

Department of Theology
Spring Semester, 2013

University of Notre Dame
MW – 3:00pm -4:15pm; O'Shag 109

THEO 40402 - FEASTS AND SEASONS THEO 60421 – LITURGICAL YEAR

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Or by Appointment (#1-4118)

Course Description:

The Church measures time and lives not by the civic calendar but according to its own cycle of feasts and seasons. This course will explore the origins, evolution, and theological meaning of the central feasts and seasons of what is called the liturgical or Church year: the original Christian feast of Sunday; Advent, Christmas, and Epiphany; Lent, Easter, and Pentecost; and with some attention to the feasts of the saints. What do we celebrate on such occasions and how might we celebrate these feasts and seasons "fully," "consciously," and "actively?" Of special interest to those who work with the liturgical year in a variety of ways and for all who seek to understand the way in which the Church expresses itself theologically by means of a particular calendar, as well as for Theology Majors and interested graduate students in theology.

Goals and Objectives:

This course is about the acquisition of **knowledge** with a view toward the critical **evaluation** of the liturgical year especially within the Roman Catholic Church and in a variety of contemporary churches today. While pastoral issues may certainly be considered, the course is **neither** a "how-to-do-the rites" course **nor** is it concerned with offering **blueprints** for pastoral practice in the variety of settings from which students come or to which they are going. Rather, this course takes as its premise that the only way to **know** what the Liturgical Year is is to study its manifestation as it actually appears within the various strata of the Christian tradition. Only then can one adequately **evaluate** its current shape(s). This means, concretely, both **history** of the Liturgical Year and the history of its **theological interpretation**.

More specifically, this course intends to assist students in acquiring:

1. A thorough knowledge of the history and theology of the liturgical year;
2. An ability to articulate the central *foci* of the various feasts and seasons in the life of the Church; and
3. An ability to celebrate "fully, actively, and consciously" the One Mystery of Christ as it is expressed and reflected in the Sundays, feasts, and seasons of the liturgical year.

Course Requirements:

The above goals and objectives will be met by:

1. Attendance at and participation (discussion, dialogue, etc.) in all class sessions;
2. Keeping up with the assigned reading;
3. Three Unit Take-Home Written Examinations (as indicated below);
4. A Final Research Paper (Graduate Students only)

GRADING:

Grades will be determined on the basis of "full, active, and conscious participation," as well as the take-home exams and paper.

NOTE: The grades **A** is reserved for what is considered to be **exceptional** work; an **A-** or **B+** means that work is at a level of solid and high quality, a level above what is necessary to successfully complete the requirements for the course; a **B** is good solid work; a **C+** is a passing grade meaning that an assignment was completed but in need of improvement and/or further development or clarification; and a **C**, although a passing grade, indicates some serious problems.

GUIDELINES for Research Papers and Projects for Graduate Students

NOTE: The general focus for all projects is How the One Mystery of Christ in his death, resurrection, and gift of the Spirit is either articulated or hindered by the particular Feast in question.

The required project is a research paper of suitable length (15-20 pages) on a particular feast that has not been dealt with in detail in class. The focus of the paper should be: (1) historical; that is, the origins and development of the particular feast; (2) textual; that is the liturgical texts, hymns, lectionary readings, etc. assigned to this feast for both Office and Mass in the Tridentine and current Roman books (and/or in the books of the student's own tradition if not RC); (3) theological; that is, the interpretation of the meaning of the feast; and (4) evaluative of the feast from the perspective of the paschal mystery.

The major points of your paper will be presented orally to the class, at which time an outline of your presentation, a bibliography, and other necessary materials should be distributed to the class. The paper will be evaluated both as a written text and as an oral presentation and two grades will be given it.

Topics for the Research Paper may be from the following list or from another of the student's own selection:

Feasts of Our Lord (e.g., Presentation, Christ the King, Sacred Heart, etc.)

Feasts of Mary (e.g., Immaculate Conception, Queenship of Mary, Immaculate Heart, the Virgin of Guadalupe, etc.)

Other Feasts of Saints (All Saints, martyrs, etc.)

Other (All Souls, Guardian Angels, etc.)

In addition to the bibliography attached to this syllabus, please see Professor Johnson for additional suggestions **after** you have done preliminary research **in the library**.

REQUIRED TEXTS AND READING

- P. Bradshaw and M. Johnson, *The Origins of Feasts, Fasts, and Seasons in Early Christianity*. London: SPCK; Collegeville: The Liturgical Press, 2011. (OFFS)
- R. Brown, *A Crucified Christ in Holy Week*
Collegeville 1986.
- R. Brown, *An Adult Christ at Christmas*
Collegeville 1975.
- M. Johnson (ed.), *Between Memory and Hope: Readings on the Liturgical Year*
Collegeville, 2000. (BMH)
- P. Regan, *From Advent to Pentecost*. Collegeville, 2012.

RECOMMENDED READING

RECOMMENDED TEXTS AND READING – ON LIBRARY RESERVE

NOTE: Some "required reading" for discussion purposes will be expected from some of the following texts as indicated in the syllabus!

- A. Adam, *The Liturgical Year: Its History and Meaning after the Reform of the Liturgy*
New York/Collegeville 1981.
- R. Brown, *A Coming Christ in Advent*
Collegeville
- R. Brown, *A Risen Christ in Eastertime*
Collegeville 1991.
- R. Cantalamessa, *Easter in the Early Church: An Anthology of Jewish and Early Christian Texts* Collegeville 1992.
- M. Connell, *Eternity Today*, 2 vols. Crossroads.
- A.G. Martimort, et. al., *The Liturgy and Time* . Vol. IV of *The Church at Prayer: An Introduction to the Liturgy*, ed. A. G. Martimort, et. al., Collegeville 1986.
- A Nocent, *The Liturgical Year*. 4 vols.
Collegeville 1977.
- T. Talley, *The Origins of the Liturgical Year* (Second, Emended Addition)
Collegeville 1986.

TENTATIVE SCHEDULE OF CLASSES AND TOPICS

INTRODUCTORY UNIT: THEOLOGICAL FOUNDATIONS FOR FEASTS AND SEASONS

General Reading for Introductory Unit – BMH, Introduction; Taft, “The Liturgical Year: Studies, Prospects, Reflections,” in **BMH**, pp. 3-24; Talley, “Liturgical Time in the Ancient Church: The State of Research,” in **BMH**, pp. 25-48; Adam, Chapters I-III, and X; Connell, Vol. 1, 1-54.

W, JAN 16 : Introduction to the Course

M, JAN 21: Theological Foundations I

W, JAN 23: Theological Foundations II

M, JAN 28: Theological Foundations III

W, JAN 30: Theological Foundations IV

M, FEB 4: Theological Foundations V

W, FEB 6: The Liturgical Year: An Overview of its Historical Evolution

M, FEB 11: The Liturgical Year: An Overview of its Meaning; The Astronomical Calendar: Its Nature, History, Problems, Reforms

Unit I: FROM SABBATH TO SUNDAY

General Reading for Unit I – OFFS, pp.. 3-36; Adam, chapter IV; Connell, vol. 2, chapter 1; Essays by Porter, “Day of the Lord,” Searle, “Sunday: The Heart of the Liturgical Year,” and Taft, “The Frequency of the Eucharist,” in **BMH**, pp. 49-98.

M, FEB 18: From Sabbath to Sunday I

Origins of Sunday Celebration; Evolution of Sunday; Evolution and Contemporary Reform; Current Roman and Ecumenical Lectionaries for "Ordinary Time"

W, FEB 20: From Sabbath to Sunday II

M, FEB 22: From Sabbath to Sunday III

W, FEB 25: From Sabbath to Sunday IV

Take-Home Exam #1 Distributed

UNIT II: FROM PASSOVER TO PASCHA

General Reading for Unit II – OFFS, pp. 39-69; Adam, V; Connell, Vol. 2, Chapters 2, 3, and 4; "Talley, "History and Eschatology in the Primitive Pascha"; in **BMH**, pp. 99-110; Bradshaw, “The Origins of Easter,” in **BMH**, pp. 111-124; ; Regan, "The Three Days and the Forty Days" in **BMH**, pp. 125-142; Regan, "Veneration of the Cross" in **BMH**, pp. 143-154; Taft, “Holy Week in the Byzantine Tradition,” in **BMH**, pp. 155-182; Talley, "The Origin of Lent at Alexandria"; in **BMH**, pp. 183-206; **BMH**,

“Preparation for Pascha?” in **BMH**, pp. 207- 222; Regan, "The Fifty Days" in **BMH**, pp. 223-246; R. Brown, *Crucified Christ* and *Risen Christ*; LaCugna, “Making the Most of Trinity Sunday,” in **BMH**, pp. 247-264.

W, FEB 27: From Passover to Pascha I

Origins and Controversies; Evolution of Easter
Paschal Triduum and Holy Week

M, MAR 4: From Passover to Pascha II:

Includes Discussion of R. Brown, *A Crucified Christ in Holy Week* and *A Risen Christ in Eastertime*

W, MAR 6: From Passover to Pascha III

Origins, Development, and Meaning of Lent

Take-Home Exam #1 Due

Take-Home Exam #2 (Over Pascha) distributed

MARCH 11 – MARCH 17: MID-SEMESTER BREAK

M, MAR 18: From Passover to Pascha IV

The Easter Season, Pentecost, and Ascension

W, MARCH 20: From Passover to Pascha V

M, MARCH 25: From Passover to Pascha VI

The Celebration of Holy Week and Easter in San Antonio, Texas (video)

UNIT III: FROM PASCHA TO PAROUSIA

Reading for Unit III – OFFS, pp. 123-170; Adam, VI; Connell, Vol. 1, pp. 55-239; Alexander, *Waiting for the Coming* ; Brown, *Adult Christ* and *Coming Christ*; Talley, "Constantine and Christmas," in **BMH**, pp. 265-272; Roll, “The Origins of Christmas: The State of the Question,” in **BMH**, pp. 273-290; Winkler, “The Appearance of the Light,” in **BMH**, pp. 291-348; Connell, “The Origins and Evolution of Advent in the West,” in **BMH**, pp. 349-374.

W, MARCH 27: From Pascha to Parousia I:

Christmas and Epiphany

M, APR 1: From Pascha to Parousia II:

Christmas and Epiphany

W, APR 3: From Pascha to Parousia III:

Incarnation and the Paschal Mystery

M, APR 8: From Pascha to Parousia IV:

Discussion of R. Brown, *An Adult Christ at Christmas*

W, APR 10: From Pascha to Parousia V:

Evolution and Meaning of Advent

M, APR 15: From Pascha to Parousia VI:

Christmas in a Latino-Hispanic Context: **La Pastorela**

Take-Home Exam #2 due! Take-Home Exam #3 distributed

UNIT IV: FROM PASCHA TO PERSONS

Reading for Unit IV – OFFS, pp. 171-214; Adam, 159-271; Baldovin, "On Feasting the Saints" in **BMH**, pp. 375-384; McDonnell, "Marian Liturgical Tradition" in **BMH**, pp. 385-400; White, "Forgetting and Remembering," in **BMH**, pp. 401-414; Johnson, "The One Mediator..." in **BMH**, pp. 415-428.

W, APR 17: From Pascha to Persons I:

Origins and Evolution of the *Sanctorale*

M, APR 22: From Pascha to Persons II:

1. Origins and Evolution of the Cult and Feasts of the Blessed Virgin Mary
2. Mary and the Saints in the Christian (Byzantine) East

W, APR 24: From Pascha to Persons III:

Reformation Critique of the *Sanctorale*

Current Roman Reform; Ecumenical Dialogue and Convergence

Models of Holiness Today

The Liturgical Year – Where do we go from here? **Reading:** Baldovin, "The Liturgical Year: Calendar for a Just Community," in Johnson, pp. 429-444.

M, APR 29: From Pascha to Persons IV

W, MAY 1: Final Discussion

Take-Home Exam 3 due!

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SELECT BIBLIOGRAPHY

NOTE: For additional bibliography, especially for significant works primarily in French, consult the topical entries in A.G. Martimort, et. al., *The Liturgy and Time*.

A. TIME, FEAST, CULT

- L. Bouyer, *Liturgical Piety* Notre Dame 1955.
 L. Bouyer, *Rite and Man* Notre Dame 1963.
 O. Casel, *The Mystery of Christian Worship and Other Writings* Westminster 1962.
 H. Cazelles, "The Bible and Liturgical Time: Eschatology and Anamnesis," *Studia Liturgica* 14 (1982), 23-33.
 H. Cox, *The Feast of Fools* Cambridge 1969.
 O. Cullmann, *Christ and Time: The Primitive Christian Conception of Time and History* Philadelphia 1950.
 M. Eliade, *The Myth of Eternal Return* Princeton 1971.
 J. Helgeland, "Time and Space: Christian and Roman," *Aufstieg und Niedergang des römischen Welt* II:23:2 (Berlin/New York 1980), 1285-1305.
 J. Mateos, *Beyond Conventional Christianity* Manila 1974.
 H.B. Meyer, "Time and the Liturgy: Anthropological and Sociological Aspects," *Studia Liturgica* 14 (1982), 4-22.
 J. Pieper, *In Tune with the World: A Theory of Festivity* Chicago 1973.
 R. Taft, "Toward a Theology of the Christian Feast," in *id.*, *Beyond East and West: Problems in Liturgical Understanding* Washington, D.C. 1984, 1-13.
 T. Talley, "Liturgical Time in the Ancient Church: The State of Research," *Studia Liturgica* 14 (1982), 34-51.
 G. Wainwright, "Sacramental Time," *Studia Liturgica* 14 (1982), 135-146.

B. GENERAL WORKS ON THE LITURGICAL YEAR

- A. Adam, *The Liturgical Year: Its History and Meaning after the Reform of the Liturgy* New York/Collegeville 1981.
 W.J. Burghardt, "On Early Christian Exegesis," *Theological Studies* (1950), 78-116.
 M. Crum, "Our Approach to the Liturgical Year," *Worship* 51 (1978), 24-32.
 J. Daniélou, *The Bible and the Liturgy* Notre Dame 1956.
 N. Denis-Boulet, *The Christian Calendar*, Faith and Fact Book #112, London 1960
 (= *The Christian Calendar*, The Twentieth Century Encyclopedia of Catholicism, vol. 113, New York 1960).
 G. Dix, *The Shape of the Liturgy* London 1945, 347-360.
 W.H. Frere, *Studies in Early Roman Liturgy*, Vol. I: *The Kalendar* (= Alcuin Club Collections 28) London 1930.
 D. Holeton, "Eight Modern Anglican Calendars," *Ephemerides Liturgicae* 95 (1981), 252-274.
 G. Huck (ed.), *Major Feasts and Seasons* Washington, D.C. 1975.
 Inter Lutheran Commission on Worship: *The Church Year: Calendar and Lectionary*

- (= *Contemporary Worship 6*) Minneapolis/Philadelphia 1973.
- R.C.D. Jasper (ed.), *The Calendar and Lectionary* Joint Liturgical Group, London 1967.
- L. Johnson (ed.), *The Church Gives Thanks and Remembers* Collegeville 1984.
- J. Jungmann, *Pastoral Liturgy* New York 1962, 1-104, 114-276.
- K. Kellner, *Heortology: A History of the Christian Festivals from their Origin to the Present*
Day London 1908.
- A.G. Martimort, et. al., *The Liturgy and Time*. Vol. IV of *The Church at Prayer: An Introduction to the Liturgy*, ed. A. G. Martimort, et. al., Collegeville 1986.
- A.A. McCarthur, *The Evolution of the Christian Year* London 1953.
- R. Nardone, "The Roman Calendar in Ecumenical Perspective," *Worship* 50 (1976), 238-246.
- A. Nocent, "Liturgical Catechesis of the Christian Year," *Worship* 51 (1977), 496-505.
- A. Nocent, *The Liturgical Year*. 4 vols. Collegeville 1977.
- P. Parsch, *The Church's Year of Grace*, 5 vols., Collegeville 1953-59.
- P. Pfatteicher, *Festivals and Commemorations: Handbook to the Calendar in the Lutheran Book of Worship* Minneapolis 1980.
- D. Power (ed.), *The Times of Celebration* (= *Concilium* 142) New York 1981.
- Prayer Book Studies 11, 16: *The Calendar* New York 1957, 1963.
- Prayer Book Studies 19: *The Church Year* New York 1970.
- F. Schulz, "Liturgical Time in the Traditions of the post-Reformation Churches," *Studia Liturgica* 14 (1982), 52-73.
- Seasons of the Gospel* and *From Ashes to Fire*, Supplemental Worship Resources 6 & 8, United Methodist Church, Nashville 1979.
- R. Taft, "Historicism Revisited," in *Beyond East and West: Problems in Liturgical Understanding* Washington, D.C. 1984, 15-30;
- R. Taft, "The Liturgical Year: Studies, Prospects, Reflections," *Worship* 55 (1981), 2-23.
- T. Talley, "The Liturgical Year: Pattern of Proclamation," in *id.*, *Worship: Reforming Tradition* Washington, D.C. 1990.
- T. Talley, *The Origins of the Liturgical Year* (Second, Emended Addition) Collegeville 1986.
- USCC, *Roman Calendar: Text and Commentary* Washington, D.C. 1976.
- F.X. Weiser, *Handbook of Christian Feasts and Customs: The Year of the Lord in Liturgy and Folklore* New York 1958.
- The Year of Grace of the Lord: A Scriptural and Liturgical Commentary of the Orthodox Church* by a monk of the Eastern Church, London/New York 1980.

C. JEWISH FESTIVALS

- B. Bokser, *The Origins of the Seder* Berkeley 1984.
- H. Glazer, *The Passover Haggadah* New York 1969.
- T. Maertens, *A Feast in Honor of Yahweh* Notre Dame 1965.
- M. Strassfield, *The Jewish Holidays* New York 1985.
- R. de Vaux, *Ancient Israel*, vol. II: *Religious Institutions* New York 1965 (esp. 468-474, 475-483, 484-506, and 507-517)

D. SUNDAY

- S. Bacchiocchi, *From Sabbath to Sunday: A Historical Investigation of the Rise of*

- Sunday Observance in Early Christianity* Rome 1977.
- R. Beckwith & W. Scott, *The Christian Sunday: A Biblical and Historical Study* Grand Rapids 1980.
- B. Botte, *Le Dimanche* (= Lex Orandi 39) Paris 1965.
- D.A. Carson (ed.), *From Sabbath to Lord's Day* Grand Rapids 1982.
- A. Chupungco, "The Place of Sunday in the Liturgical Year: a Re-reading of SC 106," *Ecclesia Orans* 21 (1984), 133-151.
- J.O. Cobham, "Sunday and Eucharist," *Studia Liturgica* 2 (1963), 8-28.
- O. Cullmann, *Early Christian Worship* London 1953, 87-93.
- I.H. Dalmais, "La Dimanche dans la liturgie byzantine," *La Maison-Dieu* 46 (1956), 60-66.
- G. Diekmann, "The Lord's Day in the Old and New Testament," in *Come Let us Worship* Baltimore 1961, 107-117.
- M.H. Ducey, *Sunday Morning: Aspects of Urban Ritual* New York 1977.
- M.P. Ellebracht, "Sunday: The Day which the Lord Makes," *Worship* 39 (1965), 559-566.
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- H. Howell, "The Meaning of Sunday," *Liturgy* 37 (1968), 102-108.
- H.B. Porter, *The Day of Light: The Biblical and Liturgical Meaning of Sunday* (= *Studies in Worship and Ministry* 16) Greenwich, CT. 1960
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- W. Rordorf, *Sunday* Philadelphia 1968.
- W. Rordorf, "Sunday: The Fullness of Christian Liturgical Time," *Studia Liturgica* 14 (1982), 90-96.
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- R. Taft, "Sunday in the Byzantine Tradition," in *Beyond East and West: Problems in Liturgical Understanding* Washington, D.C. 1984, 31-48.

E. EASTER, HOLY WEEK, LENT

- C. Andronikoff, "La pré-quarantaine ou les semaines préparatoires au carême," in *Liturgie et rémission des péchés* (Rome 1975), 9-37.
- R. Avery, "Holy Week Re-examined," *Worship* (1967), 174-177.
- A. Baumstark, "Le sollenité des palmes dans l'ancien et nouvelle Rome," *Irenikon* 13 (1936), 3-24.
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- J. Daniélou, "Easter, the Ascension, and Pentecost," in *The Bible and the Liturgy* (Notre Dame 1956), 287-332.
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WHAT IS CHRISTIAN LITURGY?

Christian Liturgy is a religious rite of the Church in which the community renders visibly present in symbols and publicly celebrates the mystery of our salvation already accomplished once for all by Christ, i.e., the mystery of Christ's life in us through the Spirit, thanking and glorifying God for this gift of divine life, in order that, through the power of the Spirit, this life may be intensified in those that participate in the sacred mysteries of the liturgy for the grateful reception of the transforming and healing power which gathers us as the community of God's Son, in order to announce to all people the reign of God in the power of the Spirit, for the building up of the Church into a kingdom of salvation for all, to the perpetual glorification of God according to God's own express wishes. (Robert Taft)

"Liturgy is God's work for us, not our work for God. Only God can show us how to worship God - fittingly, beautifully. Liturgy is not something beautiful we do for God, but something beautiful God does for us and among us. Public worship is neither our work nor our possession; as the Rule of St Benedict reminds us, it is *opus Dei*, God's work. Our work is to feed the hungry, to refresh the thirsty, to clothe the naked, to care for the sick, to shelter the homeless; to visit the imprisoned; to welcome the stranger; to open our hands and hearts to the vulnerable and the needy. If we are doing those things well, liturgy and the Catholic identity it rehearses will very likely take care of themselves." (Nathan Mitchell, "The Amen Corner: Being Good and Being Beautiful," *Worship* 74:6 (November 2000): 557-558)

THE CHRISTIAN MYSTERY – SACRAMENT AND SACRAMENTS

Quod itaque Redemptoris nostri conspicuum fuit in sacramenta transivit.

(Leo I (ca. 451 AD), *In Ascensione Dom II*)

The Christian faith has only one object: the mystery of Christ dead and risen. But this unique mystery subsists under many different modes. It is prefigured in the Old Testament, it is accomplished historically in the earthly life of Christ, it is contained in mystery in the sacraments, it is lived mystically in souls, it is accomplished socially in the Church, it is consummated eschatologically in the heavenly kingdom. Thus the Christian has at his disposition several registers, a multi-dimensional symbolism, to express this unique reality. The whole of Christian culture consists in grasping the links that exist between Bible and liturgy, Gospel and eschatology, mysticism and liturgy. The application of this method to scripture is called exegesis; applied to liturgy it is called mystagogy. This consists in reading in the rites the mystery of Christ, and in contemplating beneath the symbols the invisible reality. (Jean Daniélou, "Le symbolisme des rites baptismaux," *Dieu vivant* 1 (1945), 17; English Translation by R. Taft in *Beyond East and West* (Washington., D.C. 1984), 11).

**SUMMARY: THESES ON SACRAMENTAL/LITURGICAL
THEOLOGY (R. Taft)**

1. The Liturgy of the New Covenant is Jesus Christ.
2. Christian liturgy in the Pauline sense is this same reality, Jesus Christ, in us.
3. This reality is a personal experience operative only through faith.
4. Liturgy in the narrower sense of the word -- actual Christian liturgies, worship services, the liturgical celebration -- is one privileged ground of this divine encounter, one theophany or revelation of God's saving presence among us in the world today.
5. Liturgy is not a thing but a meeting of persons, the celebration of and the expression of an experiential relationship: our relation to God and to one another in Christ through the Spirit. The Holy Spirit, then, is the enabler of Christian worship.
6. Since the basis and source of this grace-filled encounter is the death and resurrection of Jesus, all Christian liturgy plays out this single root metaphor of the paschal mystery as the disclosure, to those who will enter it in faith, of ultimate reality, the final and definitive meaning of all creation and history and life.
7. The actuality, the presentness of it all, is because we are celebrating not a past event, but a permanent present reality, an ongoing call and response, a new life, which we call salvation, that was called into being by those past events.
8. So our liturgy does not celebrate a past event, but a present person, who contains forever all he is and was, and all he has done for us.
9. Christian liturgy, then, is a living icon, one composed primarily of persons, not signs.
10. Jesus, too, is a constitutive component of the liturgy.
11. Christian liturgy, then, is based on the reality of the Risen Christ, called "liturgie de source" in the felicitous phrase of the Melkite theologian Jean Corbon.
12. If the Bible is the Word of God in the words of men, the liturgy is the saving deeds of God in the actions of those men and women who would live in him.
13. Our true Christian liturgy is just the life of Christ in us, both lived and celebrated. That life is none other than what we call the Holy Spirit.
14. Basic to all presences of the Risen Christ in his Church is his presence in faith. Prior to faith is the presence of the Spirit, however. For faith is rooted in the action of the Spirit, which makes faith possible and through which Christ is present.
15. All other modes of Christ's saving presence in the Church are realizations of this basic presence through the Spirit, received in faith.
16. The special presence of Christ in the Church's liturgical ministry rests on the fact that liturgy is the celebration in common of Jesus' saving action among us now. As such it is an expression of the faith of the Church.

R. Taft, "What Does Liturgy Do? Toward a Soteriology of Liturgical Celebration: Some Theses," *Worship* 66, 3 (1992): 194-211.

See also R. Taft, "Toward a Theology of the Christian Feast," in BEW, 1-12

EVOLUTION OF THE LITURGICAL YEAR: EXTERNAL

I. First to Third Centuries

A. "Sunday" as the Original Christian Feast

First Day, Eighth Day, Lord's Day, Day of Light, Day of Resurrection, Day of Encounter with Christ, Day of the "Lord's Supper"

B. PASCHA (Easter) and PENTECOST

Early Jewish Christians kept Jewish festivals on traditional dates

By second century Pascha celebrated annually either on Day of Passover (14 Nisan) or Sunday following - great controversy over date not resolved until the Council of Nicea (325)

Pentecost - the 50 Day Easter Season

C. MARTYR MEMORIALS in second century.

Martyrs as "living signs" of the mystery of Christ; cult located at tombs and associated with the "remains" of the martyr ("relics")

II. From the Fourth to the Seventh Centuries

Under the Emperor **Constantine's** Edict of Toleration (312) Christianity becomes permitted; under **Theodosius I** (380) becomes official Religion of the Empire. Persecuted "sect" becomes public, political, Imperial Church favored by the State.

Massive Building programs (= Basilicas and Shrines) in "Holy Places" like Jerusalem and Rome

Pascha gets 40 day Season of Preparation (Lent), connected to pre-baptismal instruction of those to be baptized at Easter. **Holy Week** develops in places like Jerusalem. Taken all over the world by pilgrims

Date of Pascha - first Sunday after the first full moon after the Vernal Equinox (= from March 22 to April 25)

Feasts of Jesus' "Beginnings" - Jan. 6 Epiphany in the East (baptism and "birth"); Dec. 25 Nativity in the West (birth). East and West exchange Feasts

First "Marian" Feasts Develop in the East and Move West:

Feb. 2 (Presentation); March 25 (Annunciation); August 15 (Theotokos); Sept. 8 (Nativity of Mary). **First "Roman" Marian Feast** is Jan. 1 (7th century)

III. From the Eighth to the Twelfth Centuries

Filling in of the temporal cycle (i.e., Sundays in Ordinary Time)

"Idea Feasts" Develop - Trinity, Corpus Christi

IV. From the Thirteenth to the Fifteenth Centuries

Great increase in feasts of Mary and the Saints (e.g., "Conception" of Mary on Dec. 8; much later becomes "Immaculate" Conception)

Rise of devotion to the Nativity (the Creche) and Passion of Christ (Stations of the Cross, etc.) under the Franciscans

Abuses: Mary and the Saints as "wonder workers" and "mediators" primarily

V. Sixteenth Century Reformation(s)

Attempts to end abuses and catechecize Europe

VI. Seventeenth to Nineteenth Centuries

relative fixity of externals but significant shifts in piety

18th and 19th centuries prepare for 20th century renewal and reform

VII. Twentieth Century

Reform and Renewal (Work of the Bollandists on the lives of the saints)

1963 - Constitution on the Sacred Liturgy from Vatican Council II

1969 - New Roman Calendar

1970's on - Ecumenical Convergence

EVOLUTION OF THE LITURGICAL YEAR: INTERNAL SHIFTS IN PIETY

I. SHIFTS IN MENTALITY

A. From Eschatology to History?

B. From Symbol to Allegory

C. Doctrinal Shifts

1. Trinity

Council of Nicea (325) - against Arianism

Council of Constantinople (381) - against Semi-Arianism

2. Christology

Council of Ephesus (431) - against Nestorianism

Council of Chalcedon (451) - against Monophysitism

3. Results:

Loss of sense of active role of Christ as mediator; Christ fused with Trinity

II. Various "Pieties"

- A. Trinitarian
- B. Historical events in Jesus' life
- C. Marian
- D. Eucharistic

ON THE ORIGINS OF LENT

1. THREE WEEKS OF FINAL PREPARATION OF ADULTS FOR BAPTISM *IN GENERAL* IN THE EARLY CHURCH

2. THREE WEEKS OF FINAL PREPARATION OF ADULTS FOR *EASTER* BAPTISM IN ROMAN AND NORTH AFRICAN CHURCHES (cf. Tertullian and Hippolytus)

3. FORTY DAYS OF FINAL PREPARATION OF ADULTS FOR BAPTISM *AFTER EPIPHANY* IN THE EGYPTIAN CHRISTIAN TRADITION

AFTER COUNCIL OF NICEA IN 325 AD -- AND PROBABLY AS A RESULT OF FINAL SETTLEMENT OF EARLY PASCHAL CONTROVERSIES -- THESE DIFFERENT PRACTICES MERGE AS BAPTISMAL PREPARATION PERIOD BEFORE PASCHA WHEN EASTER BAPTISM NOW BECOMES UNIVERSAL THEOLOGICAL NORM AND/OR IDEAL.

"LENT" IS NOT AND IS:

IS NOT:

A 40-Day Good Friday
The 7 Last Words of Jesus
from the cross

A Continual Reading of
the Passion of Jesus

IS:

BAPTISMAL in FOCUS
A Time of
Baptismal Preparation for catechumens

A Time of
Preparation for Baptismal Renewal
for All

A Time to Focus on the suffering of Jesus

A Time to be Reconciled with God and Others

A Dramatic Re-enactment of Jesus' Last Days

A Time to Reflect on OUR death and Resurrection in Christ through Baptism

A Time for the Order of Penitents

A Time for Prayer, Fasting, and Works of Love (alms)

**THE "FORTY DAYS" OF LENT:
46, 42, 36, OR 40 DAYS? A MATH QUESTION FOR
THE LITURGY**

- 1. If Lent begins on Ash Wednesday and ends on Easter Sunday, and if all the days in between are counted then Lent lasts for a total of 46 days (6 weeks X 7 days = 42 + Ash Wednesday, Thursday, Friday, Saturday = 46).**
- 2. But, if Lent really begins on the First Sunday in Lent and ends on Easter Sunday, and if ALL the days are counted then Lent lasts for a total of 42 days (6 weeks X 7 days = 42).**
- 3. But, if Lent begins on the First Sunday in Lent and ends on Easter Sunday and the Sundays are NOT included as part of Lent then Lent lasts for 36 days (6 weeks X 6 days = 36)**
- 4. But, if Lent begins on Ash Wednesday and ends on Easter Sunday, and the SUNDAYS in between are NOT counted as part of Lent, then Lent lasts for a total of 40 days (6 weeks X 6 days = 36 + Ash Wednesday, Thursday, Friday, Saturday = 40).**

Q: WHICH CALCULATION IS CORRECT?

A: NONE OF THE ABOVE.

- 1. LENT BEGINS ON THE FIRST SUNDAY IN LENT, TRADITIONALLY CALLED "QUADRAGESIMA ", THE LATIN WORD FOR "FORTY"**
- 2. COUNTING ALL THE DAYS - INCLUDING SUNDAYS -- FROM THAT SUNDAY ON LEADS TO THE FORTY DAYS ENDING NOT AT EASTER BUT ON MAUNDY THURSDAY IN HOLY WEEK.**
- 3. ON MAUNDY THURSDAY EVENING BEGINS WHAT IS CALLED THE "PASCHAL TRIDUUM," THE THREE GREAT DAYS OF JESUS' DEATH AND RESURRECTION (MAUNDY THURSDAY - Celebration of Last Supper/Footwashing; GOOD FRIDAY - Passion of Christ; EASTER EVE - Great Baptismal Vigil of Easter). With EASTER SUNDAY begins the GREAT 50 DAYS OF CELEBRATION.**

4. SINCE SUNDAYS WERE NOT "FASTING DAYS," IT BECAME THE CUSTOM TO ADD FOUR EXTRA DAYS BEFORE THE BEGINNING OF LENT STARTING ON "ASH" WEDNESDAY. TOGETHER WITH FRIDAY AND SATURDAY OF HOLY WEEK THERE WERE THEN 40 DAYS OF FASTING BETWEEN ASH WEDNESDAY AND EASTER SUNDAY.

5. SO, IN THE WEST (ROME):

- **ASH WEDNESDAY THROUGH SATURDAY IS ACTUALLY "PRE-LENT," OR PREPARATION FOR LENT**
- **"THE FORTY DAYS OF LENT" BEGIN ON THE FIRST SUNDAY IN LENT**
- **THE FORTY DAYS OF LENT END ON THE NIGHT OF MAUNDY THURSDAY, THE BEGINNING OF THE "PASCHAL TRIDUUM"**

6. THE CALCULATION OF THE "FORTY DAYS" IN THE CHRISTIAN EAST (THE BYZANTINE TRADITION)

7 WEEKS (49 DAYS) minus THE FIRST SUNDAY (Lent begins on a Monday already in Cyril and Egeria) = 48 DAYS minus ALL OF "GREAT (Holy) WEEK" = 42 DAYS minus LAZARUS SATURDAY AND PALM SUNDAY as Festal Bridge Between Lent and Great Week = 40 DAYS

IN OTHER WORDS, IN THE WEST (ROME) HOLY WEEK (except for the TRIDUUM) IS COUNTED AS PART OF LENT; IN THE EAST LENT PROPERLY SPEAKING IS SEPARATED FROM THE PASCHAL FAST OF GREAT (Holy) WEEK by LAZARUS SATURDAY AND PALM SUNDAY

TRADITIONAL SCHOLARSHIP (Dix, et. al.): sees the origins of Lent as part of the further backwards development of the pre-Paschal Fast, that is, the fast of Friday and Saturday become extended backwards to encompass first the entire week -- the six days -- before Pascha and then eventually the 40 days themselves. Hence, the Roman pattern which includes Holy Week as part of "Lent" is viewed as the more primitive and, thus, original pattern.

MORE RECENT SCHOLARSHIP (Talley, Bradshaw, Johnson): sees the 40 days as a self contained unit already associated in Egypt with preparation for Baptism 40 days *after Epiphany* in a baptismal celebration associated with the reading about the initiation of a Lazarus like figure.¹ Early Eastern sources suggest strongly that the 2 or 6 day pre-paschal fast was something altogether separate from the "40 days" and the forty days themselves were not pre-paschal but *post-Epiphany*. In other words, "Lent" develops when, after Nicea, the "40 days," however they may be calculated, get joined, as preparation for Easter Baptism, to the already, separately existing, 6 day pre-paschal fast. Hence, the Eastern-Byzantine pattern of Lent, which does not include Holy Week, is viewed as reflecting the more primitive and, thus, original pattern. Even at Rome traces of this kind of development exist as what was there a possibly original three-week baptismal preparation period (see the three scrutinies on

¹It is interesting to note here that the only "canonical" Gospel, John, to refer to the raising of Lazarus is also the only Gospel to mention (three times and then correct itself) that Jesus himself baptized. In addition to Talley, *Origins*, see his essay on "Lent in Alexandria," Bradshaw, "Diem baptismo sollempniorem," and Johnson, "From Three Weeks," and "Preparation for Pascha?"

Lent III, IV, and V with their respective Johannine Readings) also gets attached to the pre-paschal Holy (or Passion) Week.

**SUNDAYS OF LENT -
SERIES A GOSPELS FROM *ROMAN LECTINARY (RL)* AND THE
*REVISED COMMON LECTINARY (RCL)***

LENT I: Matthew 4:1-11 (Temptation of Jesus)

LENT II:

***RL:* Matthew 17:1-9 ("Transfiguration of Jesus")**

***RCL:* John 3:1-17 ("New Birth" Through Water and the Spirit)**

LENT III: John 4:5-42 (Samaritan Woman - "Living Water")

LENT IV: John 9:1-41 (Man Born Blind - "Go to Siloam and Wash")

LENT V: John 11:1-45 (Raising of Lazarus - "Death and Resurrection")

OVERALL FOCUS: Preparation of "Catechumens" for Baptism/ Confirmation and First Communion at the Great Vigil of Easter (Holy Saturday night) and Preparation of "Faithful" for Renewing their Baptisms at the Easter Vigil

EASTER -- PASCHA

- 1. PASCHAL MYSTERY - JESUS' DEATH, RESURRECTION, GIFT OF THE SPIRIT - CENTER OF LIFE IN CHRIST**
- 2. EASTER - PASCHA: CENTER OF LITURGICAL YEAR**
- 3. BEGINS ON HOLY ("MAUNDY") THURSDAY NIGHT AND ENDS ON EASTER SUNDAY NIGHT (40 days of Lent, counting from the first Sunday of Lent ("Quadragesima") ending at sundown Holy Thursday)**
- 4. ONE CONTINUOUS LITURGY FOR THESE THREE DAYS CALLED EASTER OR PASCHAL "TRIDUUM"**
- 5. HOLY [OR MAUNDY] THURSDAY – [ABSOLUTION]; FOOTWASHING; MASS OF LORD'S SUPPER**
- 6. GOOD FRIDAY - LITURGY OF THE LORD'S PASSION IS CENTRAL - PASSION ACCORDING TO JOHN, SOLEMN PRAYERS OF INTERCESSION, VENERATION OF THE CROSS (Communion Service from Reserved Sacrament is secondary development)**
- 7. EASTER/PASCHAL VIGIL ON HOLY SATURDAY NIGHT - SERVICE OF LIGHT, SERVICE OF OLD TESTAMENT READINGS, SERVICE OF BAPTISM AND RENEWAL OF BAPTISM, EUCHARIST. *THIS* IS EASTER!!! THE CHRISTIAN PASSOVER!!!**
- 8. EASTER SUNDAY AS THE "FIRST" OF "FIFTY" DAYS CULMINATING IN "PENTECOST," THE 50th DAY; ONE GREAT BIG SUNDAY THAT LASTS FOR FIFTY DAYS**
- 9. SIGNIFICANT MOMENTS IN THE 50 DAYS:**
 - Doubting Thomas on Easter 2
 - Good Shepherd on Easter 4
 - Ascension Thursday on the 40th Day
 - Gift of the Spirit, the very fruit of Jesus' death and resurrection for us on the 50th Day

PASSION (not PALM) SUNDAY

- 1. 4th century Jerusalem: Procession with Palms from the Mt of Olives into Jerusalem on the afternoon of the Sunday before Easter**
- 2. Spreads to Western Churches with classic hymn: "All Glory Laud and Honor"**
- 3. At Rome the Sunday before Easter was called Passion Sunday; Passion of Jesus from Matthew 26-27 was read as Gospel**
- 4. Eventually Rome adopts Palms procession for the Entrance Rite of the Liturgy on this Day**
- 5. TODAY: Passion from either Matthew (A), Mark (B), or Luke (C) is Gospel Reading; Distribution, blessing, Gospel Reading of Jesus' entry to Jerusalem, and procession with Palms functions as the Entrance Rite; note of triumph before focus on Passion**

STRUCTURE AND CONTENTS OF THE EASTER VIGIL BEFORE THE MISSAL OF PAUL VI

(Restored to Holy Saturday night by Pope Pius XII in 1951 as a "one year" experiment - had been celebrated on Holy Saturday **morning** since promulgation of Missal of Pius V in 1570; Pius V had forbidden all afternoon and evening masses in 1566).

A. LIGHT

1. Blessing of New Fire
2. Blessing of the Paschal Candle
3. Solemn procession (Lumen Christi/Deo Gratias) and Praeconium Paschale (Exsultet)

B. VIGIL READINGS (Prior to Pius XII's reform there were 12 Old Testament readings:

Before 1951

1. **Gen. 1:1-31; 2:1-2**
2. Gen. 5:6; 7 and 8
3. Gen. 22:1-19
4. **Exodus 14:24-31; 15:1 (with tract: Ex. 15:1-2)**
5. Isaiah 54:17; 55:1-11
6. Baruch 3:9-38
7. Ezekiel 37:1-14
8. **Isaiah 4:1-6 (with tract: Isa. 5:1-2)**
9. Exodus 12:1-11
10. Jonah 3:1-10
11. **Deuteronomy 31:22-30 (with tract: Deut. 32:1-4)**
12. Daniel 3:1-24

1951 to 1969

- Gen. 1:1-31; 2:1-2**
- Exodus 14:24-31; 15:1 (with canticle: Ex. 15:1-2)**
- Isaiah 4: 2-6 (with canticle: Isa.5:1-2)**
- Deuteronomy 31:22-30 (with canticle: Deut. 32:1-4)**

C. BAPTISMAL RENEWAL

1. First Part of the Litany of the Saints
2. Blessing of Baptismal Waters
3. Renewal of Baptismal Promises
4. Second Part of the Litany of the Saints

D. SOLEMN MASS OF THE PASCHAL VIGIL

1. Begins with Kyrie
2. Includes Liturgy of the Word (with Col. 3:1-4 as Epistle and Matthew 28:1-7 as Gospel)
3. After Reception of Communion shortened form of **Office of Lauds** celebrated.

Structure of The Easter Vigil in the Missal of Paul VI:

I. Solemn Beginning of the Vigil: The Service of Light

1. Blessing of the Fire and Lighting of the Candle
2. Procession
3. Easter Proclamation (Exsultet)

II. Liturgy of the Word (expanded to 7 OT readings from the 4 of Pius XII's 1951 restored vigil, but reduced from the 12 OT readings of the Missal of Pius V)

1. **Genesis 1:1-2:2**
Psalm 104:1-2, 5-6, 10, 12, 13-14, 24, 35 **or** Psalm 33: 4-5, 6-7, 12-13, 20-22
2. **Genesis 22:1-18**
Psalm 16: 5, 8, 9-10, 11
3. **Exodus 14:15-15:1**
Canticle: Exodus 15:1-2, 3-4, 5-6, 17-18
4. **Isaiah 54:5-14**
Psalm 30:2, 4, 5-6, 11-12, 13
5. **Isaiah 55:1-11**
(Psalm) Isaiah 12:2-3, 4, 5-6
6. **Baruch 3:9-15, 32-4:4**
Psalm 19: 8-9, 10, 11
7. **Ezekiel 36:16-28**
Psalm 42:3, 5; 43:3-4 **or** Psalm 51:12-13, 14-15, 18-19; **NOTE:** if baptism is celebrated then response is as after reading #5 (is the assumption that not all readings will be used?)

Gloria
Opening Prayer

8. Epistle - **Romans 6:3-11**
Alleluia Psalm 118: 1-2, 16, 17, 22-23
9. Gospel - **Matt. 28:1-10; Mark 16:1-8; or Luke 24:1-12**

Homily

III. Liturgy of Baptism

1. Litany of the Saints (omitted if no candidates for baptism)
2. Blessing of Water
3. Baptism and Confirmation (if no candidates then renewal of baptismal promises and sprinkling)

IV. Liturgy of the Eucharist (Begins at the Preparation of the Gifts)

FEASTS OF MARY IN THE CURRENT ROMAN RITE

*If no ranking is given (i.e., **Solemnity, Feast, or Memorial**) it is an "Optional Memorial." In the following OL = "Our Lady"*

January 1: **Solemnity** of Mary, Mother of God

February 2: The Presentation of Our Lord (Purification of the BVM, Candlemas Day)
- **Feast**

February 11: OL of Lourdes

March 25: **Solemnity** of the Annunciation

May 31: The Visitation - **Feast**

May (variable, the Saturday after the Second Sunday after Pentecost): The Immaculate Heart of Mary

July 16: Our Lady of Mount Carmel

July 26: Sts. Joachim and Anna, the parents of Mary - **Memorial**

August 5: Dedication of the Basilica of Saint Mary Major (OL of the Snows)

August 15: **Solemnity** of the Assumption of Mary

August 22: The Queenship of Mary - **Memorial**

September 8: The Birth of Mary - **Feast**

September 15: OL of Sorrows - **Memorial**

October 7: OL of the Rosary - **Memorial**

November 21: Presentation of Mary in the Temple - **Memorial**

December 8: **Solemnity** of the Immaculate Conception

December 12: OL of Guadalupe (recently raised to rank of **Feast** in the Americas)