

following: (1) name calling and uncharitable speech regarding official and unofficial liturgical organizations, committees and institutions are unacceptable; (2) tribalistic lining up for or against liturgical initiatives, as if they must absolutely and intrinsically be deemed either good or bad, should be avoided; (3) the focus must be kept on issues in their theological, historical and pastoral contexts, not on personalities and groups and their surmised hidden agendas or outlooks; (4) it is crucial to listen carefully to those with whom we most disagree in the sincere expectation that they may have something to teach us; (5) a truly dialogical spirit must be trusted to moderate points of view that tend to become exaggerated or extreme when no one is willing to listen; (6—for conservatives) those who are proposing or advancing further liturgical changes are not out to destroy tradition—or the church; (7—for progressives) those who raise questions or criticisms about proposals for additional reform are not all thoughtless reactionaries.

This list of proposed ground rules is not exhaustive, but it is a start. Its implementation would surely help Catholics of all liturgical persuasions to recognize and deepen the common ground they already inhabit week after week around the Lord's eucharistic table.

Msgr. M. FRANCIS MANNION

## THE LITURGY AND CONTEMPLATION

*Max Thurian*

Thirty years after the Second Vatican Council we can recognize all the value of the liturgical reform. The publication of many liturgical books has enriched the knowledge of God's Word and the Church's prayer life.

We must be grateful to the Second Vatican Council and to the Consilium for the Implementation of the Constitution on the Liturgy for having completed this work of reform, to which we must remain faithful by avoiding every possible abuse which might contradict it. In a recent address to the plenary assembly of the Congregation responsible for the liturgy, the Holy Father said in praise of its work:

It must be clear to all that, while the contribution of experts can shed useful light on workable options, decisions regarding the liturgy remain subject to the direct responsibility of ecclesiastical authority, whose sole aim is to encourage the liturgical participation of the people in the glorification

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