

The Sacred Liturgy: A study of the teachings of Vatican II through today

Session Three:

Language in the Liturgy

Why is what we say so important?

Review

Liturgical Documents since Vatican II

Sacrosanctum Concilium

- The first document issued in the Second Vatican Council.
- An Apostolic Constitution on the Liturgy promulgated by Bl. Paul VI on December 4, 1963.

Dominicae Cenaе

- An Apostolic Letter promulgated by St. John Paul II on February 24, 1980 on the mystery of the Eucharist.

Vicesimus Quintus Annus

- An Apostolic Letter promulgated by St. John Paul II on December 4, 1988, to mark the 25th anniversary of Sacrosanctum Concilium.

Liturgiam Authenticam

- An instruction issued by the Congregation for Divine Worship and the Discipline of the Sacraments on March 28, 2001.

Review

The Liturgy is a participation in Christ

- The liturgy is a participation in the prayer of Christ, addressed to the Father and in the Holy Spirit (CCC, 1073).
- The liturgy is the exercise of the priestly office of Jesus Christ. It is the public worship performed by the Mystical Body of Jesus Christ, that is, by the Head and His members (SC, 7).
 - “In the same way, the Spirit too comes to the aid of our weakness; for we do not know how to pray as we ought, but the Spirit himself intercedes with inexpressible groanings. And the one who searches hearts knows what is the intention of the Spirit, because the Spirit intercedes for the holy ones according to God's will” (Rom 8:26-27).

Review

The Liturgy is signified by signs with effect

- In the liturgy the sanctification of mankind is signified by signs perceptible to the senses, and is effected in a way which corresponds with each of these signs (SC, 7).
- Among the signs we perceive are the words used in the liturgy, which have corresponding effect.
 - Indeed, the word of God is living and effective, sharper than any two-edged sword, penetrating even between soul and spirit, joints and marrow, and able to discern reflections and thoughts of the heart (Heb. 4:12).

Words with immediate effect

- Then God said: "*Let there be light,*" and there was light (Gen. 1:3).
- The centurion said, "Lord, I am not worthy to have you enter under my roof; only say the word and my servant will be healed." ... And Jesus said to the centurion, "You may go; as you have believed, *let it be done for you.*" And at that very hour his servant was healed" (Mt 8:8, 13).
- While they were eating, Jesus took bread, said the blessing, broke it, and giving it to his disciples said, "*Take and eat; this is my body*" (Mt 26:26).

Words with immediate effect

- “I baptize you in the name of the Father, and of the Son, and of the Holy Spirit.”
- “I absolve you of your sins, in the name of the Father, and of the Son, and of the Holy Spirit.”
- “Take this, all of you, and eat of it, for this is my body, which will be given up for you.”
- “Take this, all of you, and drink from it, for this is the chalice of my blood, the blood of the new and eternal covenant, which will be poured out for you and for many for the forgiveness of sins. Do this in memory of me.”

Words with immediate effect

- “Be sealed with the gift of the Holy Spirit.”
- “I, N., take you, N., to be my husband/wife. I promise to be true to you in good times and in bad, in sickness and in health. I will love you and honor you all the days of my life.”

Review

The presence of Christ in the Liturgy

Christ present in the liturgy (SC, 7; VQA, 7):

1. Christ is present in the Church assembled at prayer in his name.
2. Christ is present and acts in the person of the ordained minister who celebrates.
3. Christ is present in his word proclaimed in the assembly. The word must be received with faith and assimilated in prayer.
4. Christ is present in the sacraments and, in a preeminent way, in the Sacrifice of the Mass under the Eucharistic Species.

The pastoral nature of the Liturgy

- Sacred scripture is of the greatest importance in the liturgy.
 - For it is from scripture that lessons are read and explained in the homily, and psalms are sung;
 - the prayers, collects, and liturgical songs are scriptural in their inspiration and their force,
 - and it is from the scriptures that actions and signs derive their meaning.
- Thus to achieve the restoration, progress, and adaptation of the sacred liturgy, it is essential to promote a warm and living love for scripture (SC, 24).

The pastoral nature of the Liturgy

- More varied readings from holy scripture are to be used.
- The sermon should draw upon scriptural and liturgical sources, and its character should be that of a proclamation of God's wonderful works in the history of salvation, the mystery of Christ, ever made present and active within us, especially in the celebration of the liturgy.
- There is an intimate connection between the words and the rites in the liturgy.
- Instructions during the liturgy should be short and should occur only at more suitable moments (SC, 35).

The pastoral nature of the Liturgy

- The liturgy draws together God and man:
- The sacred liturgy is the worship of God,
 - but it also contains valuable instruction for the faithful.
- God speaks to His people as Christ proclaims His gospel,
 - and the people reply both by song and prayer (SC, 33).
- The rites should be distinguished by a noble simplicity; they should be short, clear, and unencumbered by useless repetitions; they should be within the people's powers of comprehension, and normally should not require much explanation (SC, 34).

The pastoral nature of the Liturgy

- The prayers of the Roman liturgical tradition are part of a coherent system of words and patterns of speech.
- They are consecrated by Sacred Scripture and by ecclesial tradition, especially the writings of the Fathers of the Church.
- Therefore, translations should foster a correspondence between the biblical texts and the liturgical texts which contain biblical allusions.
- At the same time, care should be taken to avoid weighting down the text by clumsily over-elaborating the more delicate biblical allusions (LA, 49).

Latin and Vernacular in the Latin Rite

- The use of the Latin language is to be preserved in the Latin rites (SC, 36.1).
- The vernacular may be of great advantage to the people in Mass and the celebration of the sacraments. Therefore, the use of the vernacular may be extended (SC, 36.2).
- The vernacular may be used in suitable places in the liturgy. Nevertheless steps should be taken so that the faithful may also be able to say or to sing together in Latin those parts of the Ordinary of the Mass which pertain to them (SC, 54).

Latin and Vernacular in the Latin Rite

- Those who were trained in the old liturgy in Latin experienced this one language as an expression of the unity of the Church which also manifested in a dignified way a profound sense of the Eucharistic Mystery.
- As the vernacular is employed, it is necessary to show both understanding and respect to these sentiments. The Roman Church has special obligations towards Latin, the splendid language of ancient Rome, and she must manifest them whenever the occasion presents itself (DC, 10).

Latin and Vernacular in the Latin Rite

- Given that the Liturgy is the school of the prayer of the Church, it has been considered good to introduce and develop the use of the vernacular – without diminishing the use of Latin, retained by the Council for the Latin Rite – so that every individual can understand and proclaim in his or her mother tongue the wonders of God (VQA, 10).

Latin and Vernacular in the Latin Rite

- The use of the vernacular has certainly opened up the treasures of the liturgy to all who take part, but this does not mean that the Latin language, and especially the chants which are so superbly adapted to the genius of the Roman Rite, should be wholly abandoned.
- If subconscious experience is ignored in worship, an affective and devotional vacuum is created and the liturgy can become not only too verbal but also too cerebral.
- Yet the Roman Rite is again distinctive in the balance it strikes between a sparseness and a richness of emotion: it feeds the heart and the mind, the body and the soul (St. John Paul, 1998 Ad Limina Address).

Latin and Vernacular in the Latin Rite

- Consideration should also be given to including in the vernacular editions at least some texts in the Latin language, especially those from the priceless treasury of Gregorian chant, which the Church recognizes as proper to the Roman Liturgy, and which, all other things being equal, is to be given pride of place in liturgical celebrations. Such chant, indeed, has a great power to lift the human spirit to heavenly realities (LA, 28)

Latin Prayers

Pater Noster, qui es in caelis, sanctificetur nomen tuum. Adveniat regnum tuum. Fiat voluntas tua, sicut in caelo et in terra. Panem nostrum quotidianum da nobis hodie, et dimitte nobis debita nostra sicut et nos dimittimus debitoribus nostris. Et ne nos inducas in tentationem, sed libera nos a malo. Amen.

Ave Maria, gratia plena; Dominus tecum: benedicta tu in mulieribus, et benedictus fructus ventris tui Iesus. Sancta Maria, Mater Dei ora pro nobis peccatoribus, nunc et in hora mortis nostrae. Amen.

Salve Regina, Mater misericordiae. Vita, dulcedo, et spes nostra, salve. Ad te clamamus exsules filii Hevae. Ad te Suspiramus, gementes et flentes in hac lacrimarum valle. Eia ergo, Advocata nostra, illos tuos misericordes oculos ad nos converte. Et Iesum, benedictum fructum ventris tui, nobis post hoc exsilium ostende. O clemens, o pia, o dulcis Virgo Maria.

Latin Prayers

O salutaris Hostia,
Quae caeli pandis ostium:
Bella premunt hostilia,
Da robur, fer auxilium.

Uni trinoque Domino
Sit sempiterna gloria,
Qui vitam sine termino
Nobis donet in patria. Amen.

Tantum ergo Sacramentum Veneremur cernui:
Et antiquum documentum Novo cedat ritui:
Praestet fides supplementum Sensuum defectui.

Genitori, Genitoque Laus et jubilatio,
Salus, honor, virtus quoque Sit et benedictio:
Procedenti ab utroque Compar sit laudatio. Amen.

Principles for Translations

- The Latin liturgical texts of the Roman Rite are drawn from centuries of ecclesial experience in transmitting the faith received from the Church Fathers.
- These texts are also the fruit of liturgical renewal.
- To maintain this rich patrimony, translations must not be a work of creative innovation, but a faithful rendering of the original text in the vernacular (LA, 20).

Principles for Translations

- Many languages have words that denote both genders (masculine and feminine) in a single term.
- Though the development of language may call for these terms to change, the Church must choose her own language best suited to serve her doctrinal mission.
- Terms that have an inclusive sense should be understood in this way (LA, 30).
- For example: man, mankind; brethren

Principles for Translations

	Hebrew	Greek	Latin
Inclusive term	'adam	anthropos, anthropou	homo, hominis
Masculine term	'ish	aner, andros	vir, viri
Feminine term	'ishah	gune, gunaikos	mulier, mulieris

- Words that are explicitly masculine or feminine, especially in light of their context, should be maintained in translation (LA, 31).

Principles for Translations

- Translations should avoid, if possible, the following:
 - Plural words should not be substituted for singular words;
 - A collective term should not be split into masculine and feminine parts
 - Abstract words should be avoided that impede the sense of the original text.
- References to God and the persons of the Trinity should use the masculine pronouns as established in tradition.
- Fixed expressions, such as “Son of Man” should be exactly retained for its Christological significance.
- The term “Fathers” should be retained when referring to the Patriarchs, kings, and the Fathers of the Church.
- The Church should be referred to with the feminine pronoun (LA, 31).

Principles for Translations

- Liturgical language should be timeless.
- Expressions that appear to be commercial, political, or ideological should be avoided.
- Expressions drawn from passing fashions or regional expressions should be avoided.
- Style manuals used in academic settings do not set the standard for liturgical translations which use their own style and language (LA, 32).

Examples of translations

Old Translation	New Translation	Scripture
And also with you.	And with your spirit.	The grace of the Lord Jesus Christ be with your spirit (Phil 4:23).

Examples of translations

Old Translation	New Translation	Scripture
<p>This is the Lamb of God who takes away the sins of the world. Happy are those who are called to his supper.</p>	<p>Behold the Lamb of God, behold him who takes away the sins of the world. Blessed are those called to the supper of the Lamb.</p>	<p>"<u>Behold</u>, the Lamb of God, who takes away the sin of the world!" (Jn 1:29).</p> <p>"Write this: <u>Blessed</u> are those who are invited to <u>the marriage supper of the Lamb</u>." (Rev 19:9).</p> <p>Behold (<i>idou</i> in Greek) (<i>ecce</i> in Latin) appears almost 200 times in the NT.</p>

Examples of translations

Old Translation	New Translation	Scripture
Lord, I am not worthy to receive you, but only say the word and I shall be healed.	Lord, I am not worthy that you should enter under my roof, but only say the word and my soul shall be healed.	But the centurion answered him, "Lord, I am not worthy to have you come under my roof; but only say the word, and my servant will be healed (Mt 8:8)

Examples of translations

Old Translation	New Translation	Scripture
From age to age you gather a people to yourself,	You never cease to gather a people to yourself,	<u>From the rising of the sun to its setting</u> let the name of the LORD be praised (Ps. 113:3).
so that from east to west	so that from the rising of the sun to its setting	<u>From the rising of the sun to its setting</u> , my name is great among the nations; Incense offerings are made <u>to my name</u> everywhere, and <u>a pure offering</u> ; For my name is great among the nations, says the LORD of hosts (Mal. 1:11).
a perfect offering may be made to the glory of your name (Eucharistic Prayer III).	a pure sacrifice may be offered to your name.	

Sacred Music

- A great part of the liturgical texts are composed with the intention of being sung.
- For this reason, the texts should be translated in a manner that is can be set to music.
- Still full account must be taken of the authority of the text itself. Paraphrases are not to be substituted with the intention of making them more easily set to music, nor may hymns that are generically equivalent be substituted in their place (LA, 60).

Sacred Music

- The musical tradition of the universal Church is a great treasure. As Sacred song is united to the words, it forms a necessary or integral part of the solemn liturgy.
- Holy Scripture praises the use of song in the service of the Lord.
- Therefore sacred music is to be considered the more holy when:
 - It is more closely connected with the liturgical action
 - It adds delight to prayer,
 - It fosters unity of minds, and
 - It confers greater solemnity upon the sacred rites.
- The Church approves of all forms of true art having the needed qualities, and admits them into divine worship (SC, 112).

Sacred Music

- The treasure of sacred music is to be preserved and fostered with great care.
- Choirs must be diligently promoted.
- Whenever the sacred action is to be celebrated with song, the whole body of the faithful should be able to contribute that active participation which is rightly theirs (SC, 114).
- Singing by the people is to be fostered in devotions and during liturgical services, so that the voices of the faithful may ring out (SC, 118).

Sacred Music

- The Church acknowledges Gregorian chant as specially suited to the Roman liturgy. It should be given pride of place in liturgical services.
- But other kinds of sacred music are by no means excluded, so long as they accord with the spirit of the liturgical action (SC, 116).
- In the Latin Church the pipe organ is to be held in high esteem, as the traditional instrument which adds splendor to the Church's ceremonies and powerfully lifts up man's mind to God.
- But other instruments also may be admitted for use in divine worship, provided that the instruments are suitable for sacred use, accord with the dignity of the temple, and truly contribute to the edification of the faithful (SC, 120).

Sacred Music

- Composers, filled with the Christian spirit, should feel that their vocation is to cultivate sacred music and increase its store of treasures.
- Let them produce compositions which have the qualities proper to genuine sacred music.
- The texts intended to be sung must always be in conformity with Catholic doctrine; indeed they should be drawn chiefly from holy scripture and from liturgical sources (SC, 121).

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Session Four:

Liturgical architecture

What distinguishes a Church from other buildings and why is it important?

September 29, 7:00 PM