

## Catechism on the Liturgy II, 14

### **Transubstantiation**

The conversion or complete change of the substance of bread and wine into the substance of the Christ's Body and Blood, which occurs through the actions of a validly ordained priest at the Consecration, with the result that only the accidents (appearances) of bread and wine remain. These accidents (taste, smell, appearance etc.) do not inhere in any substance whatever, but are sustained in a miraculous way.

### **Tunic**

A vestment worn by the subdeacon for a Solemn High Mass, which matches the dalmatic worn by the deacon and the chasuble worn by the priest.

### **Umbrellino**

This is a canopy used to cover the Blessed Sacrament in procession. If the Sacrament is being simply transferred from the tabernacle to a temporary location (such as for Good Friday), a humeral veil is used to cover the ciborium. If the monstrance or ostensorium is being held in procession, the umbrellino is held over the celebrant and the Host.

### **Vernacular**

The language native to a region or country. A limited use of the vernacular in the Mass was permitted or called for in the Second Vatican Council. Latin was to remain the primary language of the New Order of Mass, and Gregorian chant was to have been the primary form of music. The vernacular is not used during the Mass in the Extraordinary Form of the Roman Rite. That is, from the beginning of the Mass to its conclusion, only Latin is used. This means processional and recessional hymns can be used (they are outside the Mass), and the vernacular is used for the sermon (which is an interruption of the Mass).

### **Versicle**

A phrase of a Psalm, normally complete in itself, divided into two parts ordinarily equal in length and even symmetrical, followed by a responsory. An example is: V. Our help is in the name of the Lord. R. Who made heaven and earth.

This refers to any garment used for the liturgy, from the Latin *vestire*, "to clothe". The solemn rites display and make visible what the life of the angels is like in heaven, and what we will be if we are blessed with heaven. The rites and gestures are not spontaneous, but laid down and required – like the virtues which we must put on and accept – in order to be what we are to become at the end of time. These actions and gestures of vestments should be seen as coming from beyond and outside of us, not from within, i.e. from our imagination, which is the effect of spontaneity. This is also why the ministers (e.g. altar boys) at the altar are vested. They should not glory in what they wear, but they are made glorious in Christ, resurrected and glorified. So the putting on of vestments (which is done very carefully and with special prayers for each vestment) represents the putting on of the virtues of Christ.

Our baptismal robe of white is further made to shimmer with vestments. St. Thomas Aquinas speaks of how the angels shimmer with light; not as shining by emitting light, but shimmering, which means retaining to themselves the light by which they are illuminated. The vestments are not mere coverings, but they are replaced or folded (as at an ordination) or exchanged (as at Palm Sunday) and lifted up by ministers (as at the Consecration) in a sophisticated language to reveal the meaning of the liturgy. The

liturgy is so deep and mysterious that only such complexity will suffice to make it clear.

### **Vigil**

The eve or day before a specific feast or holy day, characterized by special offices and prayers, frequently having a specific Mass distinct from the one celebrated on the feast. The vigils of Christmas, Easter and Pentecost are the most important of all the vigils.

### **Wine**

Only wine which is made exclusively from grapes and has no additives can be used for the Mass. It is symbolic of our union with Christ Who is the true vine (Jn. 15). It is changed into the Blood of Christ at the Consecration.

### **Worship**

From the Old English *weorth* (value) and *scipe* (condition or character); that which we give worth to – by giving it

our time or energy – is what we worship. When it is given to God to acknowledge His dignity and supreme dominion, we speak of worship as adoration – which can be given to God alone. In the Greek this is called *latría*. When we use the term in relation to the saints, we use it because of their special relationship or closeness to God. In this case it is more properly called veneration (*dulia* in the Greek). Our Lady is singled out for a special veneration above the other saints (called *hyperdulia* in the Greek). The forms of worship are varied: praise, petition, repentance, thanksgiving, adoration and sacrifice. The highest form of worship which man can give God is the Sacrifice of the Mass, since in it we unite ourselves to the worship which Christ gave the Father on the cross.

This concludes the basic glossary for my writings on the liturgy. Next, I'll be writing about symbolism, and the building in which the liturgy takes place.