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Visitation

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Worship music is often criticized as being superficial, banal, and possessing an almost “sickly sweet sentimentality in the ways that many of the songs speak of Jesus.”⁶⁰

Nevertheless, used in the context of Eucharistic adoration, Praise and Worship music is very effective (and affective) and speaks well to the action that is taking place: adoring the Lord in personal, intimate devotion with others. The texts and music embody this, for the songs erode the distance between God and humanity, a clear stress on submission to power emerges in metaphor, theme and form, in the wider pursuit of fulfillment and power for the individual Christian, the Church, and ultimately, the human race.⁶¹

A rhythm and ritual also takes place in Eucharistic adoration through songs, Scripture, prayers, ritual gestures, silence, and litanies; symbols are present in the crucifix (if one is present) and the true presence of Christ himself in the Blessed Sacrament. This prayer form is predictable and communal yet allows for a great deal of time and space for personal prayer and meditation. Hence, young people are able to enter into an experience of the divine and have the space

to just sit, pray, and “be” with their Lord: all chaos, outside distractions, and pressures are left behind. Eucharistic adoration is powerful in its ability to offer an experience of both mystery and the transcendent paired with personal piety and devotion. In addition, both the personal and communal dimensions of prayer are experienced: the community sings together, recites prayers together, listens to Scripture together, while also praying and reflecting individually throughout the service. It brings together the best of both worlds.

The second prayer form that will be examined is Taizé Prayer. An ecumenical movement founded in the 1940s in Taizé, France, this prayer form gained wide acclaim across all corners of the globe from its inception.⁶² This style of prayer also utilizes the six categories outlined in this essay; here the artistic, sensory elements abound and with great success among this population. A wonderful ambience is created in Taizé Prayer: the space is quite dark, and candles, icons, and typically a large cross serve as the focal point in the front of the room. The seating arrangement varies; one can arrange the space that best serves any particular community. Often

Culture (New York: Church Publishing, 2010), 96-99.

⁶⁰ Ibid., 114.

⁶¹ Ibid..

⁶² “Taizé Community,” GIA Publications, <http://www.giamusic.com/bios/taize.cfm> (accessed December 24, 2012). See this website regarding more information about the community.