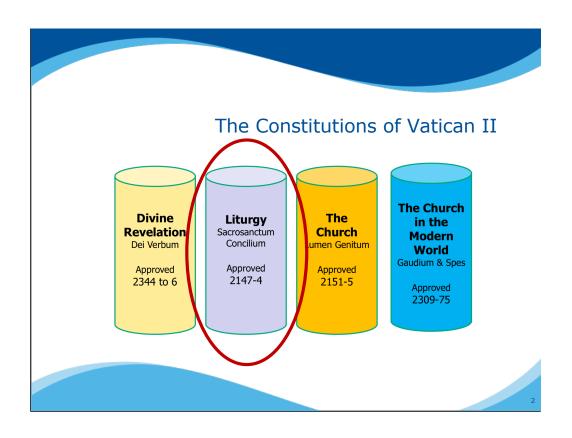


The Second Vatican Ecumenical Council

Sacrosanctum Concilium The Constitution on Sacred Liturgy

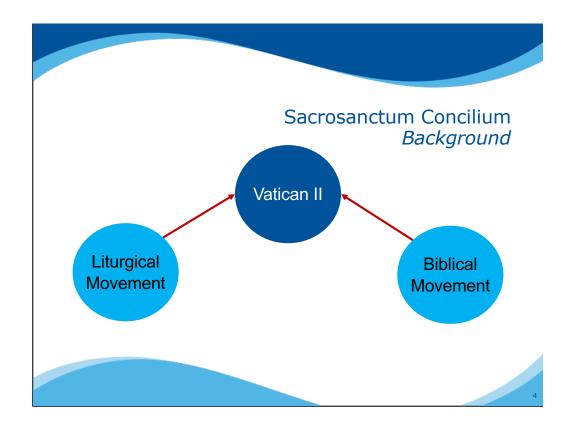
Deacon Steve Swope St. Mary Magdalene Catholic Church Advent 2022 & Christmas 2023

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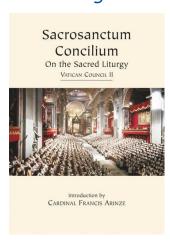
First three words of the Constitution



- 1. Two related movements in theological and pastoral circles
- 2. Both from the first decade of the 20th century

Sacrosanctum Concilium Background

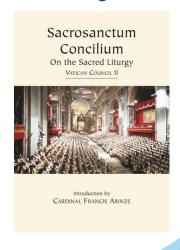
- Reform of the Liturgy is selected as the first task of Vatican II
- Only the Liturgy schema had pastoral content
- Promised the aggiornamento that John XXIII insisted on
- Schema prepared in an open process and group
- Debated from October 22nd to November 13th
- 325 Fathers spoke



- 1. October 16, 1962 second day of Vatican II
- 2. Of the five possible topics, only the one on Liturgy
- 3. Aggiornamento the act of bringing something up to date to meet current needs.
- 4. Schema presented represented the majority view
- 5. 325 Council fathers spoke about it in general session

Sacrosanctum Concilium Background

- November 14, 1962, the schema was approved with only 46 "no" votes
- Final approval came December 4, 1963
- **2147 4**
- First document promulgated
- Would have the most farreaching impact on the faithful



1. The schema was approved only a month into Vatican II

Sacrosanctum Concilium Background

- Main areas of reform
 - The Church is the People of God, and they should actively participate in liturgy
 - 2. Baptism-Confirmation is the essential sacrament of ministry
 - 3. Local dioceses/parishes constitute the full expression of the Church not just geographic
 - 4. Based on Scripture influenced by the Biblical Movement - more scripture in Liturgy of the Word

Sacrosanctum Concilium On the Sacred Liturgy VATICAN COUNCIL II



Introduction by CARDINAL FRANCIS ARINZE



- Council fathers have hope and urgency for the Church
- Some ideals for reform
 - 1. Christian life with vigor
 - 2. Our world has changed
 - 3. Christian unity is needed
 - 4. There is a lot to offer
- Given the ideals, now is the time to reform the way we worship and pray



- 1. The Christian life is to be lived with vigor
- 2. The world has changed substantially the Church should change serve needs of the day
- 3. Christians not fully unified want to promote understanding and unity
- 4. The Church has much to offer humankind Strengthen those that allow people to experience the love of God

Sacrosanctum Concilium Introduction

- Redemption is accomplished through Liturgy
- Christ is knowable and a mystery
- Church is understandable and incomprehensible
- Liturgy is life in the Spirit and sign of unity
- Participants can attain Christian maturity



1. Christ is intimately knowable and at the same time a mystery

Sacrosanctum Concilium Introduction

- Objectives of reform
 - Outline essential principles of Liturgy
 - Establish practical norms
 - Preserve the particular dignity of the rites
 - Revise rites so when celebrated with vigor they will better address circumstances of our modern times



- Time is always lost, not gained
- Seems wedded to eternity
- Everything is in God's hands
- In the fullness of time, he sent Jesus Christ!
- Now reconciled in Christ, free to worship in humility and dignity
- All achieved in the Paschal Mystery



- 1. Jesus brought healing, forgiveness, union with God and with each other
- 2. With the paschal mystery, the Church was born



- Sent the Holy Spirit
- Followers empowered to spread the Gospel
- The early disciples
 - Baptized
 - 2. Shared the Eucharist
- They became "Church"
- We still baptize and celebrate Eucharist
- There is a scriptural foundation to this

- 1

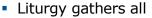
- 1. Jesus did not pour out his life for us just to leave us abandoned
- 2. Sent the H.S. to fill the lives of the first apostles and give them a desire to live fully at the table of God's love.
- 3. God gave the early disciples all they needed to be attentive to the mystery they experienced with Christ.
- 4. They baptized and shared the Eucharist. In action and worship, they became the Church
- 5. In the Acts of the Apostles (Chapter 2) we see those who believed Peter were baptized and they continued steadfastly "in the communion of he breaking of bread and in prayers'

- We haven't lost anything
- Christ is present
 - 1. In the ministers
 - 2. In the eucharistic bread and wine
 - 3. In the Word of God
 - 4. In the community gathered to worship & pray
- Liturgy is the most sacred act of human life



1.3

- 1. We lost nothing for not having lived during the time of Jesus' life on earth
- 2. We have all that the early disciples had to help us believe in Jesus, and live through his faith



- Other ministries give witness to the truth
- Liturgy is the summit
- Eucharist has special prominence
- The faithful who come must be
 - 1. Well disposed
 - 2. Ready to participate
 - 3. Actively engaged
- Not enough to just follow the letter of the law

- 1. The liturgy gathers all, us, those who went before and those who come afterward
- 2. Other ministries in the Church give witness to the truth of Christ's presence in the whole world
- 3. Liturgy is the summit toward which Christian life is directed. Font of Grace and reconciliation with God.
- 4. The Eucharist hold special prominence the eternal covenant between God and humankind is renewed and Christ's love is rekindled in us
- 5. Those who are leaders must be sure participants have the opportunity to take part fully, understand what they are

doing and be enriched by the effort.

- The faithful have a right and duty to participate
 - 1. Because of baptism, the right exists
 - 2. It is duty, because without the Liturgy, Christian people cannot live the life to which God calls them



In the restoration and promotion of the sacred liturgy, this full and active participation by all the people is the aim to be considered before all else.

(#14)

The use of media to transmit the rites should be done with discretion and dignity.

(# 20)

- The Liturgy has elements that cannot be changed
- Some elements have crept in, others are out of harmony and are unsuited for it
- Texts/rites are to be restored to express holy things that they signify
- Restoration is proper to the Pope, local bishops
- Changes must consider theological, historical and pastoral aspects
- Reform should grow from existing customs

- 1

1. No one should make changes to Liturgy but the pope and bishops

- Scriptures are of greatest importance to the liturgical celebration
- Liturgical books to be revised as soon as possible
- Liturgy is not private
 - Rites with a communal nature should have a communal setting
- Everyone should do their part, and do it well

- 1. Scriptures are of greatest importance to the liturgical celebration so care should be taken in proclaiming them, homilizing on them, singing hymns derived from then or praying inspired by them. A warm and living love of the scriptures is to be fostered
- 2. Liturgical services are not private functions but celebrations of the whole church
- Anyone with a part of the rite to perform should do all of, but only that which pertains to their role. Servers, lectors, commentators, members of the choir exercise genuine liturgical functions and should do so with piety and decorum.

- Lay people should take an active role by their
 - 1. Acclamations
 - 2. Responses
 - 3. Songs
 - 4. Actions
 - 5. Posture
- In the revisions of the books, the people's parts should be included
- Sacred Liturgy is both worship of God and instruction of the people

- 1

1. The rites should have noble simplicity – short, clear, unencumbered by repetition

- More Scripture is to be included
- Homilies drawn mainly from scripture
- The use of Latin is preserved
- The use of the mother tongue may be used if requested by the local bishop
- Local customs may be introduced into Liturgy if not based on superstition or error
- Parishes constitute the full expression of the Church

2

- 1. There is to be more reading of scripture with more variance and suitability.
- 2. Homilies are to be drawn mainly from scripture proclaiming God's wonderful works, the mystery of Christ and the wonderful moment that we share together at Mass.
- 3. Particular law remaining in force, the use of the Latin language is to be preserved in the Latin rites.

But since the use of the mother tongue, whether in the Mass, the administration of the sacraments, or other parts of the liturgy, frequently may be of great advantage to the people, the limits of its employment may be extended. This will apply in the first place to the readings and directives, and to some of

the prayers and chants, according to the regulations on this matter to be laid down separately in subsequent chapters.

These norms being observed, it is for the competent territorial ecclesiastical authority mentioned in Art. 22, 2, to decide whether, and to what extent, the vernacular language is to be used; their decrees are to be approved, that is, confirmed, by the Apostolic See. And, whenever it seems to be called for, this authority is to consult with bishops of neighboring regions which have the same language.

Translations from the Latin text into the mother tongue intended for use in the liturgy must be approved by the competent territorial ecclesiastical authority mentioned above.

Sacrosanctum Concilium Chapter 3 – Sacraments/Sacramentals

- Sacraments are to encourage holiness
- Sacramentals are sacred signs that bear resemblance to the sacraments
- Certain "features" crept in over time so revise
- The vernacular is approved for both
- RCIA is to be revived with new rites
- Baptism rite is to be revised adult & children
- Confirmation is to be revised connect to baptism
- Rite of penance is to be revised

- 1. With the passage of time, however, there have crept into the rites of the sacraments and sacramentals certain features which have rendered their nature and purpose far from clear to the people of today
- 2. Both the rites for the baptism of adults are to be revised: not only the simpler rite, but also the more solemn one, which must take into account the restored catechumenate.
- 3. The rite for the baptism of infants is to be revised. The roles of parents and godparents, and also their duties, should be brought out more clearly in the rite itself.
- 4. The rite and formulas for the sacrament of penance are to be revised so that they more clearly express both the nature and effect of the sacrament.

Sacrosanctum Concilium Chapter 3 – Sacraments/Sacramentals

- Extreme unction will be called "anointing of the sick"
- Rites for ordination are to be revised
- Rites for matrimony are to be revised
- Sacramentals are to be revised so they take in the "intelligent participation by the faithful"
- Rites for the consecration of virgins and religious profession – drawn up with greater dignity
- Rite for burial (funerals) should be revised

- 1. "Extreme unction," which may also and more fittingly be called "anointing of the sick," is not a sacrament for those only who are at the point of death.
- 2. Both the ceremonies and texts of the ordination rites are to be revised. The address given by the bishop at the beginning of each ordination or consecration may be in the mother tongue. When a bishop is consecrated, the laying of hands may be done by all the bishops present.
- The marriage rite now found in the Roman Ritual is to be revised and enriched in such a way that the grace of the sacrament is more clearly signified and the duties of the spouses are taught.
- 4. Matrimony is normally to be celebrated within the Mass, after the reading of the gospel and the homily, and before

"the prayer of the faithful."

5. If the sacrament of matrimony is celebrated apart from Mass, the epistle and gospel from the nuptial Mass are to be read at the beginning of the rite, and the blessing should always be given to the spouses.

Sacrosanctum Concilium Chapter 4 – Divine Office

- The Divine office is composed in a way that all hours are filled with prayer
- Those who pray it, represent the whole Church
- Reorganize so prayers are tied to the hour
- Also consider modern life
- Lauds and Vespers are the chief hours
- Communities are bound to celebrate the office daily as are clerics
- Laity are encouraged to pray it as well

Sacrosanctum Concilium Chapter 5 – The Liturgical Year

- The Church uses an annual calendar to unfold the mysteries of our faith
- Sunday should be a day of communal worship and free from work
- The calendar should give precedence to Feasts of the Lord
- Advent-Christmastide and Lent-Eastertide
- Continue to observe the feasts of the saints

- 1. The minds of the faithful must be directed primarily toward the feasts of the Lord whereby the mysteries of salvation are celebrated in the course of the year.
- 2. Hence the Lord's day is the original feast day, and it should be proposed to the piety of the faithful and taught to them so that it may become in fact a day of joy and of freedom from work
- 3. Over 10,000 saints now. JPII 482 Benedict 45, Francis 899 including 813 at once.

The Liturgical Calendar Priorities

- 1. Sundays in Advent and Lent, any Feasts of the Lord are transferred to Monday
- 2. Solemnities and Feasts of the Lord
- 3. Sunday, the primordial Feast Day
- 4. Feast (Except Feast of the Lord)
- 5. Memorials that are obligatory
- 6. Memorials that are optional
- 7. Ordinary Days

- The Holy Family of Jesus, Mary and Joseph, celebrated on the Sunday between December 25 and January 1, or if there is no Sunday in that range (when December 25 and January 1 fall on Sundays), on December 30.
- The Baptism of the Lord celebrated on the Sunday after January 6 (or, where the Solemnity of the Epiphany is transferred to the Sunday that occurs on January 7 or 8, on the following Monday)
- The Presentation of the Lord, celebrated on 2 February
- · The Transfiguration of the Lord, celebrated on 6 August
- The Exaltation of the Holy Cross, celebrated on 14 September
- The Dedication of the Lateran Basilica, celebrated on 9
 November (this is a feast of the Lord because the basilica is dedicated to him under the title of the Most Holy Savior).

Sacrosanctum Concilium Chapter 6 – Sacred Music

- Church has a great treasure in music, more than any other art
- Worship is more noble when sung and everyone should participate
- Gregorian chant is encouraged
- The pipe organ is held in high esteem, but others can be used if dignified
- Composers should draw words from holy scripture and liturgical sources

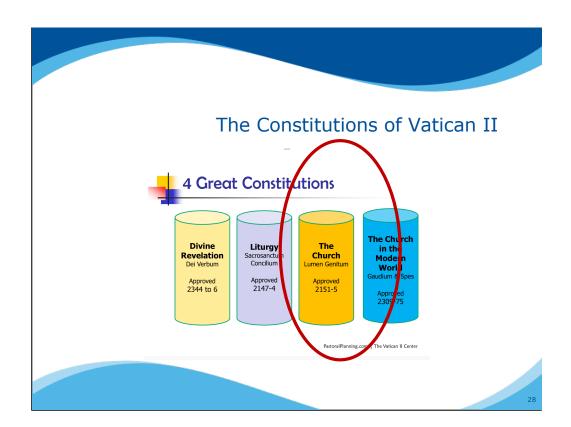
- 1. The treasure of sacred music is to be preserved and fostered with great care. Choirs must be diligently promoted, especially in cathedral churches; but bishops and other pastors of souls must be at pains to ensure that, whenever the sacred action is to be celebrated with song, the whole body of the faithful may be able to contribute that active participation which is rightly theirs
- 2. The Church acknowledges Gregorian chant as specially suited to the Roman liturgy: therefore, other things being equal, it should be given pride of place in liturgical services.

Sacrosanctum Concilium Chapter 7 – Sacred Are and Furnishings

- Long tradition of incorporating fine art into worship places
- All kinds are approved, provided dignified
- Should strive for noble beauty vs. sumptuous display
- New churches should be suitable for celebration.
- Sacred images are okay but limit the number
- Should be a commission on art diocesan level
- Revision of things that are used in the Mass

2

1. there is to be an early revision of the canons and ecclesiastical statutes which govern the provision of material things involved in sacred worship. These laws refer especially to the worthy and well planned construction of sacred buildings, the shape and construction of altars, the nobility, placing, and safety of the eucharistic tabernacle, the dignity and suitability of the baptistery, the proper ordering of sacred images, embellishments, and vestments. Laws which seem less suited to the reformed liturgy are to be brought into harmony with it, or else abolished; and any which are helpful are to be retained if already in use, or introduced where they are lacking.





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Dei Verbum The Dogmatic Constitution on Divine Revelation

Deacon Steve Swope St. Mary Magdalene Catholic Church Advent 2022

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