

Vatican II – Saturday Morning Sessions

Session 5: Saturday 13th April 2013

Feedback from Group Work: Constitution on the Sacred Liturgy

Group 1 Feedback:

Introduction – paragraphs 1-4

Ideals and questions	Group Response
<p>Ideal: A liturgical life lived with vigour – practising our faith more profoundly each day.</p> <p><i>Question:</i> <i>How do I translate my faith into action?</i></p>	<ul style="list-style-type: none">• We need to be more reflective and more aware of the lives of others.• Our daily living should be increasingly influenced by a faith compass• Our faith should constantly influence all our actions, relationships, attitudes and values.• It should give us new energies and motivation to pray and discern and to see how better to love our baptismal promises.• Our faith brings courage – we should explain to others how and why we try to live the values of the gospel – i.e. issues of justice & peace, Lenten practices, etc.
<p>Ideal: Liturgical change has to come about in order to better serve the needs of our day.</p> <p><i>Question:</i> <i>Has the liturgical change that has come about better served the needs of our day – e.g. use of the vernacular, reading of Scripture,</i></p>	<ul style="list-style-type: none">• We are drawn deeper into the Word of God with a growing love for Sacred Scripture.• The changes mean we are more able to explore and understand Scripture.• In the holiness of our own language we are more able to communicate and explore our

Ideals and questions	Group Response
<p><i>etc?</i></p>	<p>faith.</p> <ul style="list-style-type: none"> • We are lead to seek more as a community of believers.
<p>Ideal: We need liturgical change which will bring about greater unity among Christians.</p> <p>Question: <i>We have seen great change but some of it isn't sanctioned by the Church. How far can we go?</i></p>	<ul style="list-style-type: none"> • Yes, there have been changes, but we know that we are called to more united action, fellowship and worship with our fellow Christians. • Regulations might be holding us back in worship, but Faith demands we continue to seek new ways of being more truly one. • Our faith is ecumenical and should grown ecumenically – there are may oppourtunities for joint worship!
<p>Ideal: How our liturgy can be both a sign and a challenge to everyone of God's love for them.</p> <p>Question: <i>How do we take the Eucharist into our daily lives? How do we witness to the Eucharist in our daily lives and our relationships?</i></p>	<ul style="list-style-type: none"> • The Holy Communion we celebrate in the Eucharist should produce Holy Communion in our families, with our friends and neighbours; in our communities and work places; in our service to others and in public life; in our prayer and in our love for Gods creation. • The Eucharist- the love of God, should be allowed to work in and through us. • Christ's presence in others is recognised through the Eucharist. • Holy Communion strengthens the gift of truth and honesty in our dealings with others. • We are to take and give what we receive in the Eucharist.

Group 2 Feedback:

Chapter One - General Principles for Restoration and Promotion of the Sacred Liturgy - paragraphs 5-13

Principle	Group Response
<p>Paragraph 7:</p> <p>We have lost nothing for not having lived during the time of Jesus' life on earth.</p> <p>We have everything that the first disciples had to help us believe in Jesus and live as though this faith really made a difference!</p>	<ul style="list-style-type: none"> • We <u>do</u> lose when the Church/liturgy prevents people from experiencing Jesus – e.g. when people are prevented from receiving the Eucharist. • One of the Council Reforms - the adult catechumenate – is an example of people having lost nothing – through it people experience Jesus in a real way. • Living as if faith really made a difference.
<p>Paragraph 7:</p> <p>The liturgy gives us our most right and authentic relationship with God. Hence the liturgy is the most sacred act of human life. Nothing more significant is ever done.</p>	<ul style="list-style-type: none"> • This is only achieved if we are taking part in the liturgy. • We need to open up and embrace the diversity of liturgy.
<p>Paragraph 11:</p> <p>Much more is required of those who practice liturgical leadership: it is also their duty to ensure that participants have the opportunity to take part fully, to understand what they are doing, and to be enriched by its effects.</p>	<ul style="list-style-type: none"> • How many priests have been trained to deliver this model of leadership – cf. Vatican II. • It is ironic that it depends on the person and not the age of the priest – some young priest are quite closed in this area. • We need to help each other understand community and liturgical leadership – i.e. to help everybody to embrace our right and duty as baptised Christians.

Group 3 Feedback:

Chapter One - General Principles for Restoration and Promotion of the Sacred Liturgy - paragraphs 14-46

Principle	Group Response
<p>Paragraph 14</p> <p>Because of their baptisms, all the faithful have both a right and a duty to full and active participation in the liturgy.</p> <p>Participation in the Liturgy can be seen as a "right" because without it a person would experience spiritual starvation.</p>	<ul style="list-style-type: none"> • Liturgy is basic food and clothing – central to our lives as Christians. • There is a renewed understanding of baptism which includes the right and duty to full and active participation in the liturgy - this applies as much to those 'out of kilter' with the church as anybody else.
<p>Celebration of the liturgy and formation of liturgical leaders.</p>	<ul style="list-style-type: none"> • Celebrating the liturgy is a vocation and not a career. • Faith and passion are important in our liturgical leaders, not least with regard to the preaching of the Scriptures. • With regard to the training, formation and education of priests it should be connected to life and to communities. This needs to be reviewed.
<p>The noble simplicity of the liturgy (cf. paragraph 34)</p>	<ul style="list-style-type: none"> • There should be simplicity in the language of the liturgy so that it can be both understood and owned by the people. • We need to look at the relationships between the pope, bishops and local diocese. • There should be a place for

Principle	Group Response
	reverential silence. <ul style="list-style-type: none"><li data-bbox="852 317 1404 394">• Have we become recipients rather than agents of change?<li data-bbox="852 426 1333 504">• How do we become agents of change?

Group 4 Feedback:

Chapter 2 – The Most Sacred Mystery of the Eucharist – paragraphs 47-58

Reform	Group Response
<p>Paragraph 48:</p> <p>The Church wants the faithful, therefore, to find Christ present at the Eucharist.</p> <p>We're not present at Mass merely as strangers or as silent spectators, but we are to take an active part in the rites and understand what we are doing.</p>	<ul style="list-style-type: none"> • Participating in the rites helps us to understand what is going on in Mass • We have started out on this road and it is the right road. • However the goal is being achieved – it has not yet been achieved. • There is more to do.
<p>Paragraph 51:</p> <p>The treasures of the Bible are to be opened up and a more representative portion of them read so that a richer fare may be provided at the table of God's Word.</p>	<ul style="list-style-type: none"> • Prior to Vatican II we weren't encouraged to read the Bible – this was something that those who were Protestants did! • We are now encouraged to read it and have permission – it is being opened up. • Sometimes the Old Testament reading at Mass was not immediately relevant to modern life. • When we read the Bible what do we read – excerpts (in Missals) or the source material. There is a difference between the two. By reading the Bible we can see the excerpts in context. • It is good to get the Book in our hands and start to read it.

Reform	Group Response
<p>Paragraph 53:</p> <p>The prayer of the faithful, following the homily, is to be restored, and the people are to take part, praying for the whole church, the civil society and other needs.</p>	<ul style="list-style-type: none">• We weren't aware that the Prayer of the Faithful had disappeared from the Mass pre-Vatican II.• It is a good and important part of the Mass.• It is the prayer of the people, our prayer and allows for topical matters to be prayed for.

Group 5 Feedback:

Chapter 3 – Other Sacraments and the sacramentals – paragraphs 59-82

Reform	Group Response
<p>Paragraph 59:</p> <p>The purpose of the sacraments is to encourage holiness among people, to build up the Body of Christ, and to give worship to God.</p> <p>They presuppose faith, but they also nourish, strengthen and express it.</p>	<ul style="list-style-type: none"> • A call to work on our spiritual development. • Holiness is another word for wholeness. • Maybe for the first time the church is indicating that it had a role in encouraging wholeness. • Prior to Vatican II there was more of a sense of each individual having responsibility for their own faith development. Post Vatican II there has been more support for faith development – e.g. RCIA.
<p>Paragraph 63:</p> <p>The mother tongue can be used more widely in celebrating the sacraments.</p> <p>Which is tied in with...</p> <p>Paragraph 79:</p> <p>Sacramentals are to undergo a revision that takes into account the principle of active, intelligent participation by the faithful.</p>	<ul style="list-style-type: none"> • This made the sacraments more accessible – they were no longer in Latin but in the vernacular. • This made the church more accessible for people – it encouraged the involvement of all people. • There was also the empowerment of lay people to support people.
<p>Paragraphs 73-75:</p> <p>“Extreme unction” will be called the “anointing of the sick” and its rites and prayers are to be revised for use at times other than the point of death.</p>	<ul style="list-style-type: none"> • This served to place greater emphasis on the power of healing. • The sacrament was more clearly seen as a source of grace.

Reform	Group Response
<p>Paragraph 66:</p> <p>The rite for the baptism of adults is to be revised, taking into account its place in the catechumenate.</p>	<ul style="list-style-type: none">• Following Vatican II there was much more emphasis on the importance baptism and the importance of parents and godparents.• Pre Vatican II baptisms were conducted in the porch but they are now celebrated on or near the sanctuary.• Baptism is often celebrated during Mass, helping to emphasise becoming part of the community.• Baptism was also connected more to Confirmation as a result of Vatican II.• Without baptism we have no connection to the other sacraments.

Group 6 Feedback:

Chapter 4 – The Divine Office – paragraphs 83-101 & Chapter 5 – The Liturgical Year – paragraphs 102-111

Chapter 4 – The Divine Office

- The Divine Office was opened to everyone.
- It unifies everybody.
- Availability of local language.
- More people can tune into the psalms in the other churches – it is more inclusive of the other churches.

Chapter 5 – The Liturgical Year

- The practice of penance should be fostered in ways that suit our times and local region – there should be room for experimentation
- The calendar for the liturgical year should always take precedence – e.g. over the honouring of the saints.
- Several times it mentions adaptation to the times, the culture, to the country.
- The liturgical year has been well presented to us so far except with the recent directive about parish celebrations of the sacrament of reconciliation during Mass.

Group 7 Feedback:

*Chapter 6 – Sacred Music – paragraphs 112-121 &
Chapter 7 – Sacred Art and Furnishings – paragraphs 122-129*

Chapter 6

What are the most important things chapter says about music we use in church?

- Music is welcomed, treasured and elevated.
- When music is dignified and appropriate, it complements the sacred Word.
- Linking the hymns for a particular Mass to the day's Scriptures is the key.
- All the faithful are encouraged to sing – it is part of our active participation.
- When choirs sing to the exclusion of the people this can alienate the congregation. Some music can be like a concert or performance and are not relevant for modern day worship.
- Contemporary instruments are to be welcomed.
- Composers are to draw inspiration from Sacred Scripture.
- Old hymns in a contemporary setting can be misplaced.

Chapter 7

What are the most important things chapter says about art and furnishings?

- Art is welcomed, but should be dignified, edifying and moderate – not sumptuous.
- With regard to art, less is more.
- There is a risk of clutter and distraction.
- There can be a challenge around how to sensitively handle gifts and bequests.

- Local bishops have authority and are empowered to determine what is welcomed.
- New churches should be designed in such a way as to maximise the participation of the faithful – e.g. circular churches.
- The mechanisms the congregation have to influence art and furnishings – e.g. parish councils.