

St. Therese Catholic Church

Vatican II - *Sacrosanctum
Concilium*

The Constitution on the Liturgy

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October 4, 2022



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Vatican II

- Dates for the Vatican II Course:
 - October 4, 18
 - November 15, 29
 - December 6





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Sacrosanctum Concilium

- Promulgated at conclusion of 2nd session, December 4th 1963
- First document issued by Vatican II
- Only document that worked from the schema prepared by the preparatory commission



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Why Tackle Liturgy First?

- **Liturgy as heart of Church's life:** Adoring and glorifying God comes before all else. If the Church cannot celebrate the liturgy faithfully and reverently, then all other tasks will fall short (39).
- **Set tone and direction for Council:** Liturgy is the "source and summit" of the Church's life (SSC, 10). No other action in the Church can equal its efficacy by the same title and to the same degree (39).



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Why Tackle Liturgy First?

- **General agreement on need for reform:** A marked separation had developed between the *celebration* of the liturgy – which was seen as the duty of the priest – and the people's *participation* in the liturgy. It was not uncommon for some to pray their rosary or read religious books during liturgy (43).
- **Half-century of liturgical scholarship and reforms prior to Council:** There was a liturgical reform movement happening in the beginning of the 20th century – St. Pius X's instruction on sacred music (1903) and and St. Pius XII's restructuring holy week (1955).



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The Liturgical Movement

- ***Ressourcement in action***: Return to the sources – Sacred Scripture and Church Fathers
- ***Scholarly movement in Catholic circles***: Virgil Michel founded journal *Orate Fratres* and Liturgical Press at St. John's.
- Pursued historical and theological study of ancient liturgies, sacraments



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The Liturgical Movement

- Aimed to reconnect Church and her mission to central Mystery of her liturgy:
 - The joining of the Mystical Body of Christ (the Church) to the worship Jesus offers God the Father in the Paschal Mystery
 - As we will see, Vatican II described Christ's mission and the basis of sacred liturgy in two ways: the *redemption of mankind* and the *perfect glorification of God* (45).



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Papal Reform of the Liturgy Prior to Vatican II - Pope St. Pius X

- Promoted return of Gregorian Chant, Renaissance polyphony in liturgy
- Promoted the reception of Eucharist
 - Lowered age of First Communion from 12 to 7
 - Encouraged frequent communion
- Introduced idea of active participation of the faithful in liturgy





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Papal Reform of the Liturgy Prior to Vatican II - Pope St. Pius X

- “The primary and indispensable source of the true Christian spirit is participation in the most holy mysteries and in the public, official prayers of the Church.” Pope St. Pius X





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Papal Reform of the Liturgy Prior to Vatican II - Pope Pius XII

- Wrote encyclical on the liturgy, *Mediator Dei* (1947) major influence on *Sacrosanctum Concilium*
- Expanded use of vernacular, especially in mission territories and for rites other than the Mass
- Shortened pre-communion fast (three-hour)
- Reformed rites of Holy Week and Triduum: especially Easter Vigil in 1955.

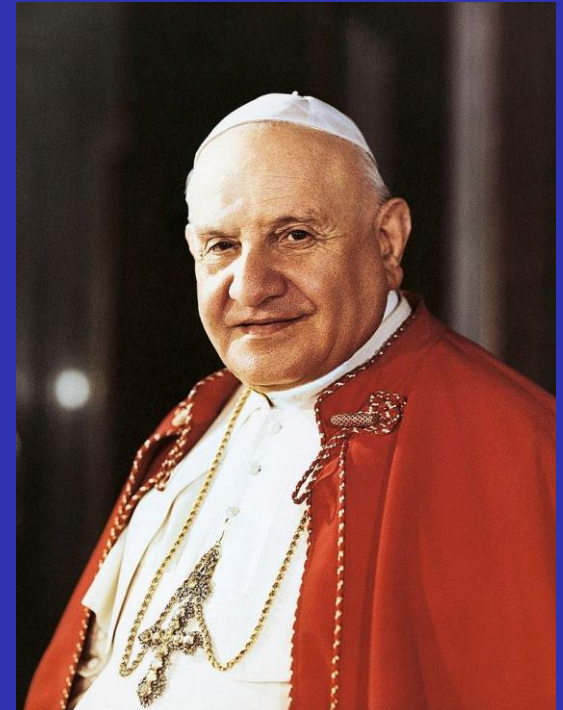




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Papal Reform of the Liturgy Prior to Vatican II - Pope John XXIII

- Issued 1962 Roman Missal, final edition of the Mass established by Pope Pius V after the Council of Trent
- Removed “faithless”/”unfaithful” as descriptor of Jewish people in Good Friday prayers
- Added St. Joseph to the canon of the mass
- Likely refrained from further reform due to work of the Council





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Remaining Issues in the Liturgy Prior to Vatican II

- Liturgical 'fundamentals' obscured
 - Various rites blocked out central Mystery
 - Paraliturgical devotions during Mass
 - Saint memorials crowd out Sunday
 - Form of "High" versus "Low" Masses
- Sense of estrangement of life of faithful from the liturgy itself
 - Tendency of laity "Following along" but not "Praying with" the Liturgy



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Outline of *Sacrosanctum Concilium*

- Introduction
- Chapter 1: Nature of the Liturgy
- Chapter 2: Mystery of the Eucharist
- Chapter 3: Other Sacraments
- Chapter 4: The Divine Office
- Chapter 5: The Liturgical Year
- Chapter 6: Sacred Music
- Chapter 7: Sacred Art and Furnishings



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Goals of *Sacrosanctum Concilium*

- Match general goals of the Council
 - Strengthen faith and mission of Church
 - Adapt to the needs of the age
 - Encourage union of all Christians
- Re-center liturgy in life of Church because it enables faithful to “express in their lives and portray to others the mystery of Christ and the real nature of the true Church.” (SC 2)
- Provide principles for reforming liturgy



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Christ's Ministry of Reconciliation

- Reconciliation (Ln: *re, con, cilia*) – “to come back together”
 - *Cilia*: Eyelash
 - Eyelash-to-eyelash with God – brought back into profound intimacy that your eyelashes are touched each other (46).
 - Jesus is the one who comes to restore humanity's original intimacy with the Father, he brings us “eyelash-to-eyelash” with God (47).
 - **Key**: This reconciliation continues through the sacred liturgy (49).



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Christ's Adoration of the Father

- Adam is called to represent all of creation by glorifying God. Living a life of holiness and loving devotion to his Creator, he offered “right worship” of God (50).
- Jesus, the new Adam, is our high priest who restores right worship of the Father. Jesus comes to adore the Father.
- **Adoration** (Ln: *ad-ora*) means “mouth-to-mouth” (51).
- **Key:** One must be eyelash-to-eyelash so can be mouth-to-mouth. Jesus Christ reconciles us so that we can worship the Father. He opens up his intimacy with the Father that we may enter into love.



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Christ's Adoration of the Father

- **Key:** The Eucharist is not primarily Jesus' gift to us. It is first and foremost his gift to the Father. We are not the center of attention in the liturgy. It is not about us.
- Rather, it is Jesus actively incorporating our lives into *his* worship of the Father. We are not the origin of the liturgy; we are participants in it (52).
- In short, liturgy is not *our* thing, but Christ's work that we participate in for our redemption and sanctification.



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The Sacred Liturgy



Grumpy Cat: The park is my Church. I'm in charge of liturgy.



Goldy: Liturgy is Christ's work who glorifies the Father in the Eucharist, an offering that we participate in!



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What Liturgy Is

- Liturgy is the work of Christ – His self-offering to the Father.
 - Action of Mystical Body of Christ, Head (Jesus) and his members (the people of God)
- Earthly liturgy is “a foretaste of the Heavenly Liturgy...toward which we journey as pilgrims” (SC, 7)
- Liturgy includes Mass, Liturgy of the Hours, and other sacraments and sacramentals.





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Presence(s) of Christ

- Christ is present in multiple (unequal) ways
 - **Eucharist**: preeminent mode of presence
 - **Ministers** (bishop, priest, deacon)
 - **Scripture**: God's Word
 - **Assembly**: Lay faithful
- *Whole* liturgy is immersed in Jesus



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Source and Summit

- “Liturgy is the summit toward which the activity of the Church is directed; it is also the source/font from which all its powers flow.” (SC 10)
- Our activity builds up to our liturgical offering, and from the liturgy we gain our strength for our work in the world.





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Full, Conscious, and Active Participation

- “...all the faithful should be led to take that full, conscious, and active part in liturgical celebrations which is demanded by the very nature of the liturgy, and to which the Christian people...have a right and to which they are bound by reason of their baptism.” (SC, 14)
- This is the “paramount concern” of all reform and development of the liturgy.
- Priests to receive better formation in liturgy so they can form the faithful.



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Full, Conscious, and Active Participation

- What is full, conscious, active participation?
 - *Not* more activities or opportunities for roles
 - The lector is not necessarily more fully participating than anyone else
 - “To be contemplatively and prayerfully engaged in the liturgical action.” (56)



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Full, Conscious, and Active Participation

- Owing to an excess of external action, there tends to be less appreciation for interior action and the responsibility of the laity to relive in themselves the sentiments and thoughts of Christ (55).
- Action is primarily receptive. Reception precedes action; action presupposes reception. To be active does not mean "to do stuff." It primarily means to be still and receive. It is a conscious recognition of *what is happening to you*, not *what you are doing* (55).
- **Jean Corbon**: The most fruitful activity of the human person is to be able to receive God (*Wellspring of Worship*).



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Full, Conscious, and Active Participation

- Before all else, active participation means to be contemplatively and prayerfully engaged in the liturgical action of the Mass – the traditions and official prayers of the Church.
- Thus, the “real action” of the liturgy in which we are all supposed to participate is the action of God Himself. This is what is new and distinctive about Christian liturgy: God Himself acts and does what is essential (56).
- **Key:** Are you aware of and receptive of God’s work in you at Mass?



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Reforms of SC - General Reforms

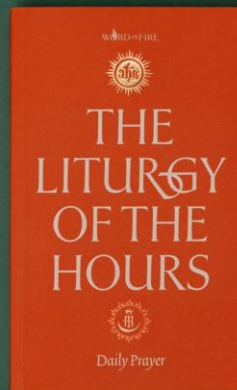
- Sundays have primacy over saint's memorials
- Rituals to be simplified, reformed to show inner nature and purpose, adapt to meet modern men and women
- Catechumenate for adults (RCIA) to be restored
- Liturgy of the Hours, especially Vespers, to be celebrated in common on Sundays and feasts and other hours should return to ancient standard



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Reforms of SC - General Reforms

- Word on Fire recently introduced monthly Liturgy of the Hours
- \$7 each month
- No page flipping that can cause confusion



Introducing
Word on Fire
Liturgy of the Hours



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Reforms of SC - Strengthen Liturgy of the Word

- Cycle of readings to be revised so more Scripture read
 - 3 cycle for Sundays
 - 2 year for weekdays
- Give good sermons





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Reforms of SC - Altars and Orientation

- No mention of *ad orientem* or *versus populum* at Council
- Pope Paul VI had begun celebrating *versus populum* around Rome before Vatican II concluded.
- Council's stress on full, conscious, and active participation; the need for greater simplicity and coherence in rituals; royal priesthood of all the faithful - mixed with modern architectural preferences - all 'tipped the scale' toward *versus populum*.



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Reforms of SC - Altars and Orientation

- Theology of *ad orientem*:
 - Traditional direction of liturgical prayer for Jews and Christians
 - God planted the Garden of Eden in the east (Gn 2:8)
 - The temple in Jerusalem faced east
 - All Jews prayed toward the temple as an expression of unity with the sacrificial cult of Jerusalem and a sign of hope



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Reforms of SC - Altars and Orientation

- Theology of *ad orientem*:
 - Ezekiel's vision of the restoration of Israel in which he sees God's glory "coming from the east," where the new temple "facing the east" flows with life-giving water cascading eastward (Ez. 40-47)
 - As the sun rises from the east, so Christ will come again from the east. We are a pilgrim people on the way facing the Risen Lord (63).



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Reforms of SC - Altars and Orientation

- Advantages of *versus populum*:
 - It emphasizes the whole Christ (Christ the Head – sacramentally represented by the ordained priest and His Body – the lay faithful) offering Jesus Christ in the Eucharist and being offered (their joys, pains, sufferings, and sins) in the Eucharistic Prayer.
 - It enables the lay faithful to participate more fully in the Eucharistic Prayer and so enter more deeply in the Mass. For example, the lay faithful can hear the spoken words of the Mass better.



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Reforms of SC - Altars and Orientation

- **Dangers of *versus populum*:**
Makes the priest the center of attention while simultaneously enclosing the community into itself (self-enclosed circle).
- **Modified version of *ad orientem*:**
Ratzinger suggested placing a crucifix and candles on the altar to create a sort of screen. It physically reminds the faithful that the Eucharistic prayer is focused on God (68).





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Reforms of SC - Latin and Vernacular

- Most contested issue at Council
- Vocal minority of Council Fathers opposed vernacular entirely
- Influence of Eastern Rite Bishops
 - Latin is *not* the universal language of the Church



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Melkite Patriarch Maximos IV Sayegh's Speech

“...without doubt Christ spoke to his contemporaries in their own language. He used a language which was understandable to all his hearers, namely Aramaic, when he celebrated the first eucharistic sacrifice. The apostles and disciples acted likewise.”





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Reforms of SC - Latin and Vernacular

- SC presents a compromise over Latin and the Vernacular:
 - “The use of the Latin language...is to be preserved in the Latin rites. But since the use of vernacular...may frequently be of great advantage to the people, a wider use may be made of it...” (SC, 35)
 - Ideally, the Mass should make use of both Latin and the vernacular. For example, the proper parts of the Mass such as the Eucharistic Prayer and its responses would be in Latin, whereas the readings, homily, and prayers of the faithful would be in the vernacular. When share directly in Christ’s adoration of the Father, priests speak in the universal language of the Church. When speak to the people on the universal mystery of Christ, they speak in the vernacular (72).



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Reforms of SC - Inculturation

- Unity of Roman Rite does not mean uniformity
- Rites to be adapted to local culture
- For mission territories and cultures *not already* shaped by Church
 - “Zaire Use”
 - Current work on Amazonian Rite





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Reforms of SC - Music

- Worship elevated by song – he who sing prays twice (St. Augustine)
- Ought to be connected to sacred action of the liturgy
- Musical heritage is to be preserved and cultivated in choirs and full congregation.
- Gregorian Chant is ‘natural’ music of Roman liturgy, holds pride of place (SC 116).
- Local musical traditions may be used, esp. in mission territories.



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Reforms of SC - Visual Art and Architecture

- The purpose of sacred art, sacred music, and sacred buildings is to reveal the mysteries of faith. They are intended to foster contemplation of the divine mysteries of the divine mysteries, *in continuity with the art forms of tradition*, so as to allow for a genuine encounter with Jesus Christ in the Holy Eucharist and other sacraments of the Church (90).
- **Dostoevsky**: “Beauty will save the world.” (90)
- **Key**: Does the art and architecture draw the faithful out of themselves into divine mysteries or is it just another mundane place where they gather together?



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Reforms of SC - Visual Art and Architecture

- All things used in liturgy should be worthy of it, beautiful
- No single style of art and architecture
- Noble beauty preferred over elaborate decoration
- Churches to be built are to facilitate active participation
- Organization of sacred images and space should “reflect the right order”



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- Next Time: *Lumen Gentium*

- October 18
- Read Chapter 4
- Pages 93 - 125

Lumen Gentium

On the Church

VATICAN COUNCIL II

