

CRICHTON MEMORIAL LECTURE 2014

Liturgy in the Era of a Jesuit Pope

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(all uses of emphasis are the author's)

Thank you for inviting me to give this year's J D Crichton Memorial Lecture. It has been intriguing and fascinating to prepare this lecture in the era of a Jesuit papacy. This has never happened before and the results have already been dramatic.

There is an unfortunate popular misconception about Jesuits and their lack of expertise in liturgy. In the last few months I heard of a recent conversation with Archbishop Piero Marini, in which the Archbishop revealed to Pope Francis that one of his closest advisers on liturgy was a Jesuit. At this point the Pope burst out laughing. He quoted to the Archbishop the famous slur "as lost as Jesuit in Holy Week". One might suppose, perhaps, that Pope Francis is not terribly interested in liturgy.

I think he is interested in liturgy in the way that most Jesuits would be interested in it. Thus he pays little interest to the history of liturgy, to the social conditions out of which liturgical practices emerged or developed, to the role that music and the other arts might play in the celebration of liturgy. But we come to learn about Pope Francis more by understanding who he is as a Jesuit who presides in liturgy (his spirituality, training, experience, preaching and teaching, attitude) than who he is as a Pope who presides in liturgy (his focus of attention, his role as leader of the Church, as teacher and shepherd, as holder of ultimate legislative power). To have a Jesuit as leader of worship for the Roman Catholic Church is a powerful combination and may be highly significant for the development of liturgy in the Church.

What message does Pope Francis convey, in what he says and in what he does, for liturgy? Can we respond as liturgists to the message of Francis? What is

there about his style and his approach, as pope and, perhaps more important, as a Jesuit, that we can learn from? Obviously not by slavishly copying him, but by reflecting on our ministry (whichever it is) in the light of the ministry and teaching of Pope Francis.

The central core of the ministry of Jesuits is about the **word**, whether through the promotion of our Spirituality, or through preaching and teaching. Our ability to communicate the love of God in Christ by whatever means available to us - through spiritual direction, through the arts, through science, through teaching, through Blogs, through the web, through the liturgy, and to be as contemporary and as adaptable as possible to suit the prevailing culture's modes of communication – this is what makes us who we are. What happens when Pope Francis preaches the word? How does he do it? Is there something about his preaching content and manner, that teaches us something important? Clearly the *relationship* between the speaker and the hearer is crucial, and he does a great deal of communication through his face and actions as well as through what he says.

There is one important aspect that he shares with his predecessor: a warm humanity is clearly present. These are not “cold” dry texts being recited by a narrator, but a living voice giving form in a particular context and at a particular time, to a message that is life-giving and significant. And while Pope Benedict was not an improviser, yet the content of what he said, and his manner of giving the homily, contained a deep sense of the presence of Christ, and this is also to be experienced by those who watch and listen to Pope Francis.

As a Jesuit, trained in our way of proceeding and steeped in our spirituality for much of his life, it is inevitable that, in the public performance of his priestly ministry, certain Jesuit traits become evident. It would be helpful to make an Ignatian reflection on the Pope's liturgical ministry.

1) The first question in reflection on Ignatian prayer is: “What happened?” The Spiritual Exercises of St Ignatius of Loyola assume that something does, in fact, happen, and the aim is to consider carefully all aspects of experience, particularly how and what we *feel*, and so to draw fruit.

2) Ignatian prayer assumes that God is present and at work in all of creation. This must be true also in the prayer and activity of all gathered to celebrate together in Worship of God. Question: How do we *feel* that presence, and in what way might Christ our Lord be drawing us into a deeper relationship with him through that experience?

3) Ignatian prayer starts with who we are: sinners who have been loved and saved by Christ, and who may experience the grace of the Father and the power of the Spirit. Ignatian prayer is always Trinitarian, which has relationship at its very heart, and it always seeks to explore, gain fruit from, and deepen the feelings of each person to their very core: that even though I am a sinner, God loves and forgives me, that this forgiveness is brought about by the compassionate and willing sacrifice of his only Son, and that Christ now risen wishes all to find fulfilment and peace through him and in willing service, whatever that might be.

4) Ignatian prayer gives a significant role to Mary, the mother of Jesus. She is also known as the mother of the Society of Jesus. In significant moments of prayer the one praying (or “pilgrim”) is invited to speak with Mary, who brings the pilgrim then to her Son, and they then both bring the pilgrim to the Father.

With Pope Francis, these aspects seem to fill him with zeal, with passion and with joy. “Who is Jorge Mario Bergoglio?” he asked himself in an interview shortly after he was appointed? “I am a sinner. This is the most accurate definition. It is not a figure of speech”. I am a sinner whom the Lord has looked upon.” And he repeats: “I am one who is looked upon by the Lord. I always felt my motto, *Miserando atque Eligendo* [By Having Mercy and by Choosing Him], was very true for me.”¹

Pope Francis quoted from the writing of St Bede, in his *Homily on St Matthew's*

¹ From his interview with Fr Antonio Spadaro SJ. The Pope goes on to say “The motto is taken from the *Homilies of Bede the Venerable*, who writes in his comments on the Gospel story of the calling of Matthew: “Jesus saw a publican, and since he looked at him with feelings of love and chose him, he said to him, ‘Follow me.’”

<http://americamagazine.org/pope-interview>

Gospel (part of the Office of Readings for the Feast of St Matthew): “He saw a tax collector, and since he looked at him in pity and choosing him as a disciple, he said ‘Follow me’”. This goes back to the transformative moment in Jorge Bergoglio’s life when as a student, on the Feast of St Matthew 1953, he went to confession at his parish church and knew from that moment that God wanted him to be a priest.

This Pope realises completely that he is a forgiven sinner, and this is the foundation of his ministry as a priest, bishop, and now as pope.

Thus, from the beginning, the pope had a human, mature and deeply personal connection with every other person who is also conscious of human, sinful moments, in need of God’s saving and forgiving mercy.

The preaching of Pope Francis, also, is rich in the strands of Ignatian spirituality: there is a down-to-earth reality about what he says; he uses common or colloquial words to speak with emotion in order to put across the appropriate feeling, though not in a pre-planned way, but seemingly spontaneously. He uses images and illustrations that bring the message home: contemporary and lively content attracts the attention and makes the audience think. When combined with the atmosphere that such events usually entail, this can be a very powerful combination.

The influences of his life as a Jesuit are the influences of his actions and his words, and his prayer as a priest and presider. It is vital to remember the background of Pope Francis, and in particular his connection with the struggles of life, growing up in an immigrant family from Italy, working in a chemical laboratory, suffering severe illness when 21, not a sheltered or terribly comfortable life, not separated from the harshness of reality of many people; so he knows what he is talking about because he has experienced many of the hardships himself.

“Suffering is not a virtue in itself, but the way we accept it can lead to virtue. We are called to fullness and happiness, in search of which,

suffering is the limit. Because of this, we fully understand the sense of suffering only through the suffering of God made Christ.”²

Bergolio went through the usual Jesuit formation that was expected of him: two years novitiate, studies in history, literature, Latin and Greek, philosophy. He taught in two colleges during this time of his training, and was ordained priest in December 1969. It is important to note that his theology studies, and immediate training and preparation for priesthood, took place during the transformative years after the Second Vatican Council, most immediately felt through the changes that were made to the liturgy.

In Central and South America he experienced the emerging theology that raised the hopes of the poorest of the poor, and the oppressed – liberation theology. This was the cause of massive division within the church, and within the Jesuits during the period. It was a difficult, complex time, politically as well as emotionally, for the Provincial and his brother Jesuits.

After the usual provincial term of six years, he was the Superior of the Colegio Maximo de San Miguel, and taught theology, while also involved in the Christian Life Communities.

So, we have a picture of a Jesuit who was studying theology, was ordained to the priesthood, who served as novice master and then as Provincial, during most of the years of liturgical development and renewal after Vatican II. I think it is safe to assume he experienced a large variety of liturgical celebrations and was present to the developments in liturgy and to the reactions of many people to those developments.

After a short time at the College of St Georgen in Frankfurt, he was named auxiliary bishop of Buenos Aires, and ordained in June, 1992, and was then appointed Archbishop of Buenos Aires in 1998, and cardinal in 2001. His ministry as a bishop was expressed in a love for and a devotion to helping the poorest of the poor, visiting them many times, reminding them that they were not forgotten by God or by the church, even if they had been forgotten by the wealthy and the powerful. This gave him a profound sense of the importance

²Sergio Rubin & Francesca Ambrogetti, *El Jesuita*. 1a ed. Buenos Aires, ed. Javier Vergara, 2010, p. 40. In Dushan Croos SJ, *Pope Francis* CTS 2013, p. 7.

of Christ for these people, and of the necessity always to consider the plight of the powerless and the poor in his ministry, wherever that might lead him. He also came into contact with the central place for many people, the place they would turn to for support, shelter, even for food, quite apart from the spiritual nourishment – that was the parish.

“Our sociologists of religion tell us that the influence of a parish has a radius of six hundred metres. In Buenos Aires there are about two thousand metres between one parish and the next. So I told the priests: ‘If you can, rent a garage and, if you find some willing layman, let him go there! Let him be with those people a bit, do a little catechesis and even give communion if they ask him.’ A parish priest said to me: ‘But Father, if we do this the people then won’t come to church.’ I asked him: ‘But why? Do they come to Mass now?’ ‘No,’ he answered. And so! Coming out of oneself is also coming out from the fenced garden of one’s own convictions, considered irremovable, if they risk becoming an obstacle, if they close the horizon that is also of God.”³

There is a deep sense in Pope Francis of real connectedness to the poorest of the poor, and to reaching out to those who might not enter a church building, to bring them some sense of the love of God for them.

The ministry of Pope Francis builds on his experiences as a priest and as a bishop: it is expressive of his long felt attitudes regarding inter-religious dialogue, connectedness to the poor and the powerless, seeking out those who might feel abandoned and lost - washing the feet of HIV and AIDS patients on Holy Thursday, for example. So it was natural for him to visit a detention centre and wash feet of men and women, Christian and Moslem. It was natural for him to go to local parishes in his diocese to celebrate Sunday Mass, without official Vatican servers, perhaps with just two candles on either side of the altar and a small crucifix, and greeting the people at the back of the church at the end of Mass, just as any pastor of a parish might do. In this was his reminder that the procession at the end of Mass leads the people *and their priest* not to the sacristy, but into the world.

³Stefania Falasca, *What I would have said at the Consistory*, 30 days, issue 11 – 2007, in *Croos*, SJ, p. 31. http://www.30giorni.it/articoli_id_16457_13.htm

What *happens* when a Jesuit celebrates liturgy? As part of answering that question, I'd like to refer to the talk given by former professor of sacramental and liturgical theology at Weston School of Theology, Peter E. Fink SJ, entitled "Liturgy and Ignatian Spirituality". This is an as yet unpublished paper from the Jungmann Society conference, Mexico City, June 2014.

Fr Fink writes: "As Jesuits they bring their commitment and dedication to Jesus Christ, the affection formed as they learn to be disciples, the experience that each one may have sharing the Passion in contemplation with Jesus, and open to the vision of seeing Christ everywhere in their lives. As Christians they bring their friendship with Jesus Christ, and their surrender to God's consecrating love that forms them with so many others into the Body of Christ. The primary interaction is within the Jesuit himself. As a Jesuit he brings a particular depth to his own public liturgical life, even as he lets that Jesuit life be directed to a world beyond his Jesuit existence." (P. 6)

"A Jesuit who has learned the kind of freedom to which the [Spiritual] Exercises will lead him will be free as well to alter liturgical actions when the people who worship need such alterations to be made. And a Jesuit who has become comfortable with liturgical alterations that are required by the people whom he is asked to lead in prayer will be guided by the decisions he makes liturgically toward the freedom of heart which his Jesuit journey wishes to give him." (P.7)

For Fr Fink, a Jesuit who celebrates the liturgy is involved in, and shaped by, two journeys, which are not in conflict but which are mutual: "Both journeys begin with God. Both journeys end with God. The liturgical journey follows the path of memory and hope. The Ignatian journey follows the path of intimacy and imagination. Both are guided by love. The Ignatian journey leads us to an intimate relationship with Jesus such that we see the world as Jesus sees it, and love the world as Jesus loves it. A liturgical journey takes us from darkness to light, from alienation to relationship and communion." (P. 8)

So we see in Pope Francis someone who continues to live in the grace of the transformation brought about in him by his experience of the depths of Ignatian prayer, and also someone who, through that transformation, brings intimacy and

imagination, memory and hope into everything that he does, especially when he celebrates the liturgy.

This is not a man for tearing down and for re-inventing history. There will be no major changes in liturgy. However, we remain in the process of renewal, of bringing about in their fullness the fruits of the Constitution on the Sacred Liturgy, whose promulgation Pope Francis is a cause for “gratitude for the profound and wide-ranging renewal of liturgical life, made possible by the conciliar Magisterium ... and at the same time urges relaunched commitment to welcoming and more fully implementing this teaching.”

Thus began Pope Francis’ message to Cardinal Antonio Cañizares Llovera, then prefect of the Congregation for Divine Worship and the Discipline of the Sacraments, on the occasion of the conclusion of the symposium “Sacrosanctum Concilium. Gratitude for and Commitment to a Great Ecclesial Movement,” organized by this dicastery in collaboration with the Pontifical Lateran University.

“Sacrosanctum Concilium,” and the developments since then “have improved our understanding of the liturgy in the light of the divine Revelation, as the ‘exercise of the priestly office of Jesus Christ’ in which ‘the whole public worship is performed by the mystical body of Jesus Christ, that is, by the head and his members.’ Christ is revealed as the true protagonist of every celebration, and he associates with himself ‘the Church ... his beloved Bride who calls to her Lord, and through him offers worship to the Eternal Father.’ This action, which takes place through the power of the Holy Spirit, possesses a profound creative force able to attract every man and, in some way, the whole of Creation.”

“To celebrate true spiritual worship means to offer oneself as a living sacrifice, sacred and agreeable to God. A liturgy detached from spiritual worship would risk becoming empty, declining from its Christian originality to a generic sacred sense, almost magical, and a hollow aestheticism. As an action of Christ, liturgy has an inner impulse to be transformed in the sentiments of Christ, and in this dynamism all reality is transfigured.”

Pope Francis quoted Benedict XVI who, in his *Lectio divina* to the Pontifical Major Roman Seminary in 2012, explained that “our daily life ... must be inspired, profuse, immersed in the divine reality, it must become action together with God. This does not mean that we must always be thinking of God, but that we must really be penetrated by the reality of God so that our whole life — and not only a few thoughts — may be a liturgy, may be adoration.”

Pope Francis then called for “a renewed willingness to go ahead on the path indicated by the Council Fathers, as there remains much to be done for a correct and complete assimilation of the Constitution of the Holy Liturgy on the part of the baptized and ecclesial communities. I refer, in particular, to the commitment to a solid and organic liturgical initiation and formation, both of lay faithful as well as clergy and consecrated persons”.⁴

The major contribution of Pope Francis to this process can be found in his extended writing on preaching, as found in *Evangelii Gaudium*.

For those who have the task of preparing a new homily each week, this text is, I would argue, one of the most profound meditations on the life, vocation and role of a minister who preaches ever to emerge from Rome. In typical Jesuit fashion, Pope Francis takes a “365” view: exploring the power of the Gospel, the sacramentality of the kerygma – the proclamation and preaching of the Word of God and its content, the mission and role of the minister who is preaching and guiding the people, and the nature of the assembly (the people of God) who are to be transformed by their experience of hearing the Word and living out what it means.

Pope Francis hopes for Christians to be enriched and cheered by what they read and hear, though, unfortunately “There are Christians whose lives seem like Lent without Easter.” [6] All need to live in the hope and expectation that their Christian life is not, quoting Benedict XVI, “the result of an ethical choice or a lofty idea, but the encounter with an event, a person, which gives life a new horizon and a decisive direction”. [7]⁵

Pope Francis’ aim is towards a re-imagining of what the homily is about, and how to bring about the necessary transformation, in the preacher as well as in the congregation, that will bring the Church more in line with the vision of the Council Fathers fifty years ago. Thus [11] “A renewal of preaching can offer believers, as well as the lukewarm and the non-practising, new joy in the faith and fruitfulness in the work of evangelization. The heart of its message will always be the same: the God who revealed his immense love in the crucified and risen Christ.”

⁴http://en.radiovaticana.va/news/2014/02/21/pope_issues_message_on_50_anniversary_of_sacrosanctum_concilium/en1-775404

⁵Encyclical Letter *Deus Caritas Est* (25 December 2005), 1: AAS 98 (2006), 217.

And we are not to restrict our work simply to those who enter our church building and wait for us to speak , [15] “...missionary outreach is *paradigmatic for all the Church’s activity*. Along these lines the Latin American bishops stated that we “cannot passively and calmly wait in our church buildings”; we need to move “from a pastoral ministry of mere conservation to a decidedly missionary pastoral ministry”.⁶

Pope Francis reminds us that good, effective, liturgy, including that elusive ingredient of “beauty”, creates a movement within a community that combines, not only the celebration in joy of the life of the risen body of Christ gathered together as one, but also is itself a form of evangelisation, attracting those who need to hear the loving words of Christ the most. [24] “... An evangelizing community is filled with joy; it knows how to rejoice always. It celebrates every small victory, every step forward in the work of evangelization. *Evangelization with joy becomes beauty in the liturgy*, as part of our daily concern to spread goodness. The Church evangelizes and is herself evangelized through the beauty of the liturgy, which is both a celebration of the task of evangelization and the source of her renewed self-giving.”

It is significant that Pope Francis places so much emphasis on the role of a parish in this ministry. The parish, which for him is “not an outdated institution” [28] needs, though, to be a place of flexibility, growth, renewal, discernment. Its ministers and its members need to be renewed in the discerning life of prayer promoted by his Jesuit founder: to reflect frequently about the questions: “What is happening here?” “How is the Lord leading us to serve the people better?” “What do our people truly desire?”

The Pope continues: “While certainly not the only institution which evangelizes, if the parish proves capable of self-renewal and constant adaptivity, it continues to be “the Church living in the midst of the homes of her sons and daughters”.⁷ This presumes that it really is in contact with the homes and the lives of its people, and does not become *a useless structure out of touch with*

⁶ Fifth general conference of The Latin American and Caribbean bishops, *Aparecida Document*, 29 June 2007, 548. 18 Ibid., 370.

⁷ John Paul II, Post-Synodal Apostolic Exhortation *Christifideles Laici* (30 September 1988), 26: AAS 81 (1989), 438.

people or a self-absorbed group made up of a chosen few. The parish is the presence of the Church in a given territory, an environment for hearing God’s word, for growth in the Christian life, for dialogue, proclamation, charitable outreach, worship and celebration.⁸ In all its activities the parish encourages and trains its members to be evangelizers.⁹ It is a community of communities, a sanctuary where the thirsty come to drink in the midst of their journey, and a centre of constant missionary outreach. We must admit, though, that the call to review and renew our parishes has not yet sufficed to bring them nearer to people, to make them environments of living communion and participation, and to make them completely mission-oriented.” [28]

Chapter Three of the exhortation is titled “The proclamation of the Gospel” and it is here that Pope Francis reveals his deepest Jesuit and liturgical emphases. As I stated earlier, the Society of Jesus, from its inception, has been focused on “ministries of the word”, through preaching, teaching, spiritual direction, sacramental ministry. It is entirely natural therefore for Pope Francis, a Jesuit down to his roots, to, as it were, *come alive* in the act of preaching. We see him do this in two modes: first, where he has a text to read, and secondly, where he either spontaneously departs from the printed word, or preaches without any notes. Depending on how the present mood affects him: whether to a formal group, to a group of young religious men and women, to altar servers, to the representatives of the world press and media, to fellow Jesuits, to the Cardinals and others at the end of the recent Synod, he himself becomes entirely focussed on his ministry of preaching as if it were his voice above all that needed to be heard. While there is no doubt that much of the content of the pre-prepared texts is valuable, such as his homily at the recent evening prayer in the Jesuit church of the Gesù in Rome to commemorate the 400th anniversary of the Restoration of the Society of Jesus, it is especially in his “super-charged” moments that he becomes most human, that he seems to connect most directly to the heart of those who hear him. With this pope, in his act of preaching, there is an undeniable sense of the sacramentality of the Word proclaimed and preached: Christ is speaking; this is a moment of grace; God is here.

⁸Cf. *Propositio* 26.

⁹Cf. *Propositio* 44.

The power of the preaching of Pope Francis, and what he writes about the process, and its significance, impresses on me that now is above all the time for those who preach to reconsider what we are doing when we give the homily, especially in our parishes on a Sunday:

- 1) How much time did we spend praying the scripture?
- 2) Did we feel the Joy of Christ in our preaching?
- 3) Did we give the people a sense that Christ is present in our preaching – was this a time of grace for them?

Let us reflect on the experience of our parishioners when they come to Mass on a Sunday. The better they feel the presence of their loving Saviour the more willing they will be to be present regularly, to be renewed, and to be missioned by Christ. But first we have to *get them in and welcome them. They should feel at home with these other people, becoming (somehow) a united community, here, in this place – for prayer, praise and petition.*

For Pope Francis, “The Church must be a place of mercy freely given, where everyone can feel welcomed, loved, forgiven and encouraged to live the good life of the Gospel.” [114]

Our liturgy, and especially our presentation of the scripture, needs to show openness to the process of inculturating our expression of the church: “The Bishops of Oceania asked that the Church “develop an understanding and a presentation of the truth of Christ working from the traditions and cultures of the region” and invited “all missionaries to work in harmony with indigenous Christians so as to ensure that the faith and the life of the Church be expressed in legitimate forms appropriate for each culture”. We cannot demand that peoples of every continent, in expressing their Christian faith, imitate modes of expression which European nations developed at a particular moment of their history, because the faith cannot be constricted to the limits of understanding and expression of any one culture. It is an *indisputable fact that no single culture can exhaust the mystery of our redemption in Christ.*”[118]

Taken seriously, these words imply that uniformity in our liturgical expression is no longer worth promoting.

Pope Francis then continues the thread promoted by his predecessor, that part of

the *ars celebrandi* should be to ensure that the minister – his words and his actions – do not become the focus of attention. Thus the homily should lead the hearers towards the Eucharistic Prayer and towards reception of the Lord in Communion.[cf. #174]

In addition, what the people hear should give them a deeper sense of the living presence of Christ here and now – remember the words of the disciple after the experience of Emmaus: “Did not our hearts burn within us as he talked to us on the road and explained the scriptures to us?” - When was the last time a parishioner had that experience? “This context demands that preaching should guide the assembly, and the preacher, to a life-changing communion with Christ in the Eucharist. This means that the words of the preacher must be measured, so that the Lord, more than his minister, will be the centre of attention.” [138]

Pope Francis speaks of the characteristics of a homily: Firstly, that it is somewhat similar to the experience of a mother speaking to her child. This is worth pondering for a few moments: What difference might this make, both in terms of the preparation of the homily and of the giving of the homily? And how does this shape the relationship between the homilist and the congregation? “This setting, both maternal and ecclesial, in which the dialogue between the Lord and his people takes place, should be encouraged by the closeness of the preacher, the warmth of his tone of voice, the unpretentiousness of his manner of speaking, the joy of his gestures. Even if the homily at times may be somewhat tedious, if this maternal and ecclesial spirit is present, it will always bear fruit, just as the tedious counsels of a mother bear fruit, in due time, in the hearts of her children. [140]

Secondly, that the words should have a chance of setting “hearts on fire” (a phrase commonly associated with Ignatian prayer). “Where your synthesis is, there lies your heart. The difference between enlightening people with a synthesis and doing so with detached ideas is like the difference between boredom and heartfelt fervour”. [143]

Then comes something rather surprising: Pope Francis sets out to teach us his way of preparing a homily, in the hope that we might improve our own methods. Characteristically, the word “love” is ever-present:

“Preparation for preaching requires love. We only devote periods of quiet time to the things or the people whom we love; and here we are speaking of the God whom we love, a God who wishes to speak to us. Because of this love, we can take as much time as we need, like every true disciple: ‘Speak, Lord, for your servant is listening’.” (*1 Sam 3:9*). [146]

We need to take the time to reacquire our love for the scriptures, so that the Word of God's work of transformation is seen in us as well as in those for whom we preach that word:

“The Sunday readings will resonate in all their brilliance in the hearts of the faithful *if they have first done so in the heart of their pastor.*” [149]

Pope Francis then stresses the importance of relevance in the ministry of preaching, following on in the teachings of previous popes: “A preacher has to contemplate the word, but he also has to contemplate his people.” [154] and so, he leads us to ask the all-important Jesuit questions: What will help these people to find what they desire most? How can this word meet their desire? Where can they best find Christ who welcomes them? How best to help them to feel, see, hear, taste, touch the loving forgiveness of Christ their saviour and Lord? Pope Francis advises that homilies should not go on too long, they should be answering questions people might actually ask, they might use images that are relevant to people's experience. The homily should largely be positive in tone, outlook and content: “Positive preaching always offers hope, points to the future, does not leave us trapped in negativity.” [159]

Section [163] and ff. deals with the deeper content of the kerygma, of the faith that is being transmitted, and of the mystagogy — imparting the deeper reality through exploring the liturgical experience of each member of the assembled community. this would include effective proclamation, music that draws everyone into the beauty of the experience, and catechesis that shapes faith in truth and freedom. All sorts of possibilities could be involved:

“We must be bold enough to discover new signs and new symbols, new flesh to embody and communicate the word, and different forms of beauty which are valued in different cultural settings, including those unconventional modes of beauty which may mean little to the evangelizers, yet prove particularly attractive for others.” [167]

What difference, then, does it make to the future of our liturgy that the present pope is a Jesuit? The contribution that the Francis is making is more significant than we might realise: not only is he teaching us about the importance of effective transmission of the kerygma, but he is *actually showing us how to do it*.

So, having come this far and said all this, how can Pope Francis make himself even clearer? By stripping away all pretence, going behind theories of sacramental symbolism, and by removing the clouds of unknowing that seems to obfuscate and confuse rather than name and bring to our attention the presence of Christ in our ministry, this pope gets to the heart of things for all ministers who preside at liturgy and who preach the Good News: “Unless we see him present at the heart of our missionary commitment, our enthusiasm soon wanes and we are no longer sure of what it is that we are handing on; we lack vigour and passion. *A person who is not convinced, enthusiastic, certain and in love, will convince nobody.*” [267]

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