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The Liturgical Reform of Vatican II

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At the end of this period the indigenous zarzuela disappeared almost as suddenly as it began. After World War II they ceased to be written and produced almost completely. This is difficult to explain, but an explanation might be attempted.

There was a certain falsity in the image of Philippine life presented by the zarzuela which probably doomed it to eventual extinction. This consisted in its partiality to the brighter side of life, its refusal to look at the shadows. Life in the zarzuelas was invariably one of Arcadian ease, unambitious simplicity, and a touching confidence that all would turn out right in the end.

If real life were all these, the zarzuela might have survived as a vital art form to this day. But even in those days, the Filipinos of the rural areas were already afflicted by disease and hunger, even as today they are faced by unemployment, high prices, and the overhanging threat of destruction in a nuclear war. At any rate, whether life in the Philippines has become more difficult, or Filipinos have become more serious in their outlook, the fact is that the zarzuela no longer seems able to call forth the laughter of the twenties and thirties. Not that Filipinos have lost their sense of humor; it is only that what now moves them to laughter is often something very close to tragedy. The zarzuela thrived when we could laugh without reflection; it died when we found out what the laughter was all about.

Another reason for the waning of the zarzuela may be that its dominant theme no longer has the appeal it used to. The family is still the basic unit of our national life, but it is going through the same process of change as in other developing countries. When Pabalan was writing the individual's life was almost wholly centered in that of his family, so much so that the severance of family ties was almost always looked upon as the act of a black sheep or prodigal son. But today, with increasing economic development and industrialization, the need to leave one's family and look for work elsewhere has become inevitable; and because inevitable, the normal state of affairs.

Thus the zarzuela's primary theme has become outmoded in an age of increasing individualism. It has lost its power to move audiences consisting largely of black sheep and prodigal sons. We can appreciate it today only by an effort of the historical imagination.

ELY JAVILLONAR-MARQUEZ

The Liturgical Reform of Vatican II

When Pope John XXIII convened the second Vatican Council, he did so with the intention of setting in motion a reform of the

internal life of the Church. Neither dogmatic definitions nor drastic changes nor yet the defense of the Church against heresy were foremost in his mind. Rather his pastoral concern for the People of God—the Church—which today finds itself living in a highly materialistic culture and milieu, prompted him to seek a way whereby its internal, religious life might be reinvigorated and revitalized. The Council itself has made this goal its own. "This sacred Council has several aims in view: it desires to impart an ever increasing vigor to the Christian life of the faithful; to adapt more suitably to the needs of our own times those institutions which are subject to change; to strengthen whatever can help to call the whole of mankind into the household of the Church."

The faithful, the People of God—this then is the motivating force that started the Council going. It was, therefore, not altogether surprising that the first schema to be considered by the Conciliar Fathers was that on the liturgy. Three years had gone into the preparation of the first draft of this schema during which men who were eminent pastors and scholars, experts in the liturgical field, men who have, for the last twenty-five years at least, devoted their thought and energy to research and experiments towards a renovation of the liturgy, pooled their knowledge and experience. This fact alone could have justified the prime consideration given to the liturgy schema. But it was mainly because the liturgy is the most fundamental means and the key point in achieving its primarily pastoral objectives that the Council attended to it first. For the liturgy "is the outstanding means whereby the faithful may express in their lives, and manifest to others, the mystery of Christ and the real nature of the Church." (art. 2)

FROM SCHEMA TO CONSTITUTION

The liturgy schema, as prepared by the group of men who form the nucleus of the contemporary liturgical movement, created almost instantaneously a tremendous impact on the assembled Fathers. There were heated debates, endless discussions, and consultations with the *periti*, but as the first session came to a close, the Fathers had almost unanimously approved the first and most important chapter, that on the "General Principles for the Restoration and Promotion of the Sacred Liturgy". During the intervening months before the second session, the Commission under Cardinal Larraona continued intensive work on the schema, reading through innumerable suggestions for amendments from the Fathers and revising sometimes only a single word or phrase in its formulation. At last, on November 22, 1963, the final draft was overwhelmingly approved with 2,158 affirmative votes, 19 negative and one invalid vote. On December 4, 1963, at the closing ceremonies of the second session, Pope Paul VI, together with the Conciliar Fathers—*una cum Concilii Patribus*—solemnly

ratified and promulgated what is now known as the Constitution on the Sacred Liturgy. It was the first fruit of the Vatican II at the end of two years and two sessions.

THE LITURGICAL RENEWAL

In a larger sense, the Constitution is the fruit of more than just two years of conciliar work and three years of pre-conciliar labors. It is the first positive step that the Church as a whole has taken in the history of the liturgical revival since Pius X encouraged frequent and early Communion in 1905. It was the first official liturgical reform since the Council of Trent, besieged by attacks from the Reformers and faced with abuses that crept into the liturgical life of the Church, reformed the liturgical books and forbade any changes not approved by the Holy See.

Because the needs of those times demanded it, Trent imposed a certain uniformity on the liturgy of the Latin Church so that the same Latin Mass and sacramental rites were celebrated in Europe as in the new mission lands that were being won to the Church by missionaries. This in time resulted in a kind of stagnation, a rigidity in the liturgical life of the Church. The Industrial Revolution of the 18th and 19th centuries created upheavals that affected the very lives of people everywhere, but Catholics continued to worship God in a language that millions no longer understood, with rites, signs and symbols that had become set and mechanical, and largely foreign to contemporary culture. One grew into this mould, so to speak, and either had to adjust himself to it or else simply ignore it as superfluous. Consequently, liturgy itself was regarded as nothing more than a set of rubrics and ceremonies that the priests had to learn and perform before the people, while the people simply had to be there to fulfill a duty, whether social or religious. With the introduction of pastoral theology as a subject in seminaries during the second half of the 18th century, a realization that a remedy was needed to revive the religious life of the faithful grew. At the Synod of Pistoia (1786) a number of defects were enumerated and remedies proposed. These remedies, unfortunately, were so influenced by the ideas of the Enlightenment so prevalent at that time that Pius VI was obliged to condemn them. Meanwhile scholars like Mabillon, Martene, Lebrun and others were rediscovering the ancient liturgies of the West and looking into the Eastern liturgies. But their preoccupation was mainly scholarly and had little or no bearing on the day-to-day Christian life. Moreover, they came under suspicion as Gallicans and Jansenists.

In the 19th century, Dom Prosper Guéranger of Solesmes (1876) brought about a revival of Gregorian chant and put out his great work on the Church's Liturgical Year. Mainly through his pioneering work, it was pointed out that the liturgy is not merely a complex of

rites and ceremonies nor a field for intellectual research alone, but that it is the prayer of the Church.

At the turn of the 20th century, Pius X ushered in "a second spring" in the pastoral life of the Church with his *Motu Proprio* "*Tra le sollecitudini*" of 22 November 1903, in which he referred to the liturgy as "the primary and indispensable source of a true Christian spirit", and with his decree on frequent Communion (1905). In 1909, under the guiding spirit of Dom Lambert Beauduin, the pastoral liturgical movement was started in Belgium and it soon spread to other countries, notably Germany. Its main objective was to familiarize the Christian people with the liturgy, above all the Mass. Once this was achieved, mainly through missals in the vernacular and Mass commentators or prayer-leaders, the next goal was a more active participation of the faithful in the liturgy.

Hand in hand with the biblical, theological and catechetical revival, the liturgical movement grew steadily. Scholars, pastors and catechists strove to explain more clearly the meaning of the Mass and the Christian mysteries in general. As early as twenty years ago the Apostolic See granted an indult to Germany approving the old custom of using the vernacular in the singing during a High Mass. Some mission countries obtained the same privilege. In the United States, a strong tendency towards such reforms and revival of the liturgy arose, partly inspired by writings from the Continent, and partly animated by pastors and liturgical scholars who were sensitive to the spiritual needs of the people. In missionary lands, especially in Africa and China, where the culture of the people are quite different from the culture in which the present Mass and sacramental rituals developed, the need for a liturgical reform was even more felt. A pagan who turns his back to his tribe's ancient rituals and customs in order to embrace Catholicism must be able to give expression to his new-found Faith in a form of worship not totally foreign to him. Grace, after all, builds on nature. It is one of Vatican II's lasting glories that during the deliberations on the liturgy, African and other missionary bishops could speak out their minds on this matter and strongly advocate the need for a liturgical reform.

A fullness of time has been reached, and the Council "desires that, where necessary, the rites be revised carefully in the light of sound tradition, and that they be given new vigor to meet the circumstances and needs of modern times" (art. 4). In this way, it hopes to renew and strengthen the religious life of the Church.

THE CONSTITUTION ON SACRED LITURGY

In order to launch and direct this liturgical reform, the Pope and the Council have promulgated the Constitution on Sacred Liturgy.

It is composed of 130 articles and is divided into a preamble and seven chapters. The first chapter treats of the nature of the liturgy and its importance in the Church's life, gives norms and principles for the promotion of liturgical instruction and active participation, for the reform of the liturgy, promotion of liturgical life in the diocese and parish, and the promotion of pastoral-liturgical action. The other chapters deal in turn with the sacred mystery of the Eucharist, the other sacraments and the sacramentals, the Divine Office (breviary), the liturgical year, sacred music, sacred art and sacred furnishings, in that order. A short appendix carries a declaration of Vatican II on the revision of the calendar.

Before setting down norms for the reform and promotion of the liturgy, the Council puts everything in its proper perspective by clarifying the notion of the liturgy and pointing out its rightful place in the whole economy of salvation. God the Father, willing the salvation of all men, has sent His only-begotten Son into the world to redeem mankind and give perfect glory to God. By becoming man, Christ, the Word-made-Flesh, achieved His task principally through the paschal mystery (*paschale mysterium*) of His passion, resurrection, and ascension. He is the primordial sacrament from whom is derived the wondrous sacrament of the whole Church (art. 5). Just as the Father had sent Him, so He sent His Apostles to continue His work of redemption: to announce the Good News of their salvation to all men and to give praise and glory, as adopted sons, to the Father through the celebration of the paschal mystery and the reception of the sacraments (art. 6).

WHAT IS LITURGY

Before His ascension, Christ promised His Apostles: "Behold I am with you all days till the end of the world" (Mt. 28:20). From our childhood we have been accustomed to accept the presence of Christ in the Eucharist. But the Council draws attention to Christ's presence in the Church through a fourfold presence in the Church's liturgical celebrations: a) in the Holy Sacrifice of the Mass, not only under the eucharistic species, but also in the person of the priest at the altar; b) in His sacraments, by His power, so that when a person baptizes, it is really Christ who baptizes; c) in His Word, when the Holy Scriptures are read in Church; and d) when the Church prays and sings, for as He promised: "Where two or three are gathered together in My name, there am I in the midst of them" (Mt. 18:20). By this truth the Council wants to bring out the close union between Christ and us, His members.

The liturgy is seen then as the continuation of Christ's work of redemption. Therefore it has a double aspect: the glorification of God and the sanctification of men in Christ. It is an exercise of Christ's

priestly office, as well as the public worship offered to God and performed by Christ and His Church, that is, the Head and members of the entire Mystical Body. Because of man's nature, his sanctification is effected and signified by a system of sensible signs.

It also follows that every liturgical celebration is a sacred action surpassing all others; the liturgy is the summit and source of the Church's every activity (art. 7). It is the acme of the Church's worship of the Divine Majesty; correspondingly, it is in some way also the source of much instruction for the Christian. Our prayer, all the works of charity, piety and the apostolate to which those who are made sons of God in faith and baptism are called, are directed toward its proper celebration (art. 9). In it God speaks to His people and Christ proclaims His Gospel; the people reply to God both by song and prayer (art. 33). In a real sense, the Church's liturgy looks towards and typifies the liturgy of the heavenly Jerusalem (art. 8).

ACTIVE PARTICIPATION OF THE FAITHFUL

Such being the nature of the liturgy, every Christian should participate in liturgical celebrations, for such is his right and duty by virtue of his baptism (art. 14). This is a central thought in the Constitution and it is repeated time and again. This participation must be "full, conscious and active" (art. 14), "internal and external" (art. 19); at the Holy Sacrifice of the Mass in particular, the faithful should take part "conscious of what they are doing, with devotion and full collaboration" (art. 48). There is really nothing new in this. The Constitution is merely calling attention to the fact that liturgical celebrations, especially the Mass, are social actions; the worship, not of the priest alone, but of all the faithful present. Thus, for example, at the beginning of the prayers of the Mass, the priest invites the faithful to prayer with the word *Oremus*, Let us pray. This form goes all the way back to the Jewish ceremonies of Our Lord's time.

Active, conscious and full participation on the part of the faithful imply a great deal. It means, first of all, that they must comprehend what is going on during a particular rite, whether it be the Mass or the administration of a sacrament. Secondly, they must learn the meaning of the actions of the priest, the rites and symbols; even more basically, they must understand the words employed by the priest. Many of the actions performed by the priest during Mass are adopted from ancient customs of the Roman courts. What meaning do they now have for Asians and even for modern Europeans?

THE EDUCATION OF THE CLERGY

The Council has considered these difficulties and has decreed measures to meet them. Taking the first problem, it directs pastors

of souls to give the faithful the necessary instruction in liturgical matters (art. 14). This, however, implies that the pastors themselves are thoroughly imbued with the spirit and power of the liturgy. Striking at the roots of the problem, the Council ordains formal liturgical instruction for clerics in seminaries and religious houses of studies (art. 14). Liturgy is raised to a major subject (art. 16). Professors for this discipline are to be properly trained for their work (art. 15). As a subject, liturgy does not invade the other areas of ecclesiastical knowledge; the other subjects, however, like dogma, Sacred Scripture, pastoral and ascetical theology should be so taught that the connection between them and the liturgy is clarified (art. 16). Seminarians and religious should likewise be given a liturgical formation in their spiritual life so that they may themselves learn to understand and take part wholeheartedly in the sacred rites (art. 17). Twenty-five years ago these thoughts were expressed by Fr. Jungmann, one of the Council's experts on liturgy, in his book *Die Frohbotschaft und unsere Glaubensverkündigung* (1936),² but they were considered so revolutionary that the book had to be taken out of circulation. With Pope Paul's *Motu Proprio* of last 25 January, these decrees are now in effect.

REVISION OF LITURGICAL BOOKS AND RITES

That the faithful may better understand the rites and symbols, the Council fosters the revision of the liturgical books and the simplification, as much as possible, of the rites (art. 25, 34). The rites should be short, clear, and unencumbered by useless repetition so that they may be within the people's powers of comprehension. Lest there be those who would consider it irreverent to change any of the rites of the liturgical celebrations now hallowed and made dear by the usage of centuries, the Council carefully but firmly points out that "the liturgy is made up of immutable elements divinely instituted, and of elements subject to change. These not only may but ought to be changed with the passage of time if they have suffered from the intrusion of anything out of harmony with the inner nature of the liturgy or have become unsuited to it" (art. 21). Such a statement is safely anchored in the history of the development of the liturgy. But whereas there were other reasons for previous changes, the present Council's reform is characterized by this: "that the Christian people may more certainly derive an abundance of graces from the

¹ *Sacrosancti Oecumenici Concilii Vaticani Secundi Constitutio de Sacra Liturgia*, Textus Latinus. Typis Sancti Petri Romae 1963, art. 1. The translation used in this article is unofficial. The author wishes to acknowledge his indebtedness for many of the ideas here expressed by way of commentary to his professor in Liturgy, Fr. Josef Andreas Jungmann, S.J., who was also most kind to read through the article and make a few corrections. Fr. Jungmann is professor emeritus of liturgy in the University of Innsbruck, Austria, a consultant for the Sacred Congregation of Rites, and one of the leading *periti* for liturgy during the Council.

² *The Good News Yesterday and Today*, by Josef Andreas Jungmann, S.J., trans. and abridged by William A. Huesman, S.J., edited by Johannes Hofinger, S.J., W. H. Sadlier (and the East Asian Pastoral Institute), New York, 1962.

sacred liturgy". Moreover, it prudently suggests that such a restoration of the liturgy is to be undertaken "with great care" and in such a way that the texts and rites express more clearly the holy things which they signify (art. 21). Changes are to be made only after careful investigation—which is to be theological, historical and pastoral—into that part which is to be revised (art. 22). It stresses that "sound tradition" should be retained (art. 23); and indeed what the Church is now aiming at reaches back to the tradition of the early Christians for whom the liturgy was something resplendently vital for the entire community.

THE WORD OF GOD

In the revision of the liturgical books, the Council asks that a very important place be given to the Word of God as expressed in Sacred Scripture, and this for two reasons (art. 24). First, the liturgy is a dialogue between God and His people: God speaks to us, Christ proclaims His Gospel, and men respond in prayer and song (art. 33). The lessons and psalms which inspire the prayers and hymns are from the Bible. Therefore, particular attention should be given so that more abundant, varied and suitable readings from Scriptures are incorporated into the liturgical books in general (art. 35), and the Missal (art. 51) and Breviary (art. 92a) in particular. To foster this "warm and living love for Scripture to which the venerable tradition of both eastern and western rites give testimony" (art. 24), Bible vigils are to be encouraged, especially before more solemn feasts, on some week-days in Advent and Lent, and Sundays and other special feasts. These are especially recommended for places where no priest is available, in which case a deacon or a trained layman authorized by the bishop should preside over the celebration (art. 35 § 3). This provision in the Constitution will be especially welcomed by priests in the missions who sometimes have as many as eight barrios to cover in his parish. He will do well to train laymen in each of these barrios so they can conduct such services especially on Sundays when he cannot come. Thus the people will not be deprived of a liturgical service on this day.

Second, there is an organic connection between word and rite in the liturgy. Actions and signs derive their meaning from the Scriptures (art. 24), for it is the source of the sacred history of our salvation from which our liturgy draws its meaning as worship of God and sanctification of men. Therefore, priests should tap scriptural and liturgical sources for their sermons and homilies, in which they should explain the mysteries of the faith and the guiding principles of the Christian life. Sermons should have the character of a joyful 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 liturgy. The Council insists that the homily or ser-

mon is a part of the liturgical service and should never be omitted in Masses for the people on Sundays and holy days of obligation (art. 35 § 2, 52). Likewise the intimate connection between the two parts of the Mass, the liturgy of the word and the Eucharistic liturgy, should be clearly explained to the people (art. 56).

LITURGICAL LANGUAGES

If indeed liturgy is a dialogue between God and man, a school where the faithful learn more about the riches of God's mysteries, then language plays an important role in acquiring understanding and insuring active and intelligent participation. Latin has not always been the language of the Mass; Aramaic and Hebrew preceded it and Syrian and Greek, Slavic and other European languages were used as the liturgy developed. Latin came to be used generally between the 3rd and 5th centuries in the West, although in the late Middle Ages it was no longer understood by the people. Vernaculars were slowly but strongly favored by Albigenians, Waldenses, Hussites and finally the Reformers of the 16th century. To achieve unity in this respect, the Council of Trent prescribed Latin as the official and only language of the Mass. It was not meant to be a dogmatic justification of Latin nor a dogmatic rejection of the vernacular. It was more of an assertion of the Church's authority to legislate in such matters.

But the needs of our times demand a change. As was expected, the biggest debate in the conciliar hall was centered on the question of language. There were those who argued against the use of the vernacular in labored Latin, while some championed its use in elegantly flowing Latin. The Council has arrived at a middle way. The tradition of using Latin in the liturgy is to be preserved (art. 36. § 1). At the same time, it acknowledges the fact that the use of the mother tongue could be of great advantage to the people. Therefore, the Council extends the limits of its use in the liturgy and gives a larger role to the vernacular (art. 36. § 2). In the Mass, this applies in the first place to the readings and directives, and to some prayers and chants (art. 54).

In Germany and Australia, for example, a lector (*Vorbeter*) reads the collect, secret, Preface and postcommunion prayers, another the epistle and the Gospel, in the mother tongue while the priest reads or prays them in a low voice at the altar. The people recite the *Gloria*, *Credo*, *Pater Noster* and the three *Domine non sum dignus* before Communion in the vernacular. Until the Constitution went into effect on the first Sunday of Lent of this year, the priest used the mother tongue only when he faced the people for the *Domine non sum dignus* before Holy Communion. But now he reads the Gospel in German facing the people. The *Dominus vobiscum* before it is like-

wise in the mother tongue, with the people answering in German. When the lector reads the epistle, the priest turns around to face him and all listen.

THE PRINCIPLE OF ADAPTATION

Nor has the Council overlooked other elements that can play an important role in the form of worship, such as the traditions and culture of a people. The application is to all peoples—both those with centuries-old Christian traditions as well as the mission lands; but it was doubtless with the latter in mind, now such a strong majority in the Church, that the Council formulated art. 37. Anything peculiar to a people's culture and tradition and not indissolubly bound with superstition and error can be admitted into the liturgy as long as they harmonize with its tone and authentic spirit, and as long as the faith and the good of the whole community is not injured. Thus in revising liturgical books and drawing up rites and rubrics, cultural and traditional elements must be kept in view. The substantial unity of the Roman rite, however, must be preserved (art. 38). It is the first time that this principle of adaptation, first voiced by Pius X, is explicitly and solemnly extended to the liturgy.

COMPETENT AUTHORITY

Since the Council of Trent, only the Apostolic See may control sacred liturgy and approve liturgical books (CIC, canon 1257), but the Constitution makes another bold step forward towards a more vital decentralization in the Church's administration. The Apostolic See and, as laws may determine, the bishop, remain as the authority in the regulation of the liturgy (art. 22, § 1). But in § 2 of art. 22, the Constitution extends this authority, within certain defined limits and in virtue of the power conceded by law (*ex potestate a iure concessa*), to "various kinds of competent territorial bodies of bishops legitimately established". The Council does not define what a lawfully constituted and competent body of territorial bishops is, nor does it wish to be more precise. One can assume, however, that provincial councils or synods, regional episcopal conferences, national conferences and the like, are meant. To these are particularly assigned the responsibility of deciding whether and to what extent the vernacular is to be used, approving translations from the Latin into the mother tongue intended for liturgical use (subject to the confirmation of the Apostolic See) (art. 36, § 3-4); of considering *carefully and prudently* which elements from the traditions and culture of individual peoples might appropriately be admitted into divine worship; of permitting and directing, with the approval of the Holy See, the necessary preliminary experiments among certain groups suited for the purpose (art. 40). On this authority is likewise laid the task of forming a liturgical commission in the diocese, where one does not as yet exist,

which would regulate and promote pastoral-liturgical actions in the territory. Where possible a similar commission for sacred music and another for sacred art should also be formed. To these commissions should be assigned men who are experts in these fields, priests as well as laymen (art. 44-45).

LITURGY AND THE NATURE OF THE CHURCH

Aside from the discussions on the liturgy, the Council's deliberations on the schema *De Ecclesia* (On the Church) aroused the greatest interest on all sides because of the subject's tremendous importance. Some of the ideas which have thus far been developed, however, have been quietly anticipated by the Constitution on sacred Liturgy. Most important are: the Church as God's People, and the collegiality of bishops.

Since the liturgy is the public worship of the Church, it follows that wherever there is a community gathered to offer sacrifice with their priest, there is the Church. It is a very common mistake that when the word "Church" is mentioned, one thinks right away of the pope, bishops and priests, that is, the hierarchical, teaching, governing Church. The ordinary Catholic forgets that *he* is the Church, that especially in union with a community in worship, he forms part of the Church. Therefore, the Constitution exhorts all to hold the liturgical life of the diocese centered around the bishop in great esteem. For "they must be convinced that the pre-eminent manifestation of the Church consists in the full active participation of all God's holy people in these liturgical celebrations, especially in the same Eucharist, in a single prayer, at one altar, at which there presides the bishop surrounded by his college of priests and by his ministers" (art. 41). By extension, this holds true of parishes as well, for "in some manner they represent the visible Church constituted throughout the world" (art. 42). The Council refers to the Church as '*sacramentum unitatis*', and the people express this most of all in liturgical celebrations which are not private functions but community celebrations. This is an old traditional view of the Church, first expressed most clearly by St. Ignatius of Antioch. In his letter to the Smyrneans (8) he wrote: "Where the bishop appears, there let the people be, just as where Jesus Christ is, there is the Catholic Church."

But not all members of the Church have the same office and function. There is a hierarchy which is to be observed in liturgical celebrations also. In articles 27-32, the Constitution explains that although everyone should actively participate, yet each one has a function to perform according to the nature of the rites and of the liturgy. Thus there are parts for the priest alone, parts for the server, the commentator, lector, choir members and so forth. These should understand their functions and learn to perform them in a correct

and orderly manner so that a liturgical celebration may be truly harmonious and worthy of the great God to whom it is directed.

The Constitution has anticipated the definitive statement regarding the collegiality of bishops in the section on competent authority. There is first the attribution of power previously attached to the Apostolic See to the bishops; it must be a territorial body of bishops, not individual ones, who make large-scale decisions. In the question of translations, this authority should consult with the bishops of neighboring regions which have the same language (art. 36, § 3). Lastly, the union with the Apostolic See is not completely overlooked, for in their decisions on important matters, the bishops must still have its approbation.

Having given the general norms and principles for its liturgical reform in the first chapter, the Council goes on into more particular directives in the rest of the Constitution. It will suffice here to point out some of the salient features of these chapters. The Constitution follows a similar pattern for each of the chapters. First a brief theology of the subject is presented, then the pastoral consequences are put forward and directives given.

THE SACRED MYSTERY OF THE EUCHARIST

The Mass is the center of Christian worship. This is emphasized by the Council by recalling the institution and significance of the Eucharist. It is the *paschale mysterium Christi*, the sacrament of unity and love, and a bond of charity (art. 47). Therefore, when the faithful are present at Mass, they should not be there as strangers or silent spectators. Through a good understanding of the rites and prayers, they should participate consciously, devoutly and fully (art. 48). To aid the faithful, the rite of the Mass should be so revised that what is essential in its several parts may be more clearly manifested (art. 50). Repetitions may even be eliminated; readings from Scriptures should be augmented and distributed in a cycle so that this year's gospel for a particular day, for example, will not be repeated until 3 or 4 years later (art. 51). The "common prayer" whereby the faithful pray for the needs of the Church, for civil authorities, for those in need and for the salvation of the entire world, is to be restored and placed after the Gospel and homily (art. 53).

Aside from the question of language, two other exhortations in this chapter pertain to the faithful in general. These are the reception of Holy Communion after the priest's communion "as a more perfect form of participation in the Mass" (art. 55), and the instruction to pastors to teach the faithful about the essential unity between the liturgy of the word and the eucharistic liturgy. These form one single act of worship (art. 56). In this way the Council strives to do

away with that minimalism which considers it sufficient when one arrives after the *Credo* or even at the *Sanctus*.

The Constitution also touches on communion under both species and concelebration. In the first case, the bishops may grant it in cases to be determined by the Apostolic See—for example, to the newly ordained in the Mass of their ordination, the newly professed in the Mass of religious profession, and the newly baptized in the Mass following their baptism (art. 55). Permission for concelebration is extended to certain cases and to others approved by the Ordinary of the place because it appropriately manifests the unity of the priesthood. A case worth mentioning here is any kind of priests' meeting, whether the priests be secular clergy or religious (art. 57, § 1). Such a meeting could be, for instance, a priests' retreat.

THE OTHER SACRAMENTS AND THE SACRAMENTALS

The Council presents a threefold end of the sacraments: the sanctification of men, the building up of the body of Christ, and the worship of God. Although they impart grace of themselves, the very act of celebrating them disposes the faithful to a more fruitful reception of this grace (art. 59). The sacraments and the Church-instituted sacramentals sanctify almost every event in the lives of the faithful who are well-disposed, for through them they share in the stream flowing from Christ's paschal mystery. Both sacraments and sacramentals use words and objects. Indeed, the Council holds that "there is hardly any proper use of material things which cannot thus be directed towards the sanctification of men and the praise of God" (art. 61).

Since this is so, it is "of the highest importance that the faithful should easily understand the sacramental signs, and should frequent with great eagerness those sacraments which were instituted to nourish the Christian life" (art. 59). To this end, the Council decrees the following revisions. The vernacular may be used in the administration of sacraments and sacramentals according to the norm of art. 36 (art. 63a). Particularly mentioned are baptism, ordination (the bishop's address at the beginning of each ordination or consecration) (art. 76), and marriage (the prayer for the bride during the Nuptial Mass) (art. 78). The rites and rituals for every sacrament are to be revised so that the nature and effect of each sacrament may be more clearly expressed. Customs and traditions of the people, especially in mission lands, are to be taken into account. Thus the initiation rites may be adapted for the Christian ritual of baptism (art. 65) and confirmation; the catechumenate for adults should be restored (art. 64); in the baptism of infants more attention should be given to the role and duties of parents and godparents (art. 67); a new rite for converts who have already been validly baptized should be drawn

up; it should clearly indicate their admission into communion with the Church (art. 69). The marriage rite may be suited to the usages of place and people as long as the law that the assisting priest must ask for and obtain the consent of the contracting parties is observed (art. 77).

Confirmation and its intimate connection with the whole of Christian initiation should be more clearly set forth (art. 71); extreme unction is more fittingly called "anointing of the sick", that is, it is not as is generally thought for the *dying* alone, but even those in danger of death from sickness or old age may and should receive it (art. 73).

The place of the Sacrifice of the Mass as the center of Christian worship is once again affirmed through the suggestion that confirmation (art. 71), matrimony (art. 78), and the religious profession (art. 80) be administered or take place within the Mass.

Sacramentals should be so administered that intelligent and active participation of the faithful may be facilitated. It may even be so arranged that some sacramentals are administered by qualified lay persons (art. 79).

There are sacraments that are intimately connected with the family, such as baptism and marriage. And the anointing of the sick normally takes place in the home. Although the Constitution does not explicitly state this, nevertheless a zealous parish priest can so train his parishioners that their celebration of the liturgy does not end in the church but is carried over to the home. The faithful should be encouraged to regard the home as a place, next to the church, where the sacraments should be 'lived out' and the sacramentals put to frequent and meaningful use. There is the blessing a priest performs in the house, the family prayers, the prayers at table led by the father or one of the children, and many others. In this way families will become more intimately aware of their Christian life.

The Christian is a part of the Church in death even as in life. We are used to mourning for our dear departed and seeing the priest put on black vestments for the Mass and the burial of the dead. Yet we hear, during the Mass for the Dead, such words as these: "I am the resurrection and the life; he who believes in me will live even if he dies, and no one that lives and believes in me shall be dead forever" (John 11, 25). Or again: "For your faithful, O Lord, life is changed, not taken away" (Preface for the Dead). The Council, therefore, asks that the rite for burial be so revised that it express clearly the paschal mystery of Christian death and that it correspond more closely to the circumstances and traditions in various regions (art. 81). Already, in some places, the *Easter candle* is lighted in-

stead of having a *tumba*. The question can also be asked: will white vestments not express the nature of Christian death more fittingly than black? Certainly in a place like China, where white is the color for mourning, there ought to be no difficulty in answering this. A special Mass should be provided for the burial of infants, for here there is no question of offering a Mass of propitiation for them (art. 82).

THE DIVINE OFFICE

The Divine Office is described by the Council as the continuation of Christ's prayer to His Father through the Church, a ceaseless praise of the Lord and an intercession for the salvation of the whole world (art. 83). It is the voice of the bride addressed to her bridegroom, Christ's very prayer, together with His body, addressed to the Father (art. 84). Because it is the public prayer of the Church and the source of piety and nourishment for personal prayer (art. 90), priests and those deputed by the Church to pray the Office should look upon it not simply as a duty, but as a great privilege whereby they represent the Church before God to offer Him "this wonderful song of praise" (art. 85). They should realize that it is a prayer, and should strive to attune their minds to their voices. To facilitate this, they should familiarize themselves with the liturgy and the Bible, especially the psalms (art. 90).

Since the Office has always been arranged in such a way as to consecrate the entire course of the day and night to the praise of God (art. 84), the Hours should be observed. To help those, however, who are engaged in pastoral work and who find it more and more difficult to pray the Office more perfectly in the conditions of modern life (art. 87), Prime is suppressed (art. 89d), and of the three minor hours, Terce, Sext and None, only one has to be observed (art. 89e). Consequently the Office should be recited at the proper time; in the revision of the Breviary psalms should be distributed through some longer period of time, readings better selected, more selections taken from Sacred Scripture, hymns retained in their original forms, and narratives without solid historical basis eliminated (art. 92). Latin remains the language of the Breviary, but for those "for whom the use of Latin constitutes a grave obstacle to their praying the office properly", an officially approved translation in the vernacular may be used with the necessary permission from the competent superior (art. 101, § 1, 2). Finally, the laity are encouraged to pray the Divine Office, either with priests in church, among themselves, or individually (art. 100).

THE LITURGICAL YEAR

A principle quite noticeable throughout the entire Constitution stands out particularly in this chapter, namely that of following the

hierarchy of values. The liturgical year is intended to recall Christ's work of redemption. Within its cycle the whole mystery of Christ is unfolded. At the summit stands the celebration of Christ's resurrection, Easter. This is the most solemn liturgical festival. All other feasts are subordinated to this (art. 102).

Mary, as Mother of God and as one who is joined by an inseparable bond to her Son's redemptive work, is given a special and beloved place in the liturgical year. In her the Church contemplates her prototype and model (art. 103). In venerating the saints, the Church celebrates the paschal mystery as achieved in their suffering and glory with Christ (art. 104).

Just as Easter is the most solemn feast of the year, so is Sunday the big feast of the week. It has been so since the Apostles celebrated the Eucharist every Sunday in memory of the Lord's passion and resurrection. Sunday is the Lord's day and the Council wishes that the meaning of this day and its importance should be so explained to the faithful that they may come together on it to hear God's word, take part in the Eucharist and thus call to mind Christ's paschal mystery (art. 106).

In liturgical celebrations traditional customs and discipline of the sacred seasons should be studied and revised to suit the conditions of modern times or local conditions (art. 107). The baptismal and penitential character of Lent which goes back to early Christianity should be brought to prominence again in the liturgy and liturgical catechesis. The social consequences of sin as well as the essence of the virtue of penance which leads to a detestation of sin as an offense against God is to be underlined (art. 109). Penance should not only be internal and individual but also external and social. The paschal fast on Good Friday should be kept sacred and, where possible, prolonged throughout Holy Saturday so that the faithful may attain the joys of Easter Sunday with uplifted and clear minds (art. 110).

SACRED MUSIC

Music forms a necessary or integral part of the solemn liturgy because as sacred song it is united to the words. Therefore, it is highly valued by the Church. It adds delight to prayer, fosters unity of minds, or confers greater solemnity upon the sacred rites. Its purpose is the glory of God and the sanctification of the faithful (art. 112).

Gregorian chant occupies a special place in the liturgy, but polyphony and other kinds of sacred music are by no means excluded (art. 116). Religious singing by the people should be skillfully fostered (art. 118). In mission lands, the peoples' own musical traditions, which usually play a great part in their religious and social

life, should be given a suitable place (art. 119). The pipe organ remains the traditional musical instrument in the Latin Church, but other instruments may be admitted for use in divine worship with the knowledge and consent of the competent authority. These instruments must be suitable for sacred use and in accord with the dignity of the temple and truly contribute to the edification of the faithful (art. 120). Composers should be encouraged to cultivate sacred music and to contribute to its increase. Texts intended to be sung must always be in conformity with Catholic doctrine and drawn chiefly from holy Scripture and liturgical sources (art. 121).

SACRED ART AND FURNISHINGS

The Church asserts that she has always been the friend of the arts; she has never made any particular style her own. Even modern art, therefore, has a place in the Church. For by their very nature, "the arts are oriented towards the infinite beauty of God which they attempt in some way to portray by the work of human hands" (art. 122-123).

Whatever is to be set apart for use in divine worship, however, should be truly worthy, becoming and beautiful, signs and symbols of the supernatural world. Artists' works should be in accordance with faith, piety and cherished traditional laws (art. 122). Anything repugnant to faith, morals and Christian piety and offensive to true religious sense should be removed by bishops from churches and other sacred places. New churches, when they are to be built, should be suitable for the celebration of the liturgy and the active participation of the faithful (art. 124). The canons and ecclesiastical statutes governing the provision of material things for sacred worship are to be revised. These laws refer to, among other things, the building of churches, the shape and construction of altars, the tabernacle, baptismistry, and so forth (art. 128).

CONCLUSION

Previous liturgical reforms have been either essentially apologetic or historically oriented. That of Vatican II, however, is an essentially pastoral one. The Council is not aiming at changes or innovations for their own sake, nor does it want to merely keep up with the times. It is simply interested in clarifying the nature of the liturgy and restoring the efficacy of Christian worship for the spiritual welfare of God's people and for the salvation of the entire world. Christians should be truly grateful for such an undertaking and give thanks to God.

The Council has very wisely founded its reform on a solid theological basis. As one reads and re-reads the Constitution on the Sacred Liturgy, he finds it very heartening to see that throughout

the whole document there are reflected the chief contributions of modern theology to dogmatic thinking.

The Constitution displays, above all, the sacramental view of a religion that believes in the Incarnation of the Son of God and expresses its faith in His grace and the signs of this grace. It confesses the divine presence in the world and renders glory to the Father for it. Liturgy is regarded as the expression of the faithful's faith in the paschal mystery and their participation therein as a people. Hence the over-emphasis on the all-too-remote function of the ordained ministers in liturgical celebrations, as well as individualism in private devotion plus a certain passivity are rejected, and in their place is emphasized the hierarchy of roles each one should perform in his capacity. For thus is expressed in a vivid way the very hierarchy and the unity that exists in the Mystical Body of Christ, the diversity and unity of the Divine Persons to whose image and likeness man has been created.

The Constitution is a human document, a work of men, but the inspiration of the Holy Spirit is clearly evident in it. In it one finds most important decisions towards the most far-reaching liturgical reform, but these are mainly directives. The long and arduous work of implementation still lies ahead. The main responsibility of putting the reform into effect in dioceses has been laid on the bishops. To them more power has been given so that they may the better serve their flocks and lead them to that interior renovation of the Christian life envisioned by the Council. Theirs is not an easy task; it will call for much courage, humility, patience and understanding. For the people under their care, much patience and cooperation is also required. For many it will mean the uprooting of long planted errors or confusions, an almost complete change of outlook and mentality. They should therefore study the liturgy more earnestly and take comfort in the words of the Constitution where it says: "Zeal for the promotion and restoration of the liturgy is rightly held to be a sign of the providential dispositions of God in our time, as a movement of the Holy Spirit in His Church. It is today a distinguishing mark of the Church's life, indeed of the whole tenor of contemporary religious thought and action" (art. 43)

JOSE MARIA FUENTES, S.J.

The Demócrata Party

There is a very old adage which says, "To the victor belong the spoils." Applied to politics, it is as familiar in the Philippines as it is everywhere else. In the last issue of *Philippine Studies*, Professor