

▶ **Sixty Years after the Constitution on the
Sacred Liturgy:
Pope Francis and Liturgical Renewal**

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Introduction

- Pope Francis *enacting* Liturgical Renewal
 - Daily Homilies at the Casa Santa Marta Residence
 - Holy Thursday foot-washing
 - Mass at Lampedusa
- Pope Francis *writing about* Liturgical Renewal
 - *Evangelii Gaudium*
 - *Traditionis custodes* and accompanying letter
 - *Desiderio Desideravi*



Daily Mass Homilies











Evangelii Gaudium (2013)

- Post-Synodal Apostolic Exhortation
- Topic: On the Proclamation of the Gospel in Today's World
- Addressed to: Bishops, Clergy, Consecrated Persons and the Lay Faithful

Pastoral Contexts for Liturgical Renewal

- 95: “In some people we see an ostentatious preoccupation for the liturgy, for doctrine and for the Church’s prestige, but without any concern that the Gospel have a real impact on God’s faithful people and the concrete needs of the present time. In this way the life of the Church turns into a museum piece or something which is the property of a select few.”
- “In others, this spiritual worldliness lurks behind a fascination with social and political gain, or pride in their ability to manage practical affairs, or an obsession with programs of self-help and self-realization....”


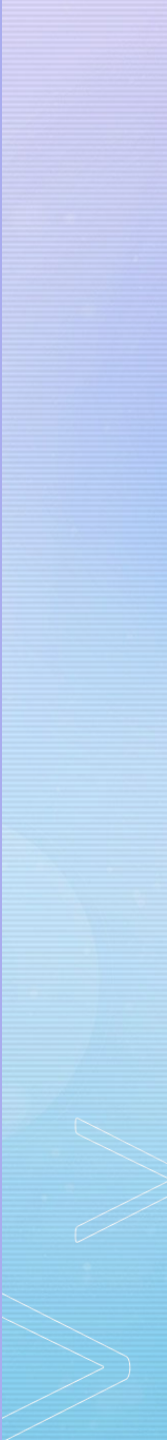
Liturgy forms Missionary Disciples

- “The mark of Christ, incarnate, crucified and risen, is not present; closed and elite groups are formed, and no effort is made to go forth and seek out those who are distant or the immense multitudes who thirst for Christ. Evangelical fervor is replaced by the empty pleasure of complacency and self indulgence.”



The Liturgical Homily:

- 135: “I will dwell in particular, and even somewhat meticulously, on the homily and its preparation, since so many concerns have been expressed about this important ministry, and we cannot simply ignore them. The homily is the touchstone for judging a pastor’s closeness and ability to communicate to his people. We know that the faithful attach great importance to it, and that both they and their ordained ministers suffer because of homilies: the laity from having to listen to them and the clergy from having to preach them!”

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- 137. "It is worthy remembering that 'the liturgical proclamation of the word of God, especially in the eucharistic assembly, is not so much a time for meditation and catechesis as a dialogue between God and his people, a dialogue in which the great deeds of salvation are proclaimed and the demands of the covenant are continually restated.' The homily has special importance due to its eucharistic context: it surpasses all forms of catechesis as the supreme moment in the dialogue between God and his people which lead up to sacramental communion. The homily takes up once more the dialogue which the Lord has already established with his people. The preacher must know the heart of his community, in order to realize where its desire for God is alive and ardent, as well as where that dialogue, once loving, has been thwarted and is now barren."
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Characteristics of Liturgical Preaching 1: Genre

- 138. “The homily cannot be a form of entertainment like those presented by the media, yet it does need to give life and meaning to the celebration. It is a distinctive genre, since it is preaching situated within the framework of a liturgical celebration; hence it should be brief and avoid taking on the semblance of a speech or a lecture....
- If the homily goes on too long, it will affect two characteristic elements of the liturgical celebration: its balance and its rhythm....
- This means that the words of the preacher must be measured, so that the Lord, more than his minister, will be the center of attention.”

Characteristics of Liturgical Preaching 2: Heart Speaking to Heart

- 142. "Dialogue is much more than the communication of a truth. It arises from the enjoyment of speaking and it enriches those who express their love for one another through the medium of words. This is an enrichment which does not consist in objects but in persons who share themselves in dialogue. A preaching which would be purely moralistic or doctrinaire, or one which turns into a lecture on biblical exegesis, detracts from this heart-to-heart communication which takes place in the homily and possesses a quasi-sacramental character...."

Characteristics of Liturgical Preaching 3: Inculturated Mediation

- 143. “The challenge of an inculturated preaching consists in proclaiming a synthesis, not ideas or detached values. Where your synthesis is, there lies your heart. The difference between enlightening people with a synthesis and doing so with detached ideas is like the difference between boredom and heartfelt fervor....
- In the course of the homily, the hearts of believers keep silence and allow God to speak. The Lord and his people speak to one another in a thousand ways directly, without intermediaries. But in the homily they want someone to serve as an instrument and to express their feelings in such a way that afterwards, each one may choose how he or she will continue the conversation. The word is essentially a mediator and requires not just the two who dialogue but also an intermediary who presents it for what it is....



Holy Thursday Foot-Washing










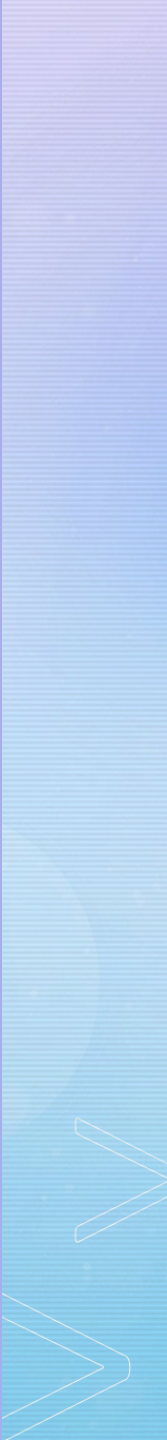



Indults on the use of the *Missal of John XXIII* (1962)

- John Paul II [through the Congregation for Divine Worship and the Discipline of the Sacraments]: *Quattuor abhinc annos* (1984)
 - Permitted diocesan bishops to allow individual priests, parishes, or priestly societies to use the Missal of John XXIII (1962)
 - Condition: “that is be made publicly clear beyond all ambiguity that such priests and their respective faithful in no way share the positions of those who call in question the legitimacy and doctrinal exactitude of the Roman Missal promulgated by Pope Paul VI in 1970”

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- John Paul II: *Ecclesia Dei* (1988)
 - *Motu Proprio* issued in reaction to the ordination of 4 priests of the Society of St. Pius X [Marcel Lefebvre] to the episcopacy despite an express prohibition by the Holy See
 - “Respect must everywhere be shown for the feelings of all those who are attached to the Latin liturgical tradition, by a wide and generous application of the directives already issued some time ago by the Apostolic See for the use of the Roman Missal according to the typical edition of 1962.”

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- Benedict XVI: *Summorum Pontificum* (2007)
 - *Motu Proprio* on the use of the Roman Liturgy prior to the reform of 1970
 - “In **Masses celebrated without a congregation**, any Catholic priest of the Latin Church, whether secular or religious, may use either the Roman Missal published in 1962 by Blessed John XXIII, or the Roman Missal promulgated by Pope Paul VI, and may do so on any day, with the exception of the Easter Triduum.... For such a celebration with either Missal, the priest needs no permission from the Apostolic See or from his own Ordinary. The celebrations of Mass mentioned above... may be attended also by members of the lay faithful who spontaneously request to do so....”

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- “In **parishes where a group of the faithful attached to the previous liturgical tradition stably exists**, the parish priest should willingly accede to their requests to celebrate Holy Mass according to the rite of the 1962 Roman Missal....”
 - “Celebration according to the Missal of Blessed John XXIII can take place on weekdays; on Sundays and feast days, however such a celebration may also take place [only once in an individual church or oratory]....”
 - “For those faithful or priests who request it the pastor should allow celebrations of this extraordinary form also in special circumstances such as marriages, funerals or occasional celebrations, e.g, pilgrimages....”
 - “Priests using the Missal of Blessed John XXIII must be qualified (*idonei*) and not prevented by law....”
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- **“If communities of Institutes of Consecrated Life and Societies of Apostolic Life...wish to celebrate the conventual or community Mass in their own oratories according to the 1962 edition of the Roman Missal, they are permitted to do so.”**

Pope Francis: *Traditionis custodes* (2021)

- Apostolic Letter issued *Motu proprio*
- Topic: On the Use of the Roman Rite prior to the liturgical reforms of Pope Paul VI
- Addressed to: the Bishops of the Whole World

Art. 1. The liturgical books promulgated by Saint Paul VI and Saint John Paul II, in conformity with the decrees of Vatican Council II, are the unique expression of the *lex orandi* of the Roman Rite.

Art. 2. It belongs to the diocesan bishop, as moderator, promoter and guardian of the whole liturgical life of the particular Church entrusted to him, to regulate the liturgical celebrations of his diocese. Therefore, it is his exclusive competence to authorize the use of the 1962 Roman Missal in his diocese, according to the guidelines of the Apostolic See.


Art. 3. The bishop of the diocese in which until now there exist one or more groups that celebrate according to the Missal antecedent to the reform of 1970:


#1. is to determine that these groups do not deny the validity and the legitimacy of the liturgical reform, dictated by Vatican Council II and the Magisterium of the Supreme Pontiffs;





2. is to designate one or more locations where the faithful adherents of these groups may gather for the eucharistic celebration (not however in the parochial churches and without the erection of new personal parishes);

#3. to establish at the designated locations the days on which eucharistic celebrations are permitted using the Roman Missal promulgated by Saint John XXIII in 1962. In these celebrations the readings are proclaimed in the vernacular languages, using translations of the Sacred Scripture approved for liturgical use by the respective Episcopal Conferences;

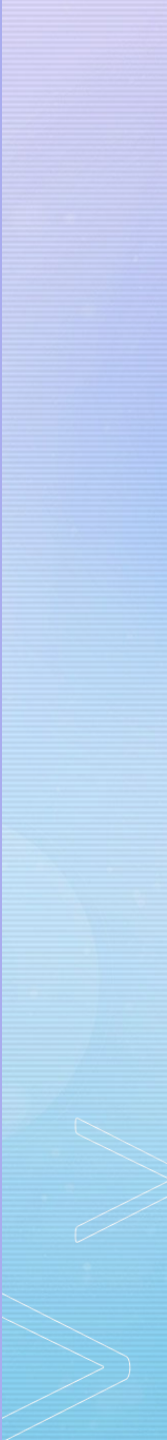
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- #4. to appoint a priest who, as delegate of the bishop, is entrusted with these celebrations and with the pastoral care of these groups of the faithful. This priest should be suited for this responsibility skilled in the use of the *Missale Romanum* antecedent to the reform of 1970, possess a knowledge of the Latin language sufficient for a thorough comprehension of the rubrics and liturgical texts and be animated by a lively pastoral charity and by a sense of ecclesial communion. This priest should have at heart not only the correct celebration of the liturgy, but also the pastoral and spiritual care of the faithful;

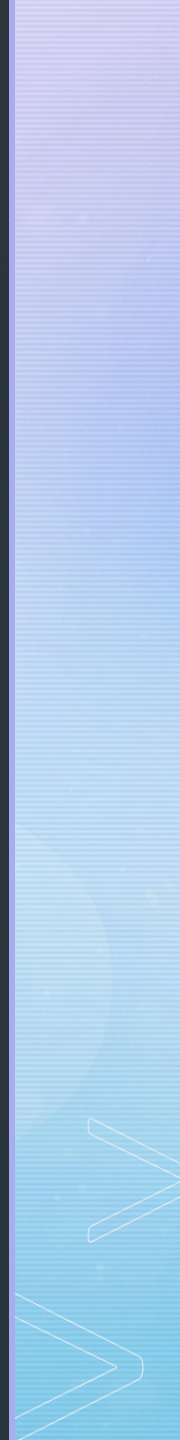
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- #5. to proceed suitably to verify that the parishes canonically erected for the benefit of these faithful are effective for their spiritual growth, and to determine whether or not to retain them;
 - #6. to take care not to authorize the establishment of new groups.
 - Art. 4. Priests ordained after the publication of the present Motu Proprio, who wish to celebrate using the Missale Romanum of 1962, should submit a formal request to the diocesan Bishop who shall consult the Apostolic See before granting this authorization.
 - Art. 5. Priests who already celebrate according to the Missale Romanum of 1962, should request from the diocesan bishop the authorization to continue to enjoy this faculty.

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- Art. 6. Institutes of consecrated life and Societies of apostolic life, erected by the Pontifical Commission *Ecclesia Dei*, fall under the competence of the Congregation for Institutes of Consecrated Life and Societies of Apostolic Life.
 - Art. 7. The Congregation for Divine Worship and the Discipline of the Sacraments and the Congregation for Institutes of Consecrated Life and Societies of Apostolic Life, for matters of their particular competence, exercise the authority of the Holy See with respect to the observance of these provisions.
 - Art. 8. Previous norms, instructions, permissions and customs that do not conform to the provisions of the present *Motu Proprio* are abrogated.



Mass at Lampedusa (8 July 2013)













Desiderio Desideravi (2022)

- Apostolic Letter
- Topic: The Liturgical Formation of the People of God
- Addressed to: Bishops, Priests, and Deacons; Consecrated Men and Women; the Lay Faithful

Sacrosanctum Concilium 7: Core place of reflection for DD

- Christ is present in the Church's Eucharistic celebrations (in the person of the minister / in the consecrated elements), in the celebration of the sacraments, in the reading of scriptures in the liturgical assembly, and when the Church prays and sings
- Through the Liturgy Christ exercises his priestly ministry and sanctifies human beings through the use of perceptible signs
- Liturgical celebration is that action of the Whole Christ, with him as head and the members of the liturgical assembly as body

Theological Sense of the Liturgy: DD 16

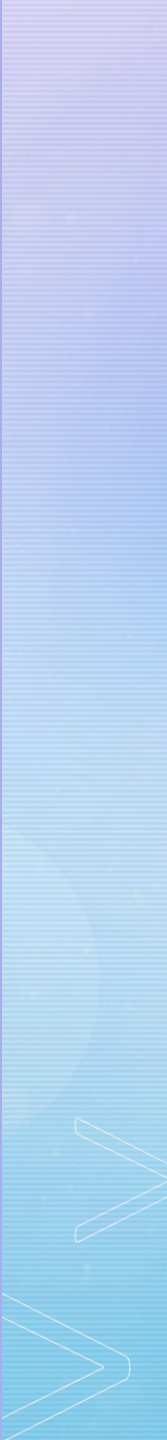
- Since the Liturgy is the objective encounter with an objective reality, the Paschal Mystery, it has its own proper theological content
- Task: to go through the exterior aspects and enter the realities conveyed
- Opposed to Gnosticism and Neo-Pelagianism

Symbolic/Sacramental Worldview: DD 19, 27-28

- Symbol: a reality which makes another (greater) reality present and serves as a gateway by which to encounter that greater reality
- Incarnation: Christ makes known the Divine through his humanity, which becomes that place of encounter and entrance through which we encounter God
- E.g.: human bodies are the gateway to the soul and manifest the personality of an individual



Liturgical Formation: DD 34, 38, 40

- Formation FOR the Liturgy: catechesis and study of liturgical history, theology, and pastoral practices
 - Formation BY the Liturgy: heart-knowledge that comes from celebrating the Liturgy
 - Since the reality of the Paschal Mystery is infinite, we can never complete liturgical formation before entering eternity
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Encounter with the Paschal Mystery: DD 10, 11

- Liturgy does not simply hand on an idea of Christ as a recollection of his earthly actions
- Liturgy is the means the Triune God has chosen to continue the manifestation of the Paschal Mystery that effects our salvation and sanctification
- The Church, born from within the Paschal Mystery, manifests the unity of *lex orandi, lex credendi* [and *lex agendi*]

Liturgy and Ecclesiology: DD 31, 61

- Missal of Paul VI is the *unique theological expression* of Vatican II
- Rejection of the Missal of Paul VI is not a matter of taste or spirituality, but of rejection of Vatican II
- The Missal of Paul VI expresses the tradition of the Missal of Pius V/John XXIII with the *addition* of the authentic theological development of Vatican II

Renewal of Wonder at the Liturgy: DD 21, 22, 24, 25

- For the Liturgy to remain effective and continue to inform us, we must not grow hardened by habit, but instead maintain a sense of wonder at its beauty
- We do not need simply better celebrations (though these are necessary) nor greater interiority, but an increase in wonder
- Wonder is not a vague "sense of mystery," but "marveling at the fact that the salvific plan of God has been revealed in the paschal deed of Jesus..., and [its] power...continues to reach us in the celebration of the 'mysteries,'... Beauty, just like truth, always engenders wonder, and when these are referred to the mystery of God, they lead to adoration.:

Deeper Encounter with the Liturgy: DD 29-30, 41

- Liturgy properly speaking is not *pedagogical*, though it does in fact perform a pedagogical function. Instead the primary end of the liturgy is the encounter of the Paschal Mystery in praise of the Father and docility to the Spirit.
- Once we experience the liturgy as an authentic encounter with God, we can understand it as “source and summit.” We can say in truth that all actions of the Church are dependent upon our encounter of God in the liturgy.

Improved *Ars Celebrandi* among the faithful: DD 23, 48-49


- The faithful have a right to a well and properly celebrated liturgy. This, though necessary, is not sufficient for a full and active participation. The quality of one's *Ars Celebrandi* is determined by one's integration of the theological sense of the liturgy, not rubricism or creativity. The rite itself is the norm and entrance into the greater reality.
- As an *ars*, that is an art, it requires different kinds of knowledge:
 - Of the dynamics and logic of the liturgy itself. The Paschal Mystery is the source of action, not us.
 - The Holy Spirit is the principal actuator of the liturgy. Our harmony with Him frees us from subjectivism, individual tastes, and false modes of inculturation.
 - The nature and meaning of the symbols employed.

Improved *Ars Celebrandi* among priests: DD 37, 40, 57

- The priest can often move between different extremes:
 - rigid austerity or an exasperating creativity
 - a spiritualizing mysticism or a practical functionalism
 - a rushed briskness or an overemphasized slowness
 - a sloppy carelessness or an excessive finickiness
 - a superabundant friendliness or priestly impassibility
- The common root of these extremes is an overly personalist focus on one's style, "which at times expresses a poorly concealed mania to be the center of attention."
- In order for the priest to preside well, he must be aware of being a particular presence of the risen Lord. He is a *sacramental* and all his actions are sacramental in weight. This places the priest between the burning heart of God and the people. This alone should correct and reprove him, and also provide the norm against improvisation and the motivation to improve one's *ars*.

Renewed Reflection on the Liturgical Year and the Lord's Day: DD 63, 64, 65

- Pope Francis calls for further reflection upon the liturgical year and the Lord's Day.
- A beginning place of reflection is on how Christ in his incarnation did not simply take on the *space* (that is matter) of a human body, but also the *time* of a human body. Both (time and space) were created, then distorted in the fall, and so in need of redemption. As a result of Christ's incarnation and earthly ministry, followed by his ascension, and now awaited return, all of time is *ordered* toward God and so can be a symbol.

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- The Sunday celebration offers to the Christian community the possibility of being formed by the Eucharist. From Sunday to Sunday the word of the Risen Lord illuminates our existence, wanting to achieve in us the end for which it was sent. (Cf. Is 55:10-11) From Sunday to Sunday communion in the Body and Blood of Christ wants to make also of our lives a sacrifice pleasing to the Father, in the fraternal communion of sharing, of hospitality, of service. From Sunday to Sunday the energy of the Bread broken sustains us in announcing the Gospel in which the authenticity of our celebration shows itself.

Renewal of the Liturgical Movement: DD 35

- The liturgical movement of the twentieth century provided great academic contributions to our understanding of the liturgy. What is needed now is that this treasury be made accessible to the people. They must be taught the theological sense of the liturgy. They must be formed in a symbolic world view, and so in this way made more able to participate fully and actively in the Church's liturgical celebrations and experience the saving mysteries of our Faith.



Conclusion: DD 65

- “Let us abandon our polemics to listen together to what the Spirit is saying to the Church.
 - Let us safeguard our communion.
 - Let us continue to be astonished at the beauty of the Liturgy.
 - The Paschal Mystery has been given to us.
 - Let us allow ourselves to be embraced by the desire that the Lord continues to have to eat His Passover with us.
 - All this under the gaze of Mary, Mother of the Church.”
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