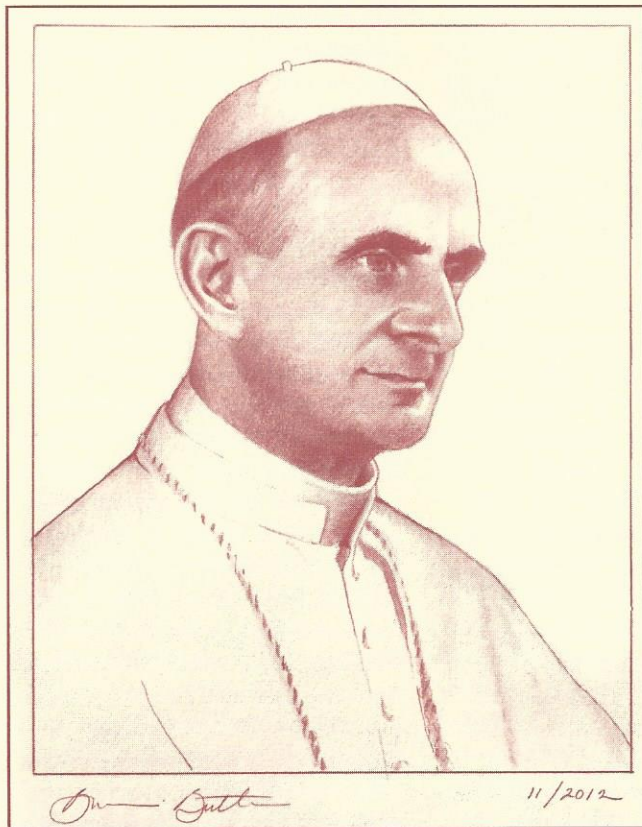


# Word on Worship

Newsletter of the Office of Divine Worship, Archdiocese of Newark, Volume 30, No. 2, 2013



## YEAR OF FAITH 2012 – 2013



### 50TH ANNIVERSARY OF VATICAN II

*Whatever were our opinions about the Council's various doctrines before its conclusions were promulgated, today our adherence to the decisions of the Council must be whole hearted and without reserve; it must be willing and prepared to give them the service of our thought, action and conduct. The Council was something very new: not all were prepared to understand and accept it. But now the conciliar doctrine must be seen as belonging to the magisterium of the Church and, indeed, be attributed to the breath of the Holy Spirit.*

Pope Paul VI to the Roman Curia  
April 23, 1966

[www.YearofFaithArchNewark.org](http://www.YearofFaithArchNewark.org)



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# WITNESSES TO CHRIST IN ALL THINGS

## THE PASTORAL CONSTITUTION ON THE CHURCH IN THE MODERN WORLD

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Promulgated at the very end of the Second Vatican Council, *The Pastoral Constitution on the Church in the Modern World* is perhaps the most intriguing and significant of the Vatican II documents. One of only four constitutions drafted during the Council, such a treatise was not even part of the initial agenda of possible topics and concerns. As the bishops consulted with one another, they gradually realized the need to look beyond the Church itself and theologially address the world, or as they put it, "the whole of humanity." As such, it was entirely the product of conciliar reflection and debate and it represents better than any other document the Council's spirit of optimism and dialogue in the face of the many challenges facing modern society.

Blessed Pope John XXIII had set the tone in his address at the opening of the Council when he warned against listening to the "prophets of doom, who are always announcing some ominous event, almost as if the end of the world were upon us." Instead, he suggested the need for the Church to discern the "signs of the times" and overcome "through fitting measures of renewal" the tendency to see in the modern era "nothing but transgression and disaster."<sup>1</sup> The bishops took his words to heart and found the courage to move the Church from a defensive posture against the modern world to one of engagement and dialogue. The very title of *Gaudium et Spes* (GS), taken from the opening of the preface, reinforces this approach: "The joys and the hopes, the griefs and the anxieties of the people of this age . . . are the joys and hopes, the griefs and anxieties of the followers of Christ." The first paragraph closes with the recognition that the Church community is "truly linked with mankind and its history by the deepest of bonds." (GS, 1)

The document is divided into two parts and the terminology of "Pastoral Constitution" is explained immediately in a footnote. It is "pastoral," the bishops explain, because "while resting on doctrinal principles, it seeks to express the relation of the Church to the world and modern mankind." They say the first part has a pastoral slant because it is concerned with the teaching on the human person, the world in which the

human person lives, and people's relationships with each other. It is actually a theologially well-developed Christian anthropology. The second part addresses special questions and problems they considered "of greater urgency" at that time. Consequently, part two feels equally theologially and sociological. Interestingly, the bishops acknowledge in the first footnote that some elements of part two have a "permanent value; others, only a transitory one." Thus, they urge interpreters to bear in mind the "changeable circumstances which the subject matter, by its very nature, involves."

With regard to interpretation of a document like this, I want to say a word about my approach in this article. There has been much debate lately about whether Vatican II should be understood more as a disruption or a continuity. In other words, did Vatican II say something radically new? Or, did it just express the constant teachings of the Catholic tradition in the words of its time? I think it is most in keeping with the tradition to say that it did both at the same time. Catholicism has always taken a "both-and" approach. Consider that ours is a tradition of faith *and* reason; scripture *and* tradition; grace *and* works. We should view Vatican II no differently. In the Council, the Holy Spirit worked through the bishops to give impetus to changes that had been percolating for decades. One could say that Vatican II dramatically gave voice to the ever-ongoing development of the Catholic tradition. Thus, while one can read *Gaudium et Spes* and focus on its continuity, I would like to focus on its innovations. Hermeneutically, this makes the most sense to me because whatever is "new" can be the most challenging for us; as such, it requires more attention so that we do not lose sight of the dynamism of Catholicism.

*Gaudium et Spes* is filled with the "new" and is most representative of what made Vatican II so significant. Temple University Theology Professor Leonard Swidler says that with Vatican II, the Catholic Church made a "Copernican Turn" in its approach to the modern world. It moved away from blanket condemnations reflecting a fortress mentality, and turned toward a more



optimistic approach reflecting the need to dialogue.<sup>2</sup> The document is permeated with the recognition that neither the Church nor the world has all the answers to the problems of modernity. Rather, the Church and the world need each other and, echoing St. Augustine, ultimately work together for the glory of God because both are part of God's creation. "That the earthly and the heavenly city penetrate each other is a fact accessible to faith alone; it remains a mystery of human history." (GS, 40) The Constitution further explains, "The Church and the political community in their own fields are autonomous and independent from each other. Yet both, under different titles, are devoted to the personal and social vocation of the same men." (GS, 76) This is a far cry from the Church of a few decades earlier that positioned itself as a bedrock against modernity and issued lists of errors in the world it roundly condemned. That many of these condemnations were officially overturned with Vatican II is a testament to the fact that the Council was indeed saying something new.

*The Pastoral Constitution on the Church in the Modern World* begins with a sweeping preface and introduction, and the recognition that the Church carries the responsibility of reading the signs of the times and of interpreting them in the light of the Gospel. (GS, 4) This is indicative of the inductive approach the document takes, beginning not with abstract principles but with the lived experience of the people it is addressing, which would also become a hallmark of Catholic theology after Vatican II.

In its assessment of the "signs of the times," it reflects the mixture of progress and angst that marked the 1960's: "Today, the human race is involved in a new stage of history. Profound and rapid changes are spreading by degrees around the whole world." (GS, 4) The bishops note the irony of intransigent hunger and poverty in a world of unprecedented wealth and resources. Because the human race has passed "from a rather static concept of reality to a more dynamic, evolutionary one," people are increasingly questioning long-accepted values. On the one hand, the bishops observe, this can positively purify religion of its superstitious elements; on the other hand,

people are now more likely to abandon religion. Their words are prophetic today when a recent survey by the Pew Forum on Religion and Public Life shows twenty percent of Americans are now religiously unaffiliated.<sup>3</sup> This makes the Church's engagement with the world all the more necessary, so that it can be part of the solution rather than be perceived as part of the problem, and project an attitude of humility and relevance rather than triumphalism. (GS, 7) Indeed, Blessed Pope John XXIII himself stressed the difference between the deposit of faith itself and the way it is presented. In *Gaudium et Spes*, the bishops believe the "proper presentation of the Church's teaching" is the best remedy for atheism.

In its first chapter, the document takes up some very deep questions about the nature of what it means to be fully human. This is one of the most noteworthy aspects of the whole constitution, for it lays the groundwork for all that follows and calls all Catholics to a mature level of responsibility. It expresses a positive view of human nature but also recognizes the need of God's wisdom to purify our intellectual knowledge. It is at this point that the bishops make their famous remarks on conscience: "In the depths of his conscience, man detects a law which he does not impose upon himself, but which holds him to obedience. . . . For man has in his heart a law written by God; to obey it is the very dignity of man; according to it he will be judged. . . . In a wonderful manner, conscience reveals that law which is fulfilled by love of God and neighbor." (GS, 16) It is significant that the bishops associate each person's final judgment not with Church precepts *per se*, but rather with following our hearts in love. They even go so far as to say that "conscience frequently errs from invincible ignorance without losing its dignity." (GS, 16) This distinction between error and the one who errs was a theological innovation. It recognizes that human dignity and freedom are inextricably linked; with human freedom comes human error, but to coerce truth is a violation of human dignity. In fact, they assert that there should be no distinction between believers and unbelievers with regard to the fundamental rights of the human person. (GS, 21)

This is fleshed out even more in the next chapter concerning the human community. The bishops say that respect and love must be extended to "those who think or act differently than we do in social, political and even religious matters." Here again, they distinguish between error and the person in error, who never loses his/her dignity: "God alone is the judge and searcher of hearts; for that reason, He forbids us to make judgments about the internal guilt of anyone." (GS, 28) So serious are the bishops about this that they push this into the realm of policy: "With respect to the fundamental rights of the person, every type of discrimination, whether social or cultural, whether based on sex, race, color, social condition, language or religion, is to be overcome and eradicated as contrary to God's intent." (GS, 29) They urge us to move beyond an individualistic morality toward solidarity with one another and a genuine concern for the common good. These are inspiring words, and yet cautionary ones in today's political climate. The freedom of one's well-formed conscience is fundamental to human dignity. Again, this stands in stark contrast to condemnations of religious freedom made less than a century earlier.

Chapters three and four are concerned with the roles human beings play in the modern world, both within and outside of the Church, but it is misleading to overdraw this boundary because as Christians we inhabit both the earthly and the heavenly cities: "Therefore, let there be no false opposition between professional and social activities on the one part, and religious life on the other." (GS, 43) This has important implications for how we understand the Church itself. Recognizing that Church authorities throughout the centuries have not always been faithful to the Spirit of God, the bishops advise lay people to embrace their distinctive role in spreading the Gospel: "Let the layman not imagine that his pastors are always such experts, that to every problem which arises, however complicated, they can readily give him a concrete solution, or even that such is their mission." (GS, 43) Yet they also wisely recognize that sincere and faithful Christians will often disagree with each other on a given matter. Hence, no Church member, lay or ordained, is allowed "to appropriate the Church's



authority for his opinion.”

Following chapter four is the second part of the document, regarding some “problems of special urgency.” It deals with a wide range of topics, ranging from marriage and family to culture, economics, politics, war and peace, and the fostering of a community of nations. While it is well worth the read, this section is, as Church Historian Giuseppe Alberigo notes, marked by “long and context-dependent considerations of social philosophy.”<sup>4</sup> There are, however, a couple of significant points worth mentioning because they have lasting ramifications.

First, the section on marriage and family doctrinally defines as equal both the unitive and procreative ends of sexuality in marriage, without prioritizing one over the other. (GS, 50) Second, the section on war and peace, while still allowing for “just war,” explicitly and unequivocally condemns acts of genocide and mass destruction. (GS, 80) Keep in mind that the bishops were writing all of this in the context of civil rights movements, second-wave feminism, the nuclear arms race, and the Vietnam War. Some observers hoped they would make even bolder statements. The bishops themselves struggled to achieve a consensus regarding what to say about such contentious, globally contingent issues. Ultimately, they were able to pass this constitution through their assembly with ninety-seven percent in favor so we can safely assume it is representative of their combined wisdom and perspectives. These and similar topics still generate a great deal of debate both within the Church and society at large. It is helpful that *Gaudium et Spes* provides a model of how to approach these issues pastorally.

In terms of the Church’s worship, the section on culture in the document’s second part is perhaps the most directly relevant. Culture is here defined as “everything whereby man develops and perfects his many bodily and spiritual qualities.” (GS, 53) Recognizing a plurality of cultures, the bishops proceed to extol the many potential achievements of human culture in terms of wisdom and service; increasingly, men and women in every group or nation are aware that they are the “authors and artisans” of their

culture. (GS, 55) Such a landscape presents a number of challenges: harmonizing the old and the new; maintaining unity in diversity, and fostering the expansion of new cultures without losing fidelity to the heritage of tradition.

These challenges can be overcome by remembering that God reveals Himself by speaking “according to the culture proper to each epoch” of human history. In turn, the Church uses “the discoveries of different cultures” so that she might give the message of Christ “better expression in liturgical celebration and in the varied life of the community of the faithful.” At the same time, the Church is not bound exclusively to any race or nation, or “any customary way of life recent or ancient.” (GS, 58) Literature and the arts are integral to both the expression of culture and the life of the Church. Echoing the first document of the Council, the bishops acknowledge the emergence of new forms of art that reflect the current age and the “characteristics of various nations and regions.” These new art forms “may be brought into the sanctuary since they raise the mind to God, once the manner of expression is adapted and they are conformed to liturgical requirements.” (GS, 62)

*Gaudium et Spes* and *The Constitution on the Sacred Liturgy* form meaningful bookends to the substance of Vatican II. It speaks volumes that the foundation laid by the Council’s first document (on the Liturgy) would find its culmination and fulfillment in the Council’s last document by looking outward to the world with optimism. Reforms like inculturation and participation that were formalized in the first document are given their ultimate expression in the doctrines of the final document. *Lex orandi, lex credendi*: the law of worship is the law of belief. We innately learn many of the principles of *Gaudium et Spes* through our full, active and conscious engagement with the Liturgy. In turn, our worship should reflect the confident and loving embrace of humanity expressed in this final constitution.

It is impossible in such a short article to do justice to such a formative and important document, so I would urge all Catholics to read and study it for

themselves. Even though it has been criticized by some for a naive faith in progress, *Gaudium et Spes* is a touchstone for understanding the vibrancy and diversity of Catholicism today. More than that, ever since the *Haec Sancta* decree at the 1415 Council of Constance, conciliar decisions have been considered the highest teaching of the Church. Thus, Vatican II documents like *The Pastoral Constitution on the Church in the Modern World* are normative for all members of the Church, from the Pope to the laity. We all share the mission of carrying out their teachings, and we each have the responsibility to know and understand them first-hand as part of our common quest to share the Good News. “With the help of the Holy Spirit, it is the task of the entire People of God, especially pastors and theologians, to hear, distinguish and interpret the many voices of our age, and to judge them in the light of the divine word, so that revealed truth can always be more deeply penetrated, better understood, and set forth to greater advantage.” (GS, 44)

<sup>1</sup> Giuseppe Alberigo, *A Brief History of Vatican II* (New York: Orbis, 2006), 22.

<sup>2</sup> Leonard Swidler, *Toward a Catholic Constitution* (New York: Crossroad, 1996).

<sup>3</sup> The Pew Forum on Religion and Public Life, “‘Nones’ on the Rise: One-in Five Adults Have No Religious Affiliation,” October 9, 2012.

<sup>4</sup> Alberigo, 115.

Note: All quotations from the document are taken from the translation on the Vatican website.



# THE ANNUAL CYCLE OF CHRIST'S MYSTERIES

## THE CONSTITUTION ON THE SACRED LITURGY: THE LITURGICAL YEAR

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Over the past several years, I have written many articles for *Word on Worship* on the Liturgical Year, including “Jesus Christ: Yesterday, Today and Forever” in 2000 and another article in 2001 on “Ordinary Time.” In 2006, I attempted to clarify some of the complexities of the liturgical year in “Decoding the Calendar” (A helpful “Q & A” that is still posted on [rcan.org/worship](http://rcan.org/worship) under “Liturgical Year”). Now, during the 50<sup>th</sup> anniversary of the Second Vatican Council, I find myself going back to the original brief chapter on the liturgical year found in the *Constitution on the Sacred Liturgy* (SC) itself.

Each time I research or write on this topic, I learn something new about both time itself and how the Church, and indeed God, makes use of time to form us in the faith. While some dismiss time as simply an illusion, the stark reality is that we all depend on it to measure our lives, to keep order in our day to day existences, and to both mark the past and plan the future. For the believer, in the midst of the ticking of seconds and the passing of years comes the recognition that time itself is permeated by the presence of Christ.

As a people whose faith is dependent on the mystery of the Incarnation, we are often caught up in the “space” that Jesus occupied: Who is Jesus? What did he look like? Where did he live? What did he say and do? Sometimes we forget that in the Incarnation, God did not enter only our *space* but our *time* as well. Just as we believe that the incarnate, resurrected Christ lives on in Word and Sacrament, so too does the real presence of Christ continually permeate human time.

When Jesus walked the earth, he used things of this world, elements of creation, to manifest the divine presence: water and breath; mud and spittle; and most famously, bread and wine. But God has also made use of time itself to reveal his presence among us. The rising and the setting of the sun delineate times of prayer to sanctify the day. Biblical events such as the creation of light, the Resurrection, and Pentecost, all of which occurred on the first day of the week, have forever marked Sunday as sacred to all Christians. Time, you might say, is itself an instrument of prayer, evangelization, and catechesis.

For those in the northern hemisphere, the Church calendar is particularly synchronized with the changes of the natural world. Christmas, the arrival of the light of Christ, occurs at the time when the northern hemisphere turns back from darkness to the light. Lent, the preparation time for new life at Easter, occurs in the spring as the days are warming and life returning.

This is not just a coincidence but a use, if you will, of the cycles of earthly time itself to proclaim and profess the presence of Christ in our world, unfolding the mysteries of Jesus’ life, death and resurrection as our planet shifts on its axis and circles the sun. Aware of the powerful, formative effects that marking time has on the Christian community, the Second Vatican Council felt the urgency to reexamine the Church’s calendar, and that is why the Conciliar Fathers called for a reform of the liturgical year.

### WHY REFORM?

One must always remember that the purpose of the Second Vatican Council was first and foremost to reform the Church. In calling the Council, Blessed Pope John XXIII sought *aggiornamento*, an updating of the Church for modern times. By no means was Vatican II the first time the Church felt a need for reform. Many Popes, such as Gregory the Great, are noted for reforming the Church’s liturgy, clergy, etc. It seems that every so many centuries reforms are called for within the Church.

Why are Church reforms necessary? In the case of liturgy, for example, rituals and even objects are added over time to the liturgy which, when implemented, were regarded as fitting, appropriate or simply practical. Over centuries the origins of these changes are lost and, in modern times, can take on new and unintended meaning. In some cases they may even result in liturgical practices which communicate conflicting messages about Christ and the Church. Eventually, in her wisdom, the Church sees the need to remove these aberrations which obfuscate the Church’s core beliefs as founded on Jesus Christ.

### CHAPTER FIVE

Chapter Five of the *Constitution on the Sacred Liturgy*, the first document to be



promulgated at the Second Vatican Council (1963), is titled simply "The Liturgical Year." It began by first and foremost expressing the importance of the entire year to reveal the life of Christ:

Within the cycle of a year...the Church unfolds the whole mystery of Christ, from his Incarnation and birth until his Ascension, the day of Pentecost, and the expectation of blessed hope and of the Lord's return. Recalling thus the mysteries of redemption, the Church opens to the faithful the riches of the Lord's powers and merits, so that these are in some way made present in every age in order that the faithful may lay hold on them and be filled with saving grace. (SC, 102)

The most important focus of the liturgical year is to help the faithful unpack and enter into the Paschal Mystery of the life, death and Resurrection of Jesus Christ. You might say that the whole year is in fact a "feast" of Jesus Christ, and therefore the liturgical seasons which focus on Christ will always take precedence over the sanctoral cycle, which focuses on Mary and the saints.

Chapter Five, however, does extol the celebrations of the sanctoral cycle: "In celebrating the annual cycle of Christ's mysteries, the Church honors with special love Mary, the Mother of God, who is joined by an inseparable bond to the saving work of her Son." (SC, 103) The Church further proposes the saints to the faithful "as examples drawing all to the Father through Christ" and "pleads through their merits for God's favors." (SC, 104) Next, the Constitution praises the devout practices for soul and body which instruct the faithful encouraging prayer, penance and acts of mercy, found in the various seasons of the year. (SC, 105)

Having established these principles as the heart of the liturgical year, the Council moves on to decree several items beginning with the primacy of Sunday. The Constitution notes that Sunday finds its sources in Christ's Resurrection; celebrates the Paschal Mystery; is titled the "Lord's Day." The faithful are compelled to gather together and hear the word of God and partake in the Eucharist on

Sunday which is regarded as the first holy day of all. "Other celebrations," it states, "shall not have precedence over the Sunday, the foundation and core of the whole liturgical year." (SC, 106)

Next, the Constitution calls for a reform of the Liturgical Year with these simple words:

The liturgical year is to be so revised that the traditional customs and usages of the sacred seasons are preserved or restored to suit the conditions of modern times; their specific character is to be retained, so that they duly nourish the devotion of the faithful who celebrate the mysteries of Christian redemption and above all the Paschal Mystery. (SC, 107)

At the time of the Council, there was serious concern that the seasonal calendar which unpacks the mysteries of Christ himself was being overshadowed by devotion to the saints. This concern bears itself out in paragraph 108 which states: "The proper of seasons shall be given the precedence due to it over the feasts of the saints in order that the entire cycle of the mysteries of salvation may be celebrated in the measure due to them."

This is a good example of how the celebration of the liturgical year has a real impact on the Church's understanding of its relationship with God. An overemphasis on Mary and the saints creates a distance between ourselves and Christ enforcing a theology which requires a mediator between ourselves and Jesus when in fact it is at the core of our beliefs that Jesus became human to be the intercessor between God and humanity. This does not discount the belief that the saints and the Virgin Mary can indeed intercede on our behalf but not to the exclusion of Christ himself who is our ultimate mediator.

#### LENT AND THE SAINTS

It is interesting to see what the Council focused on in the remaining few paragraphs of Chapter Five on the liturgical year which was, namely, Lent and the saints. Given the priority of naming these items in the Constitution itself, one can safely assume that there was genuine concern at the time over the narrow understanding of Lent and perhaps an over-

emphasis on the saints.

Chapter Five calls for greater prominence to be given to the "baptismal and penitential aspects of Lent" in both the liturgy and liturgical catechesis. (SC, 109) Today, the baptismal focus is more apparent in the prayers and scriptures of the Lenten season, especially when preparing catechumens for the Easter Sacraments. Consider, for example, the Mass texts, Scriptures and inserts for the Eucharistic Prayers which are provided for the celebrations of the scrutinies on the third, fourth and fifth Sundays of Lent.

Regarding penance, the Constitution admonishes that, "During Lent, penance should be not only inward and individual but also outward and social." (SC, 110) Not only are individuals meant to understand the negative personal effects of sin, but they are called to acknowledge the wide range of effects that the sins of an individual can have on the larger society, taking that into account when doing penance. Further, individuals are challenged to recognize their complicity with the sinful effects of organizations, institutions, businesses and governments to which they belong.

Following the language on Lent, Chapter Five of the Constitution next makes mention of the sacredness of the paschal fast which occurs on Good Friday and, if possible, that it be prolonged through Holy Saturday "as a way of coming to the joys of the Sunday of the Resurrection with uplifted and welcoming heart." (SC, 110)

Finally, Chapter Five reiterates the importance of the feasts of the saints and the veneration of authentic relics, but it warns, "Lest the feasts of the saints take precedence over the feasts commemorating the very mysteries of salvation, many of them should be celebrated by a particular Church or nation or religious family..." Only those of truly universal significance should be commemorated by the universal Church. (SC, 111)

#### 50 YEARS LATER

In Church time, fifty years is not all that long to measure the implementation of the reformed Church calendar. The Council's desire to hold in the highest priority the celebration of the seasons (Advent, Christmas, Lent, Holy Week, Easter)



while respecting the celebrations of the saints has made significant progress. There is no doubt that the liturgical year hinges on the life of Christ opened before us in the Church's feasts and seasons. Still, a great number of saints have been canonized since Vatican II and constant vigilance is required to insure that the sanctoral cycle does not once again overshadow the feasts and seasons of Christ himself.

No doubt of great assistance in the implementation of the reformed calendar has been the use of the vernacular and the expanded lectionary which speak directly to the season or feast of the day. Liturgical participants, hearing especially the collects and prefaces of the day in their own language, glean deeper understanding of the time or feast they are celebrating. The expanded use of relevant Scriptures makes clear connections between the liturgical seasons and the life of Jesus Christ himself.

Chapter Five's call for calendar reform resulted in the 1969 *Motu Proprio* of Paul VI, *General Norms for the Liturgical Year and the Calendar*. Time and space does not allow an examination of this document, but it is required reading for anyone interested in implementing the reforms of the liturgical year as called for by the Second Vatican Council.

Still, there is more to accomplish in the implementation of the reformed Church calendar. Too often liturgical celebrations are formulated through outside agendas rather than taking as their source the liturgical year itself. There are still too many examples of liturgies, most notably

"school liturgies," being planned by committees who look to the secular world as a source for their agenda rather than letting the church calendar dictate the celebration. In the words of the late Aidan Kavanagh, OSB, "It is...difficult to understand why some ministers think it a peculiar Christian relevance to compromise or wipe out liturgical times and seasons in favor of 'theme masses' which concentrate on doctrinal or ideological exploitation of current issues." (*Elements of Rite*, The Liturgical Press, 1982, p 80.)

Perhaps most difficult of all, because of their emotional connections, are the regulations governing the use of Nuptial and Funeral Masses on particular holy days. (Funeral Masses are prohibited on holy days of obligation. Ritual Masses, including Nuptial Masses, are prohibited on both Holy Days of Obligation **and** Solemnities). Further, the implementation of the local parish calendar is virtually lacking in almost every instance. How many parishes recognize that both their patronal feast day and the anniversary of their church's dedication are Solemnities, and must be celebrated accordingly, even when they fall on Sundays of Ordinary Time?

It seems that the very freedoms and flexibilities allowed by the reformed calendar are sometimes seen as a burden rather than as an opportunity. Parishes which have funerals "down to a science" do not want to have to plan the funeral liturgy Outside of Mass on those rare occasions when needed. When a parish Solemnity falls on a Sunday in Ordinary Time, the Liturgy Committee does not want to have to prepare readings not found on the next

consecutive page in the *Lectionary* and notify lectors that the Sunday readings will not be as found in the *Lector Workbook*. In some ways we have become so dependent on our *Ordos* and *Sourcebooks* that we sometimes forget the ancient meaning of the word "liturgy" which is, **the work of the people**. Liturgy still requires our work and attention even today.

As previously mentioned, fifty years is not a very long time to measure the implementation of the calendar reforms, and truly we have come a long way. Hopefully by 2062 we will be able to look back and see one hundred years of progress implementing the reforms of the liturgical year, begun with just a few paragraphs in Chapter Five of Vatican II's *Constitution on the Sacred Liturgy*.

#### SOLEMNITY OF THE IMMACULATE CONCEPTION IN 2013

In this year of 2013, December 8 — normally the Solemnity of the Immaculate Conception — falls on the Second Sunday of Advent. In accordance with no. 5 of the Universal Norms on the Liturgical Year and the Calendar, the observance of the Solemnity is transferred to Monday, December 9. Such a transfer is seen as a pastoral concession to the desire of the faithful to observe a beloved Feast even though it is impeded liturgically by a higher observance. The obligation of the faithful to attend Mass remains attached to the day itself (December 8), however, and so it does **not** transfer with the liturgical observance.

#### HOLY DAYS OF OBLIGATION

Jan 1:	Mary, Mother of God *
Easter Time:	Ascension of the Lord
Aug 15:	Assumption of Mary*
Nov 1:	All Saints*
Dec 8:	Immaculate Conception
Dec 25:	Christmas

\* = Not obligatory on Saturdays and Monday

*Funeral, Ritual, and Masses for Various Needs  
not permitted on Holy Days of Obligation*

**Save the Date!**  
**ARCHDIOCESE OF NEWARK**  
**Celebration of the Conclusion of**  
**The Year of Faith**  
**Sunday, November 24, 2013**  
**3:00 P.M.**



SACRED MUSIC:  
INTEGRAL TO  
THE LITURGY  
THE CONSTITUTION  
ON THE  
SACRED LITURGY,  
CHAPTER 6

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Sometime in the late 1980's, early in my time as a seminary professor teaching a required course on liturgical music, I was glowingly recalling for my students the work of the Second Vatican Council on liturgical reform, and specifically on its implications for music. Suddenly a hand went up, and a young seminarian, his face filled with genuine awe, said: "Wow...can you tell us more about what it was like, way, way back then in the years after Vatican II?"

I resisted the urge to inform him that I was entirely too young to have "way, way back then" in my life, but his question showed me that every year, an increasing number of liturgy students, and Catholics in general, had no personal experience of those amazing early years of renewal that followed the Council. If that was true then, it is all the more so today. And this lack of direct experience of the Council, together with a deficient sense of history, can create deep misunderstandings of liturgical reform.

And so, it's important to keep before our minds the intent of Vatican II, especially in its efforts to reform and renew the liturgy of the Church – and by extension, the music that is so necessary a part of our worship. It is also important to remember that those precious documents produced by the Council did not come out of the blue but were in fact the product of a long, slow, and mostly quiet process that was going on both in Catholic scholarship and pastoral practice for decades before the Council began. Finally, it's important to realize that, in many ways, we have only begun to unpack the full implications of those texts.

#### THE INTENT OF THE COUNCIL

One of my favorite starter-questions, when talking to a group on the liturgy, is to ask them what they think the Church was attempting to do when it reformed the liturgy as the result of the Second Vatican Council. Invariably, the most common answers are "making it more relevant", "modernizing it", "and updating it."

Wrong answers? Not at all, but they give us just a partial glimpse into what the Council Fathers were attempting to do

when they drafted the *Constitution on the Sacred Liturgy* (SC).

The liturgical work of the Council sought to reconnect with and restore the energy of the early Church's worship by going back to the sources of that worship – sources that at times had been, with the best of intentions, obscured by extraneous elements. This, combined with changes that put the liturgy more in touch with contemporary human realities and sensibilities, constituted the double aim of the Council's renewal of liturgy.

It was church historian Jaroslav Pelikan who said, "Tradition is the living faith of the dead, traditionalism is the dead faith of the living. And, I suppose I should add, it is traditionalism that gives tradition such a bad name." It is precisely in that same spirit of *living tradition* that the Constitution addresses issues of worship, and specifically the music that we use in worship.

The Church, as Paul tells us in his First Letter to the Corinthians (1 Cor 1:12-27), is a living organism, the Body of Christ Risen. This is no mere poetic image but in fact describes the living reality of the Church, and therefore of its worship. The acorn that produces a massive oak tree is the same organism yet one would hardly mistake one for the other; so, too, the Church's tradition springs from sources but evolves organically from those sources.

Tradition therefore is *alive*, as the Body of the Risen Christ, the Church, is alive. It's in that spirit that we must approach the documents of Vatican II and, in particular, the *Constitution on the Sacred Liturgy*.

This means that we cannot read Church documents in a fundamentalist way any more than we can read Scripture in that fashion. Church documents, and certainly those that came out of Vatican II, require interpretation and nuance as we apply them to current worship situations in different times and places. This interpretation is not simply left randomly up to the preferences of the readers of the documents, but neither is it rigidly defined as the product of a particular age. It requires historical knowledge, a deep and respectful understanding of the



tradition, sensitivity to present needs, and most of all openness to the Spirit.

#### LITURGICAL MUSIC IN LIGHT OF THE CONSTITUTION ON THE SACRED LITURGY

The Second Vatican Council articulated a twofold understanding of music in the liturgy.

First, it established music as integral to the liturgy. To call music an integral part of the liturgy is to say that liturgy *by its very nature is musical*. Music is not a mere decoration to dress up our rituals; rather, it is an essential aspect of liturgy, a normative aspect. The parts of the liturgy that were to become the common texts of the assembly were above all to be sung. Liturgy without music might be a necessary accommodation at times but always an exception to the norm. The experience that many of us had prior to the Council, of Sunday liturgies with no music at all (unless one attended the “High” Mass), could no longer be the normative experience.

At the same time, music is *ministerial* within the liturgy; it *serves* the liturgy and the gathered assembly. It doesn’t take on a life of its own and it certainly is not to be seen as a showcase for those who “perform” it. It exists to articulate and enhance the public and official prayer of the People of God. It needs to respect the form of the liturgy, to manifest artistic quality, and to be truly prayer for those who sing it. The age, ethnic identity, and culture of the congregation are all factors that need to be considered, as also the requirements of the liturgy itself. For example, a beautifully-crafted Renaissance *Sanctus* may be wonderful to listen to, and it has its place in the performance repertoire of church choirs, but it cannot properly replace the sung “Holy” or chanted “Sanctus” of the liturgical assembly.

This is because the Constitution calls for active participation by all present, and the highest priority is placed upon the musical participation of the assembly gathered to worship. The Constitution asserts in an earlier chapter that, at the liturgy, Christ is present in sacrament, in Word, in the ordained minister, and in the assembly which is his Body (SC, 7). That assembly is called and expected to play its own

To promote active participation, the people should be encouraged to take part by means of acclamations, responses, psalms, antiphons, and songs, as well as by actions, gestures, and bodily attitudes. And, at the proper times, all should observe a reverent silence.

(*Constitution on the Sacred Liturgy*, 30)

direct and vital part in the liturgy, the public and official prayer of the Church, and that can only happen through participation that is vocal as well as spiritual — and largely musical!

Occasionally one still hears the complaint that Vatican II did away with choirs but this is a misunderstanding. The Council simply called for the assembly to assume its proper role and for the choir, large or small, to assume its own proper function in providing harmony, counterpoint, and the general enhancement of the people’s sung parts. In addition, choirs were still encouraged to provide their own unique contribution through choral pieces that were culled from the vast tradition of Church music or that represented contemporary liturgical composition.

In seeking to develop the tradition of the Church in its music for worship, the *Constitution on the Sacred Liturgy* affirmed the pipe organ as still being held “in high esteem” (SC, 120), but also allowed for other appropriate instruments to be used in the liturgy. Similarly, although Gregorian chant was seen to have “pride of place” (SC, 116) in the worship repertoire, it was to stand side by side with contemporary compositions based in Scriptural and liturgical sources. Such music would contribute to a healthy renewal of the people’s self-understanding as a royal priesthood, and to their deeper appreciation of the liturgy as participation in the Paschal Mystery of the Lord, celebrated in Word and in Sacrament.

In the fifty years since the promulgation of the *Constitution on the Sacred Liturgy*, the Church has sought to implement the Council’s vision through a series of documents on various aspects of the liturgy, and certainly we are far from completing that vision. There has been an

evolution in our understanding of the Constitution’s words — again, fundamentalism is not an option! — and that evolution has been driven both by the spirit of the document as well as by the Spirit of the living God. In our own time, we can rejoice in increasingly better contemporary compositions as well as in a renewed appreciation of the chant; in the joyful orchestration of strings, brass, reeds, and percussion as well as in the majesty and subtlety of excellent pipe organ performance; in the vigorous responses and acclamations of a fully engaged assembly as well as in the delight of a choir’s Renaissance motet.

As with the Kingdom of God, so too with the progress of postconciliar liturgical music: we are “already there, but not yet.” And so we go forward, carrying the treasures of a tradition that lives, breathes, grows, and expands, that continually dies to itself to be reborn in forms that serve the community, the world, and the Kingdom. *Procedamus in pace*: let us go forward in peace!



## Mass For The New Evangelization

*The Congregation for Divine Worship and the Discipline of the Sacraments released the vernacular texts of a new Mass formulary, "For the New Evangelization," intended for use during the Year of Faith. This Mass may be used with the color white on days when Votive Masses are permitted.*

*The Scripture readings are: Sirach 34:9-20 or 42:17-24; Psalm 22 (21):26-27ab, 28a and 31, 32; Ephesians 4:23-32 or Colossians 3:12-17; and Luke 4:14-22a. See [www.AnnusFidei.va](http://www.AnnusFidei.va).*

### **Entrance Antiphon** Cf. Ps 105 (104): 3-4, 5

Glory in his holy name;  
let the hearts that seek the Lord rejoice.  
Turn to the Lord and his strength;  
remember the wonders he has done.

### **Collect**

O God, who in the power of the Holy Spirit  
have sent your Word to announce  
good news to the poor,  
grant that, with eyes fixed upon him,  
we may ever live in sincere charity,  
made heralds and witnesses of his Gospel  
in all the world.

Through our Lord Jesus Christ, your Son,  
who lives and reigns with you in  
the unity of the Holy Spirit,  
one God, for ever and ever.

### **Prayer over the Offerings**

Graciously sanctify these gifts, we pray, O Lord,  
and kindly receive our humble offering,  
that our bodies may become a living sacrifice,  
holy and pleasing to you,  
and grant that we may serve you in newness of life,  
not according to the old humanity  
but according to your Spirit.  
Through Christ our Lord.

### **Communion Antiphon** Cf. Lk 4:18-19

The Spirit of the Lord is upon me,  
for he has anointed me to announce the good news,  
to proclaim a year acceptable to the Lord,  
and a day of redemption.

### **Prayer after Communion**

Having renewed us in mind by the nourishment  
of the precious Body and Blood of your Son,  
graciously grant us, O Lord,  
a changed heart and a new spirit  
that we may walk with perseverance in newness of life.  
Through Christ our Lord.

### **Antífona de entrada** Cf. Sal 104, 3-4. 5

Gloriaos en su santo nombre,  
que se alegren los que buscan al Señor.  
Recurrid al Señor y su poder,  
recordad las maravillas que hizo.

### **Oración colecta**

Dios nuestro, que por el poder del Espíritu Santo  
enviaste a tu Verbo para evangelizar a los pobres,  
haz que nosotros, teniendo los ojos fijos en Él,  
vivamos siempre con caridad auténtica,  
como mensajeros y testigos de su Evangelio en todo el  
mundo.

Por nuestro Señor Jesucristo, tu Hijo,  
que vive y reina contigo en la unidad del Espíritu Santo,  
y es Dios, por los siglos de los siglos.

### **Oración sobre las ofrendas**

Te rogamos, Señor, que santifiques estos dones  
y acojas, en tu bondad, nuestra humilde ofrenda  
para que nuestros cuerpos lleguen a ser un sacrificio  
vivo, santo y agradable a tí  
y nos concedas servirte, no como el hombre viejo,  
sino en novedad de vida, según tu Espíritu.  
Por Jesucristo, nuestro Señor.

### **Antífona de communion** Cf. Lc 4, 18-19

El Espíritu del Señor está sobre mí,  
porque me ha ungido para evangelizar,  
para proclamar el año de gracia del Señor  
y el día de la redención.

### **Oración después de la comunión**

Renovados con el alimento precioso  
del Cuerpo y de la Sangre de tu Hijo,  
te rogamos, Señor, que transformes nuestro corazón y  
nos concedas un espíritu nuevo,  
para que caminemos fielmente en novedad de vida.  
Por Jesucristo, nuestro Señor.



## ST. JOSEPH IN EUCHARISTIC PRAYERS II, III & IV

On May 1, 2013, the Congregation for Divine Worship and the Discipline of the Sacraments promulgated the decree *Paternas vices* which instructs that the name of Saint Joseph should be inserted into Eucharistic Prayers II, III, and IV. The English and Spanish texts are given here. Visit [www.rcan.org/worship](http://www.rcan.org/worship) for more information. This new wording needs to be inserted into the Roman Missal.

### **Eucharistic Prayer II**

Have mercy on us all, we pray,  
that with the Blessed Virgin Mary, Mother of God,  
with blessed Joseph, her Spouse...

### **Eucharistic Prayer III**

May he make of us  
an eternal offering to you,  
so that we may obtain an inheritance with your elect,  
especially with the most Blessed Virgin Mary,  
Mother of God,  
with blessed Joseph, her Spouse...

### **Eucharistic Prayer IV**

To all of us, your children,  
grant, O merciful Father,  
that we may enter into a heavenly inheritance  
with the Blessed Virgin Mary, Mother of God,  
with blessed Joseph, her Spouse...

### **Plegaria Eucarística II**

Ten misericordia de todos nosotros,  
y así, con María, la Virgen Madre de Dios,  
su esposo san José,  
los apóstoles  
y cuantos vivieron en tu amistad  
a través de los tiempos,  
merezcamos, por tu Hijo Jesucristo,  
compartir la vida eterna  
y cantar tus alabanzas.

### **Plegaria Eucarística III**

Que él nos transforme en ofrenda permanente,  
para que gocemos de tu heredad  
junto con tus elegidos:  
con María, la Virgen Madre de Dios,  
su esposo san José  
los apóstoles y los mártires,  
(san N.: Santo del día o patrono)  
y todos los santos,  
por cuya intercesión  
confiamos obtener siempre tu ayuda.

### **Plegaria Eucarística IV**

Padre de bondad,  
que todos tus hijos nos reunamos  
en la heredad de tu reino,  
con María, la Virgen Madre de Dios,  
con su esposo san José,  
con los apóstoles y los santos;  
y allí, junto con toda la creación  
libre ya del pecado y de la muerte,  
te glorifiquemos por Cristo, Señor nuestro,  
por quien concedes al mundo todos los bienes.

## Calendar of Upcoming Events

National Meeting of Federation of  
Diocesan Liturgical Commissions  
October 8 – 11, 2013

Formation Workshop for Lectors  
October 19, 2013

RCIA Coordinators Meeting  
October 21, 2013

Preparing for Advent & Christmas  
Workshop  
October 22, 2013

Archdiocesan Pilgrimage to the  
National Shrine  
October 26, 2013

Formation Workshop for  
Extraordinary Ministers of Holy  
Communion  
November 2, 2013

Archdiocesan Celebration of the  
Conclusion of the Year of Faith  
Sunday, November 24, 2013, 3 PM

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**Subscription Information:** One year  
subscription to *Word on Worship*, 4  
issues, \$10.00. Bulk rate, five or more  
issues to the same address, \$8.50 per  
year per subscription. Foreign  
subscription, \$13.50 per year. To begin  
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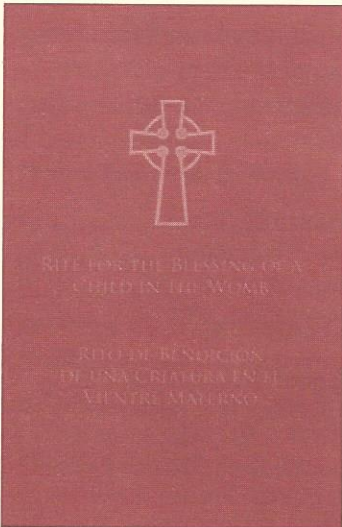




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It was approved by the U.S. bishops in November 2008, and then sent to Rome for editing and final approval.

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