xv.
- 45 Ibid., p. 7.
- 46 Ibid., p. 62.
- 47 Ibid., p. 21.
- 48 See H. de Lubac, *Catholicisme*, tr. by L. C. Sheppard, (N.Y., 1950), pp. 148-156.
- 49 H. A. R. Gibb, *Mohammedanism*, (N.Y., 1962), pp. 62-63.
- 50 I am grateful to Fr. Benjamin Wren for assistance and instruction on these points.
- 51 Raymond Panikkar, "Nirvana and the Awareness of the Absolute," in Joseph P. Whelan, S.J., ed., *The God Experience*, (New York, 1971), pp. 89-97.
- 52 Translation of Swami Prabhavanandra, (New York, 1972), p. 92.
- 53 Ibid., p. 98-99.
- 54 *Time*, Oct. 13, 1975, p. 74.
- 55 *Instr. ad Vic. App. Societatis Mission. ad Exteros, Collectanea S. Congregationis de Propaganda Fide*, (Rome, 1907), I, 42.
- 56 Ibid.
- 57 Dietrich Bonhoeffer, *Letters and Papers from Prison*, Eberhard Bethge, ed., (New York, 1967), p. 24.
- 58 Ibid., pp. 97, 103.
- 59 Ibid., p. 185.
- 60 John D. Godsey, *Preface to Bonhoeffer. The Man and Two of His Shorter Writings*, (Philadelphia, 1965), p. 45.
- 61 Bethge, p. 35.
- 62 Ibid., p. 97.
- 63 Ibid., pp. 201-202.
- 64 Ibid., pp. 105, 195.
- 65 Jacques Laberge, *Pierre Teilhard de Chardin et Ignace de Loyola. Les Notes de retraite (1919-1955)*, (Paris: 1973), p. 197.
- 66 Ibid., p. 210.
- 67 Ibid., p. 135.
- 68 Ibid., p. 233.
- 69 *The Catholic Priest in the United States: Sociological Investigations*, (Washington, 1972), pp. 76-77, 212-213.

- 70 "The Graces of the Third and Fourth Weeks," *Soundings*, (Washington, 1974), p. 27.
- 71 Matthew 24:31-46.
- 72 *The Varieties of Religious Experience*, p. 413.
- 73 *Clarion-Herald*, (New Orleans), May 16, 1974, p. 1. I cannot help recalling the most effective social apostle I ever knew personally, Louis J. Twomey, S.J. His power to change injustice seemed to flow from a piety--which went out unassumingly even in his letters of response to "hate mail." Fr. John Payne is writing a dissertation on the work of Fr. Twomey.
- 74 See James, *The Varieties*. . . , p. 294.
- 75 *Constitutions*, [250], Part III, c. 1, n. 4. George E. Ganss, S.J., translation (St. Louis, 1970), p. 155.
- 76 "Après le synode des évêques," *Revue des Deux Mondes*, January, 1975, p. 5.
- 77 *Ibid.*, pp. 5-6.
- 78 Eliade, *The Sacred and the Profane*, p. 24.
- 79 Lord, Byron, "Apostrophe to the Ocean," *Childe Harold's Pilgrimage*, 178.
- 80 *The Seduction of the Spirit: The Use and Misuse of People's Religion*, (N.Y., 1973), pp. 142-43 and 194. Cf. Leslie Dewart, *The Future of Belief: Theism in a World Come of Age*, (N.Y., 1966), p. 204.
- 81 Cox, p. 148.
- 82 "The Adoption of Eucharistic Prayers for Children: Paraliturgie or Official Worship?" *Aids in Ministry*, Summer, 1974, p. 10.
- 83 Apostolic Exhortation *Marialis Cultus*, Feb. 2, 1974. (Eng. tr.: *Osservatore Romano*, April 4, 1974.)
- 84 Recently I have been observing the use of incense at funerals. My feeling is that this rite requires verbal explanation because the handed-down-traditional use was broken, and because incense smoke does not explain itself. Those present at a funeral must be helped to feel the symbol as reverential toward the flesh which has been the Lord's temple and which shall rise. Explained and culturally accepted, incense can be instrument of atmosphere.
- 85 *Aurora Leigh*, VII, 821-824.

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