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**SACROSANCTUM CONCILIUM  
FROM DIFFERENT PASTORAL  
PERSPECTIVES**

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As we are celebrating, this year, the beginning of the golden jubilee of the second Vatican Council, we commemorate the 50<sup>th</sup> year of the approval and the promulgation of *Sacrosanctum concilium* (SC).<sup>1</sup> At this moment re-studying or looking back once again this document is indeed not only refreshing, i.e., re-evangelizing our mind with the pastoral feeling of the Church,<sup>2</sup> but also new-visioning the same with the new pastoral orientation. The heart of this document is more of

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<sup>1</sup>This is the first document seen among all the documents of Vatican II (the period from October 1962 to December 1965). It was solemnly promulgated by His Holiness, Pope Paul VI on December 4, 1963. It is one of the four foundational Constitutions. The other three are: The Church in the Modern World (*Gaudium et Spes*), On Revelation (*Dei Verbum*) and On the Church (*Lumen Gentium*).

<sup>2</sup>The Pastoral Feeling of the Church is the vision of the Church that can be seen in the beginning number of the SC: "The 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 foster whatever can promote union among all who believe in Christ; to strengthen whatever can help to call the whole humankind into the household of the Church" (1).

pastoral than doctrinal and this hails from the heart of John XXIII. The pastoral feeling of Vatican II is seen even at the beginning of the SC. It reflects the Pope's inner desires, such as, bringing unity in humanity, establishing one Church and all people receiving the fullness of life were expressly brought out during the invocation of the Council made by him. All these expectations can be attained by the participation and active involvement of the people of God in the liturgical celebration. They are the ultimate goals of the reform.<sup>3</sup>

The reform of the Council already brought out the various visages of the Church to whole world: the Church has opened the window; the Church opened the new era; the Church breathed the fresh air; the Church listened to the cry of the time; the voice of the Church; the new path of the Church, etc. All these aspects are implicitly seen in the intentions of the Church found in the SC 1.

At this juncture, we are going to study the intention of this document, i.e., the pastoral orientation published in 1963 and the new vision after 50 years of its publication from the following different pastoral perspectives: the contribution of the Mother Church; the involvement of the authorities; and the participation of the people. The backdrop of this study will pave the way for us to comprehend the pastoral treasure of the Church and to go ahead to experience, by guiding and living out it, in our Christian life.

### **1. The Intention of *Sacrosanctum Concilium* in Nineteen Sixty-Three**

If the intention of the Vatican II is succinctly expressed at the beginning of SC, the same intention is illustratively developed all through the seven chapters of this document.<sup>4</sup> They communicate to us the pastoral mind of the Church which became the teacher of the Christian life. Yet, this newness of the SC might much owe to *Mediator Dei* of Pius XII<sup>5</sup> and *Tra le Sollecitudini*, on Sacred Music<sup>6</sup> and

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<sup>3</sup>A. Bugnini, *The Reform of the Liturgy 1948-1975*, tr. M.J. O'Connell, MN: The Liturgical Press, 1990, 5; E.H. Schillebeeckx, *Vatican II: A Struggle of Minds and Other Essays*, Dublin: Gill and Son, 1963, 13.

<sup>4</sup>The seven Chapters in SC: 1. General Principles (5-46); 2. The Eucharist (47-58); 3. Sacraments and Sacramentals (59-82); 4. The Divine Office (83-101); 5. The Liturgical Year (102-111); 6. Sacred Music (112-121); 7. Sacred Art and Sacred Furnishings (122-130).

<sup>5</sup>'Mediator of God' was published in 1947.

<sup>6</sup>It was published in 1903. SC is the fruit of the 60<sup>th</sup> anniversary of this document.

*Sacra Tridentia Synodus*, on receiving Communion<sup>7</sup> of Pius X. These preceding documents have helped the Vatican II to present a new side of the Church in the SC. This is seen in different dimensions as said below.

### **1.1. The Contribution of the Church**

The Church, whose heart burnt with zeal for her liturgical promotion through her children themselves, has pre-sighted the things that should help the good of the Church through the relevant celebration in future. She has, thus, renewed and reawakened her spirit to face the modern world from 1960s. As a result, Vatican II has shown the different elements of the Church and her roles to be played. The Church, too, as to be seen below, let council-light spread into the Christian world that all Christians will understand the purpose and the treasure of the liturgical document. The contribution of the Church, said below, will express the motherhood of the Catholic Church.

#### **1.1.1. The Respect for Cultures and Languages**

It is commendable that the Church has given much importance and respect to the indigenous values of all cultures and to the mission of the Church to be realized through the adaptation in those different cultures.<sup>8</sup> It is the first time that the Church through the Council deals with the liturgy by giving special attention to the theological and pastoral dimensions of the liturgy according to each culture.<sup>9</sup>

It is to be highlighted here that by discovering the values of each culture, the Church has discovered herself within every particular culture. With this self-discovery, the Church, respecting the different cultures, has entered into various races, peoples, places and circumstances. Encouraging the local Churches, she has asked them to make use of their cultural elements and the values in the liturgical

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<sup>7</sup>It was published in 1905.

<sup>8</sup>SC 37-40; J.A.P. Jungmann, "Constitution on the Sacred Liturgy," in *Commentary on the Documents of Vatican II 1*, ed., H. Vorgrimler, tr. L. Adolphus, New York: Herder and Herder, 1966, 27; C. Davis, "The Liturgy, Inculturation, and the Renewal of Religious Life," in *Vatican II: Forty Personal Stories*, ed., W. Madges, Mystic, CT: Twenty-Third Publications, 2003, 60; J.R. Fernando, *Towards a Contextualized Theology of Baptism as A Sacrament of Unity. With Special Reference to the Church in Tamilnadu in a pluralistic Context*, Rome: St Anselm University, 2008, 25-26. This is the doctoral thesis of the author. A part of the thesis has been published.

<sup>9</sup>K.F. Pecklers, "Vatican II and the Liturgical Renewal: An Unfinished Agenda," *East Asian Pastoral Review* 42 (2005) 28.

celebration so that the salvific-gospel message may be spread in the world:

From the beginning of its (the Church) history it has learned to express Christ's message in the concepts and languages of various peoples, ... In this way, in every nation, the capacity to express Christ's message in its own fashion is stimulated and at the same time a fruitful inter-change is encouraged between the Church and the various cultures.<sup>10</sup>

The above statement testifies to the commitments of the Church on various levels: for example, first of all, she welcomes the variety of cultures and the local languages;<sup>11</sup> second, she listens to the modern man and the new cultures; and third, she teaches the Gospel message according to the spirit/cry of the time.<sup>12</sup> Thus the Church makes Christ appear ever new and bright to the new generations.<sup>13</sup> Thus the entire world comes to know the Gospel of Christ. She further makes it clear that the different cultures can be used for the development of the Christian life and unity of her people and all cultures. Through the assimilation of the cultural values, the Church enters into every person and culture; she expresses her nature in the language of the people and desires to understand the theological discoveries of the local culture.<sup>14</sup>

### **1.1.2. The Emphasis on the Laity**

Above all, it must be said that the Church, keeping special emphasis on the laity in mind, has made an exile, from the 'conservative' to 'progressive' tendency, from the 'individualistic' aspect to the 'communitarian' aspect in the liturgical celebrations, i.e., from the 'one man' (priest, before the Vatican II) show to 'one group' (people, after the Vatican II) activity, and from 'many' single altars to 'one' altar. All these concepts of transformation delineate the enormous steps taken by the Church to focus her pastoral mission towards the laity. The Vatican II has put its concentration on the role

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<sup>10</sup>N.P. Tanner, ed., "Second Vatican Council – 1962-1965: Church in World," in *Decrees of the Ecumenical Councils. Trent-Vatican II 2*, Washington: Georgetown University, 1990, 1098, n. 44.

<sup>11</sup>SC 36, 37, 38, 40.

<sup>12</sup>John Paul II, "The Church is a Creator of Culture," *Omnis Terra* 17 (1983) 236.

<sup>13</sup>John Paul II, "The Church is a Creator," 236.

<sup>14</sup>SC 36; H. Carrier, "The Contribution of the Council to Culture," in *Vatican II Assessment and Perspectives. Twenty-five years after (1962-87)*, ed., R. Latourelle, tr. L. Wearne, Mahwah, NJ: Paulist, 1989, 455.

of the laity in Liturgy, as the liturgy is “summit toward which the activity of the Church is directed.”<sup>15</sup> The SC has, thus, opened the window for the laity to enter into their liturgical room and take their places in order to play their roles in the liturgical field. The following statement clearly depicts the importance of the laity in the liturgy: “Liturgical services are not private functions but are celebrations of the Church which is ‘the sacrament of unity’, namely ‘the holy people united and arranged under their bishops.’”<sup>16</sup>

Secondly, the reason for the reformation made in the Liturgy during the Vatican II was the laity, the new Israelites deserve God’s blessings because of their baptism. The Church has expressed her will that the Christian people derive more certainly an abundance of graces and blessings from the sacred liturgy.<sup>17</sup>

### **1.1.3. The Relevance of Faith and the Gospel**

Two important elements are taken into consideration from the Vatican I (1869-1870)<sup>18</sup> in the field of Liturgy. Even though there is no direct reference to the liturgical celebration, there are some implicit references found on the liturgical matters, such as sacraments, faith in God and the Gospel. Among these matters, the profession of Faith and the preaching of the Gospel are taken into special consideration as connected to the Vatican II in the span of the life of the Church.

- *With regard to Profession of Faith:* The matter of Profession of Faith started from the Creed of the Apostles<sup>19</sup> and from another form coined during the Nicaea Council (325) and the first Constantinople Council (381).<sup>20</sup> The same Creed continued till the Council of Trent

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<sup>15</sup>SC 10.

<sup>16</sup>SC 26.

<sup>17</sup>SC 21.

<sup>18</sup>This council was summoned by Pope Pius IX.

<sup>19</sup>F.L. Cross, ed., “Creed,” in *The Oxford Dictionary of the Christian Church*, Oxford: Oxford University, 2005, 90. This title was first found c. 390 (St Ambrose). It is a legend that the creed was composed by twelve apostles. This creed is an elaboration of the shorter Old Roman Creed, based on the Lord’s threefold baptismal command (Mt 28:19).

<sup>20</sup>N.P. Tanner, English Ed., *Decrees of the Ecumenical Councils, Vol. 1 (Nicaea I – Lateran V)*, London: Sheed and Ward, 1990, \* 5, \* 24. In 325 the ‘Profession of Faith’ was of the 318 fathers and in 381 the Exposition of Faith was of the 150 fathers. The formula started as follows: “We believe in one God the Father of all powerful, maker of all things both seen and unseen...”

(1545-1563)<sup>21</sup> and was further used till the Vatican I (1869-1870).<sup>22</sup> While all the preceding councils spoke of the formula of the Creed that should be professed by the people, the Vatican II, through the same professing manner, also emphasized on two important relevant aspects: first, the pastoral life of the faithful that “Before men can come to the liturgy they must be called to faith and to conversion ...” (SC 9) and second, the responsibility of the Church that “To believers also the Church must ever preach faith and penance ...” (SC 9)

- *With regard to Preaching the Gospel*: The second prominent place that was given by the Vatican I was on the ‘Word of God’, i.e., the Word of God should be believed and should be preached properly, that is, with the inspiration and illumination of the Holy Spirit.<sup>23</sup> As continuity of the preceding Council, the Vatican II has emphasized not only the role of the Church to preach the Gospel of Salvation to Christians and non-Christians and to feed the faithful with the zeal for the Word of God but also has insisted upon the importance of the Word of God that should be preached whenever the people take part in the liturgical celebration.<sup>24</sup>

## 1.2. The Involvement of the Authorities

A new relationship has been created through the Vatican II in the liturgical matters, such as sharing the liturgical responsibilities among the Church authorities and making the people realize their roles in the liturgical participation. The newly created relationship expresses the desire of the Council Fathers that they, excited from the Episcopal responsibility, wanted to offer themselves so that the longings of those who really search for God may attain the fulfilment.<sup>25</sup>

Following are some of the examples that show the involvement of the authorities in sharing different roles:

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<sup>21</sup>N.P. Tanner, English Ed., *Decrees of the Ecumenical Councils, Vol. 2 (Trent – Vatican II)*, London: Sheed and Ward, 1990, \* 662. In 1546 the formula of the Acceptance of the Catholic Faith started as follows: “ I believe in one God, the Father almighty, maker of heaven and earth, of all that is, seen and unseen ...”

<sup>22</sup>N.P. Tanner, English Ed., *Decrees of the Ecumenical Councils, Vol. 2*, \* 802. The formula of the Profession of Faith started as follows: “ I believe in one God, the Father almighty, maker of heaven and earth, of all things seen and unseen ...”

<sup>23</sup>N.P. Tanner, English Ed., *Decrees of the Ecumenical Councils, Vol. 1*, \* 806, 807.

<sup>24</sup>SC 9, 24, 51, 52.

<sup>25</sup>*Vatican Council Documents* (Tamil Edition), p. LIII. This is the statement found in the Message of the Council Fathers who delivered this at the beginning of the Second Vatican Council with the title, ‘Message to the Human Race’.

- *At the Universal Level:* The Episcopal conferences are commissioned in translating the liturgical books by using the relevant scholars and making a scientific study to follow adaptation according to each culture and finally they refer to the Holy See;<sup>26</sup>

- *At the Local Level:* Keeping the importance of the Liturgy in mind, the SC has enumerated that the Liturgy should occupy the prominent place in the seminaries and qualified professors should be nominated there; liturgical training should be given in the religious and other ministerial institutions; all the necessary helps should be provided to the priests that they may lead a liturgical life and serve their flock accordingly, as the liturgical duty is one of their primary duties; liturgy groups/commissions in different levels may promote the liturgy in their respective places and finally everyone must play his/her role in the liturgical celebration.<sup>27</sup>

Thus the document shows that the Church had created a new relationship among the bishops, between the Episcopal conferences, between the bishops and the priests, among the liturgical groups, between priests and the people

### **1.3. The Participation of the People**

The pastoral motif of the Church is also reflected in the perspective of the participation of the faithful. The Church, which renews her faith in the Lord through the commitment of her day-to-day life, felt that the people are the part of the Church and the liturgy is the part of the people and *vice versa*. Therefore she has paid attention towards the meaningful participation of the faithful.

#### **1.3.1. A Community Celebration**

The Church got a new insight that she could open her eyes and extend her hands to welcome the faithful for the liturgical celebration which is an act not only of Christ, but also of the Church.<sup>28</sup> Therefore when the planning work of the Constitution on the Sacred Liturgy started, during the first Meeting held in 1960, renewing the Church's Liturgy was one among the main aims to be focused in the document.<sup>29</sup> The Church, playing the mother role in understanding to feed her children with the spiritual food, came forward to teach the

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<sup>26</sup>SC 25, 36-40.

<sup>27</sup>SC 14-19, 28-31, 33, 35, 41-46.

<sup>28</sup>SC 7.

<sup>29</sup>Bugnini, *The Reform of the Liturgy*, 18.

Christian world about the liturgy that it is not of an individual person but it is a community celebration.<sup>30</sup>

### **1.3.2. Full, Conscious and Active Participation**

Putting forth the teaching of St Paul that all men must receive salvation (Cf 1 Tim 2:4), the SC has presented the salvific mission of the Church through the liturgical celebration in one holy assembly. As per the principle that all men must receive salvation, the Christians, “a chosen race, a kingdom of priests, a holy nation, a people to be a personal possession” (1 Pet 2:9),” are not only specially invited but also mainly more concentrated in receiving more grace<sup>31</sup> and salvation which will be attained in the Liturgy.<sup>32</sup> In order to attain the abovementioned focal points, the SC has emphasized the “full, conscious and the active” participation of the people, which is “the right and the duty” received from baptism.<sup>33</sup> This more purposeful participation is to be had not only in the Eucharistic celebration, but also in all the liturgical celebrations, such as all the sacramental celebrations and the Liturgy of the Hours because of the presence of Christ in them.<sup>34</sup> Besides these, the Vatican II further adds in this devoted participation of the faithful the para-liturgical services, such as pious devotions and activities, Bible services and personal prayers.<sup>35</sup>

If we analyse the abovementioned intention of the SC, we can come into a small conclusion that the Church wanted to have a voice in the Christian and the non-Christian world and make her people live their faith in the world.

## **2. The Fruits and Effects of the *Sacrosanctum Concilium***

While the SC is the first fruit of the Council, in other words, “the liturgical renewal is the most visible fruit of the whole work of the Council,”<sup>36</sup> there were also further effects resulting out of the same document. They came about in the form of five instructions of the

<sup>30</sup>SC 26.

<sup>31</sup>SC 21.

<sup>32</sup>SC 2.

<sup>33</sup>Bugnini, *The Reform of the Liturgy*, 16, 18, 41. During the second Meeting for the preparation of the SC held in 1961, the participation of the faithful was taken into discussion; SC 14.

<sup>34</sup>SC 7, 83-86, 101.

<sup>35</sup>SC 12, 105.

<sup>36</sup>John Paul II, *Love Your Mass*, London: The Ludo Press, 1989, n. 12.



Sacred Congregation<sup>37</sup> and of many documents resulting from the wonderful work of the Supreme Pontiffs<sup>38</sup> and of the General Instruction of the Roman Missal (1970/2002/2008). All these documents add the pastoral favour to the pastoral flavour already sensed in the SC. They also give instructions for the further meaningful liturgical celebration by the whole Body of Christ.<sup>39</sup>

## 2.1. At the Twenty-Fifth Year of the Conciliar Document

John Paul II, through developing the various aspects of the conciliar teaching on the Liturgy in his different documents,<sup>40</sup> has

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<sup>37</sup>Bugnini, *The Reform of the Liturgy 1948-1975*, tr. M.J. O'Connell, Collegeville, MN: The Liturgical Press, 1990, 825-847; G.M. Agnelo, "Liturgia Romana e Inculturazione," *Notitiae* 30 (1994) 71; The five instructions: First, on '*Inter Oecumenici*' (26<sup>th</sup> September 1964). It deals with the renewal of the Liturgy and the liturgical innovations; second, on '*Tres abhinc annos*' (4<sup>th</sup> May 1967). It deals with the adaptation and accommodation and the reasons for the liturgical renewal; third, on '*Liturgicae instaurationes*' (5<sup>th</sup> September 1970). It deals with the suggestions for the liturgical renewal; fourth, on '*Varietates legitimae*' (25<sup>th</sup> January 1994). The fourth instruction on the 'Roman Liturgy and Inculturation'. It deals with the experimentation and the possible adaptation in the Eucharistic celebration; and the Fifth Instruction for the Right Implementation of the Constitution on the Sacred Liturgy of the Second Vatican Council - *Liturgiam authenticam* (7<sup>th</sup> May 2001). One among the many liturgical aspects is on translation of the liturgical texts.

<sup>38</sup>John Paul II, *Ecclesia de Eucharistia*, 2003; Sacred Congregation for the Divine Worship and Sacraments, *Redemptionis Sacramentum*, 2004; Benedict XVI, *Sacramentum Caritatis*, 2007 and *Verbum Domini*, 2011.

<sup>39</sup>*Ecclesia de Eucharistia*, 25; *Redemptionis Sacramentum*, 4, 7, 10, 14, 18-19, 22, 24, 31, 49-55, 62-64, 69-70, 73, 80, 89-94, 97, 104-106, 122-124, 126, 133, 138, 159, 161, 172; *Sacramentum Caritatis*, 38-39, 41-42, 47, 55; *Verbum Domini*, 66, 68-70.

<sup>40</sup>Encyclical Letter, *Redemptor Hominis* (1979), 7, 18-21: Church finds ways to bring the Message of the Mystery of Christ to humanity; Church teaches the faith; Church brings unity among the faithful through the Eucharistic celebration and thus the Eucharistic community should become a sign of unity of all Christians; the picture of the Church as the people of God relies upon the participation in the threefold mission of Christ Himself; Letter, *Dominicae Cenae*, On the Mystery and Worship of the Holy Eucharist (1980), 5: The characteristic of Christian vocation is celebrating the Eucharist which is the school of active love for neighbour; Encyclical Letter, *Dives in Misericordia*, (1980), 13: The Church professes and proclaims the mercy of God through the many readings of the Sacred Liturgy; Apostolic Exhortation, *Familiaris Consortio* (1981), 15, 21: the human family is constituted in its unity by the redemptive power of the Paschal Mysteries of Christ. And all members of the family have the grace and responsibility to build day by day the communion of person; Post-Synodal Apostolic Exhortation, *Reconciliatio et Penitentia* (1984) 31-33: the sacrament of Penance, for a Christian, is the primary way of obtaining forgiveness and the remission of serious sin. The forgiveness of sins consists in reconciliation with God.

further expanded in his apostolic letter, namely *Love Your Mass*,<sup>41</sup> the spirit of the SC: that is, through this document, he has expressed that the Church has updated herself; this liturgical movement, in the pastoral perspective, has become a source of hope for the life and the renewal of the Church.<sup>42</sup> He has still added that the liturgical spirit has become more widespread because of the concept of the active participation and the common celebration of the people in the Holy Mysteries and in the public and solemn prayers of the Church.<sup>43</sup> According to him, as the reform of the liturgy was to contribute to the renewal of the whole life of the Church, he, therefore, recalls our attention to do our duty to use all our energies to fulfil the intention of the Vatican II<sup>44</sup> and to permeate the spirit of the document. He would say that it is not only our duty to witness to the active Christian assembly, but also it is of our dignity because of the presence of Christ in the Church assembled, that is, in the person of the ordained minister and the faithful, at prayer in His name.<sup>45</sup>

Besides the spirit of the document, the Pope pays a specific attention towards the *Word of God and Faith*. While the SC refers to the manner of preaching from the part of the ordained minister,<sup>46</sup> *Love Your Mass* indicates not only the manner of preaching but also of listening to it.<sup>47</sup> While the former points out the fidelity to preaching, the latter to the fidelity to listening. If the first presents the active contribution from the preacher, the second presents the active participation of the faithful. On the other hand, his attention goes to the *Eucharist and Faith*. While the SC speaks of the dignity of the celebration of the Eucharist,<sup>48</sup> *Love Your Mass* speaks of the duty of the ministers to catechize the faithful to live out what they learn from the Eucharistic celebration.<sup>49</sup> Therefore, according to John Paul II, a faith through contemplation in the Word of God and a faith through

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<sup>41</sup>It is an apostolic letter, promulgated (4.12.88) on the 25<sup>th</sup> anniversary of the Conciliar Constitution *Sacrosanctum Concilium* on the Sacred Liturgy.

<sup>42</sup>John Paul II, *Love Your Mass*, n.1, 2.

<sup>43</sup>John Paul II, *Love Your Mass*, n. 4, 10.

<sup>44</sup>John Paul II, *Love Your Mass*, n. 2, 4.

<sup>45</sup>SC 7; Sacred Congregation of Rites, Instruction *Eucharisticum Mysterium*, 1967, n. 9; John Paul II, *Love Your Mass*, n. 7.

<sup>46</sup>SC 9, 24, 51, 52.

<sup>47</sup>John Paul II, *Love Your Mass*, n. 7, 8, 10.

<sup>48</sup>SC 47-56.

<sup>49</sup>John Paul II, *Love Your Mass*, n. 7.

praise of the Father in the Eucharist are the main subjects of liturgical and sacramental care.<sup>50</sup>

The Next observation from the Apostolic letter is the self-manifestation of the Church. The reason for the two dimensions of the SC about the Liturgy, i.e., 'summit' and 'font' of the Church's activities<sup>51</sup> is further clearly depicted by the Pope. That is, Liturgy is the 'Epiphany' and 'school' of the Church. For the Church is manifested in and from the Liturgy through the proclamation, experience and life.<sup>52</sup>

Though John Paul II has presented the negative marks which came out after the promulgation of the Conciliar document, he has also well illustrated the positive effects of it in his letter.<sup>53</sup> He has, in addition, projected the future of the liturgy: first, the Constitution still paves the way for the renewal of the liturgy and holiness of the liturgical life; second, there is an invitation from John Paul II to everyone to discover the richness of the liturgy, to respect the local cultures and to encourage the popular devotion, and to the pastors to give proper training to the seminarians.<sup>54</sup> In order to promote the renewal of liturgical life, he has insisted upon the efforts of the diocesan Bishops and the Episcopal Conferences.<sup>55</sup>

## 2.2. At the Fortieth Year of the Conciliar Document

On the occasion of the 40<sup>th</sup> anniversary of the SC, *Spiritus et Sponsa* (SS) of John Paul II was published. As the SC is a document for

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<sup>50</sup>John Paul II, *Love Your Mass*, n. 10.

<sup>51</sup>SC 10.

<sup>52</sup>John Paul II, *Love Your Mass*, n. 9, 10.

<sup>53</sup>John Paul II, *Love Your Mass*, n. 11 and 12. The negative marks: for example, some pretended to understand and help others to understand the changes brought by the Church; the positive results: for example, the translation of the Bible, the Missal and other liturgical books for the participation of the faithful, initiated through Baptism and Confirmation, by prayer and song, gesture and silence in the Word of God, in the Eucharist and in other sacraments.

<sup>54</sup>Bugnini, *The Reform of the Liturgy*, 33; John Paul II, *Love Your Mass*, n. 14-16, 18.

<sup>55</sup>John Paul II, *Love Your Mass*, n. 19-21: The efforts of the Bishops and the Episcopal Conferences: regulating the true Christian worship according to the precepts of the Lord and the laws of the Church; finding remedies to overcome the difficulties and to solve the defects; composing, approving and publishing the liturgical texts and books; establishing the National Commission; making the diocesan celebration a model for the whole of the diocese; promoting the faithful to grasp the meaning of the liturgical rites and texts and establishing the diocesan commission to carry out the liturgical activity successfully.

liturgy, the SS is fully occupied with the liturgical celebration, the liturgical actions and the pastoral care of liturgy. Though there is no indication either of 'adaptation' (SC, 1964) or of 'Inculturation' (Roman Liturgy and Inculturation – 1994) in the SS, however the Pope has brought out the new challenges for the Church.<sup>56</sup> One among them is "it is the time for new evangelization."<sup>57</sup> According to him, the new evangelization, i.e., the missionary activity of the Church more effectively can also be done through adaptation and inculturation (*Redemptoris Missio*, 1990, 52-54). Hence the Pope, through the SS, has indirectly expressed his view that the Church not only opts for the liturgical adaptation, but also a real, relevant and fruitful theological inculturation for the evangelization.<sup>58</sup> This is what the SS exposes.

### 2.3. At the Fiftieth Year of the Conciliar Document

At the 50<sup>th</sup> year of the Vatican II many speeches are given; some conferences and meetings are being held at the International level<sup>59</sup> and at the Regional and diocesan levels.<sup>60</sup> They do not fail to present the pastoral aspect of the liturgy. Besides them, there come out also many books and articles to exhibit the nature of the Church, the evangelizing mission of the Church. Christianity in its essence consists in faith in God who is Trinitarian love and Liturgy helps us to glorify Him;<sup>61</sup> as a result our faith is grown. This is the one side of true evangelization. And the other side is that through liturgy the Christian community must be involved in participating in the activities of the Church for her renewal and in living the Trinitarian

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<sup>56</sup>Fernando, *Towards a Contextualized Theology of Baptism as A Sacrament of Unity*, 30.

<sup>57</sup>John Paul II, *Apostolic Letter Spiritus et Sponsa on the 40<sup>th</sup> Anniversary of the Constitution on the Sacred Liturgy "Sacrosanctum Concilium"*, London: Catholic Truth Society, 2004, n. 11.

<sup>58</sup>Fernando, *Towards a Contextualized Theology of Baptism as A Sacrament of Unity*, 31.

<sup>59</sup>The author has attended the International Conference, Revisiting Vatican II 50 Years of Renewal, held at Dharmaram Vidya Kshetram, Bangalore, on the 31<sup>st</sup> Jan. – 3<sup>rd</sup> Feb. 2013.

<sup>60</sup>The author has conducted seminars on both levels (Trichy – Regional Level - and Vallioor and Thoothukudi - diocesan level-, Tamilnadu, India) for the laity on the Vatican II and Liturgy.

<sup>61</sup>This is quoted from the talk given by Benedict XVI, in St Peter's Square, On the 50<sup>th</sup> Anniversary of the second Vatican Council, "An Event of Light that shines forth even until Today." This talk was translated by Diane Montagna. This is cited from <http://www.zenit.org/en/articles/on-the-50th-anniversary-of-the-second-vatican-council> - 07.03.13.

love for one's own renewal through liturgy,<sup>62</sup> because liturgical life is the real evangelization. While the former points out the 'glorification', the latter refers to the 'sanctification' (renovation) which are the two main purposes of the liturgical celebration.

A.J. Chupungco, by giving much importance to the pastoral character which is the core of the Vatican II, would say that the active participation of the people in the liturgy is the bedrock of the SC and it is the first source from which the faithful derive the true Christian spirit. Secondly, he emphasizes translation and inculturation: translation of the liturgical texts must be at the point of being grasped by all, even the children and the uneducated; avoiding any liturgical fantasies and innovation in the name of inculturation, one must pay attention to incorporate the suitable elements into the Roman Liturgy.<sup>63</sup>

Through many workshops in the liturgical meetings at the diocesan levels, people are motivated to understand more on the spirit of the Vatican II, the treasure of the SC and the value of the Liturgy. They are moved to comprehend not only the nature of the Church, but also the nature of their role to be played in the liturgical celebration.

### **3. The New Vision of *Sacrosanctum Concilium* in Two Thousand and Thirteen**

It is apt here to recall the phrase pronounced by John XXIII in order to portray the new vision of the document: we are not supposed to be called as 'museum-keepers', rather to be called as 'gardeners' to help things grow.<sup>64</sup> When the Council was convened, it was felt that the liturgical growth was urgent and essential. Now also the same feeling is to be awakened in the Liturgy, by the further concerned contribution of the Church, the pastoral involvement of the authorities and the self-willing active participation of the faithful so

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<sup>62</sup>J.M.H. Quenum, "Vatican II After 50 Years: The Evangelizing Mission of the Post Vatican II Church," *Asian Horizons* 6/3 (2012) 549, 551.

<sup>63</sup>A.J. Chupungco, *The Constitution on the Liturgy: Vision and Implementation*. This paper was presented by Dr. Joseph Lionel during the International Conference, Revisiting Vatican II 50 Years of Renewal.

<sup>64</sup>This is cited from an article, titled, Vatican II – Urgent and Essential, written by Arthur Wells. This is taken from the following website: <http://www.vatican2voice.org/2need/urgent.htm> - 07-03-13.

that through the liturgical celebrations the pastoral needs of the people can be carried out.

Some of the guiding principles for the new vision of the SC are presented below:

- As we are concentrating here only on the pastoral perspective, we are bringing back once again the guiding principles of the Conciliar document in order to strengthen our pastoral value. One among the main guiding principles is to lead the faithful to an active participation in the Paschal Mysteries, the primary and indispensable source of the true Christian spirit.<sup>65</sup> In the 50<sup>th</sup> anniversary of the SC, a question is brought forward whether the current of the pastoral orientation flows or gets blocked. The question is not about the authority of the Church, but is regarding the pastoral implementation of its stand. Since 1974, we have been using the 'Eucharistic Prayers for Masses with Children'<sup>66</sup> in the Holy Mass as per their pastoral character indicated in the *Praenotanda* of 'Eucharistic Prayers for Masses with Children' as well as in the 'Directory for Masses with Children' (1973).<sup>67</sup> They are also found in the Appendix of the Roman Missal published in 2002;<sup>68</sup> but they are not found in the Missal published in 2008 which has a lot of new, relevant and meaningful

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<sup>65</sup>SC 14.

<sup>66</sup>E. Lodi, "Tre Nuove Preghiere Eucharistiche per le "Messe con Bambini," *Rivista Pastorale Liturgica* 12/71 (1975) 26. Three Eucharistic Prayers for Masses with children were approved by the Pope on the 26<sup>th</sup> October 1974.

<sup>67</sup>SC Divine Worship, Instruction *Actio pastoralis*, on Masses with Special Groups, (1969): AAS 61 (1969) 806-811; Directory for Masses With Children, in *The Liturgy Documents. A Parish Resource, Vol. 1*, Chicago: Liturgy Training Publication, 2004, nn. 1-3, 23-24, 29; G. Manly, *The Art of Praying Liturgy*, Melbourn: Spectrum Publications, 1984, 396; A. Tagels, "Directory for Masses with Children," *Worship* 48 (1974) 371. This directory has enumerated the liturgical renewal and the catechetical purpose. The pastoral aims of the Directory as follows: to help children to feel the presence of God, to grow more in Christ, to encounter Christ, and to proclaim Christ; to take efforts to guide them to participate actively and consciously in the Eucharistic celebration; to motivate a celebration for Children towards the Christian community celebration on Sundays, that is, to gradually accommodate the children in the celebration with adults; to teach the children to respond in their lives to the liturgical and Eucharistic formation; to make children understand and participate in the Paschal Mystery slowly.

<sup>68</sup>*Missale Romanum*, Editio Typica Tertia, Typis Vaticanis, A.D. MMII, 1271-1288. Preces Eucharisticae pro Missis cum Pueris (Eucharistic Prayers for Masses with Children) are found in the appendix.

additions.<sup>69</sup> Of course, while the addition has got one theology, the omission has another. However, the pastoral orientation that “Eucharist is always the action of entire ecclesial community”<sup>70</sup> includes the “liturgical adaptation for various groups” of the Vatican II and “adaptation to the assembly and to individuals” of John Paul II.<sup>71</sup> If so, the liturgical adaptation for children which was bearing many pastoral fruits in the Church as seen in the footnote n. 67 for so many years, is now somewhat discontinued (?) to bear the same fruits.

- John Paul II brought out the role of Bishops to train the faithful carefully to celebrate every Sunday that reflects the unique event of Christ, his Resurrection.<sup>72</sup> His instruction says that Easter must regain its particular significance in the liturgical year.<sup>73</sup> Therefore bishops can send a short circular letter on Easter vigil celebration to their respective diocesan parish priests so that the priests can explain it along with their homily. This will pave the ways for the faithful to feel ‘one’ in Christ’s Resurrection which is the greatest Feast among all feasts<sup>74</sup> and further they proclaim it to one another.

- The fuller and the active participation of the faithful, even at the grass-roots level, is still wanted, because many of them seem to be mere ‘spectators’ of the celebration (Pius XI), silent listeners of the celebration, interested in ‘who’ and ‘how’, not in ‘what’ and ‘why’ happens in the celebration (Dom Odo Casel) and more time-conscious. Some are not only slow but also so critical to accept the new changes, such as their own culture and language in the liturgy and arrival of the new liturgical books, brought by the Church.

Therefore the Church’s reading the mind of the faithful and *vice versa* are real calls at the core of the 50<sup>th</sup> anniversary of the Conciliar document. The document of the 20<sup>th</sup> century, bringing back the ‘tempo’ of the first century liturgical celebration, delved in its role to contribute pastorally to the Church members for the fresh air entering

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<sup>69</sup>*Missale Romanum*, Editio Typica Tertia, Reimpressio emendate, Typis Vaticanis, A.D. MMVIII. The New additions are: Eucharistic Prayers for Various Needs, and some more Prefaces, Ritual Masses, Votive Masses, Masses for Various Needs, Civil Needs, and Saints.

<sup>70</sup>Directory for Masses With Children, 24.

<sup>71</sup>SC 38; John Paul II, *Love Your Mass*, n. 10.

<sup>72</sup>John Paul II, *Love Your Mass*, n. 6.

<sup>73</sup>John Paul II, *Love Your Mass*, n. 6.

<sup>74</sup>Roman Missal, *General Norms for the Liturgical Year and the Calendar*, 2008, n. 1, 21.

into the church. But in the 21<sup>st</sup> century the same document challenges us to foresee that our duty is not only to see the beauty of the document but also dignity and the responsibility of the whole Church to continue to bring *aggiornamento* of the unique document. The 20<sup>th</sup> century people looked at it in the aspect of the transformation of the text and concept, but the present century faithful must have the new vision of the 'growth' of the spirit of the document, 'depth' of the liturgy and the 'faith' of everyone.

In order to have a new vision of the SC, the teaching of the document needs be highlighted here:

The study of sacred liturgy is to be ranked among the compulsory and major courses in seminaries and religious houses of studies; in theological faculties it is to rank among the principal courses. It is to be taught under its theological, historical, spiritual, pastoral and juridical aspects (16).

If liturgy is the school of faith, seminary is the school of liturgy where the liturgical leader is properly to be formed; and the parish is the school of liturgical participation where the faithful is to be formed in faith. The *Door of Faith*<sup>75</sup> speaks of the new evangelization which was also spoken by John Paul II in the SS that promotes believing and communicating the faith.<sup>76</sup> If the Year of Faith gives us the 'Door of Faith', the 50<sup>th</sup> year of the SC, focusing on the new vision, opens the door of every one's faith that he/she may enjoy the full, conscious and active participation in the liturgy and to live out this faith pastorally. This will lead to the integration of the Liturgy and the life in every one's life.

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<sup>75</sup>It is the Apostolic Letter, for the Year of Faith, of Benedict XVI (2012).

<sup>76</sup>*Door of Faith*, 7.