

The Latin Sources of the OICA – 2017

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The Latin Sources of the OICA

Pontifical Liturgy Institute

optional seminar offered in English: 94450 (3 ECTS):

Taught by: Daniel McCarthy

Brief description

This seminar provides a context for the student-scholar to learn and apply a method in studying one brief prayer from the *Ordo initiationis christianae adultorum* in three stages:

1. **Heuristics:** the student-researcher studies the prayer's literary composition, and liturgical and historical context.
2. **Hermeneutics:** the student-scholar interprets the prayer in its liturgical-ritual context **and according to four pairs of interpretative keys.**
3. **Synthetics:** the student-author formulates an argument that addresses the concerns of an identified audience and presents the prayer twice in the seminar and in a written summative paper.
4. The student conducts personal research while engaged in collaborative conversation with colleague-scholars,

In this seminar, the student joins the collegial discussion among scholar-participants, as the professor provides careful supervision of the work undertaken.

Aims

By the end of this course the student will have done and will know a method for doing the following:

1. **Heuristics:** the student will have gathered essential information on a prayer, its Latin expression, liturgical context, uses in history, sources.
2. **Hermeneutics:** the student will have interpreted the prayer **both** in its liturgical context **and according to four pairs of interpretative keys: *anamnesis* (narration – ritual programme); presentation – *epiclesis*; *eschatology* – moral life and personal maturation; *theosis* – a personal way of being in freedom and love.**
3. **Synthetics:** the student will have integrated the findings and interpretation into a reasoned argument intended to address the concerns of an identified audience, and will have communicated this in oral form to the participants in the seminar and in written form in a final paper.
4. The student conducts personal research while engaged in collaborative conversation with colleague-scholars, as the professor provides careful supervision of the work undertaken.

Structure of the course

1. In seminar the professor reviews methods of finding data, interpreting a prayer in context and writing a summative paper; in and out of seminar the professor provides careful supervision.
2. Each student presents the Latin text of the prayer, its sources and historical contexts to the seminar.

3. In a second presentation each student interprets the meaning of the prayer in its liturgical-ritual context **according to the four pairs of interpretative keys**.
4. Seminar discussions encourage learning from others and support self-motivated personal research and sharing personal reflections.
5. Each student integrates this historical and hermeneutical method and findings in the preparation of a reasoned argument on the Latin text of a prayer intended to address the concerns of an identified audience.

Learning activities

1. Each study begins with a clear and accurate understanding of the Latin text of the prayer.
2. The student-researcher seeks to identify sources of the prayer in Scripture, literature, magisterium.
3. The student-researcher traces the history of the use of the prayer in its liturgical contexts.
4. The student-scholar interprets the meaning of the prayer in its liturgical-ritual context **and according to four pairs of interpretative keys**.
5. The student-author addresses the particular concerns of an identified audience in two oral presentations on the prayer and in the final written paper.

Schedule

This seminar is conducted all afternoon for six weeks on Wednesdays of the Autumn semester 2018. It begins on Wednesday, 3 October 2018 and continues through Wednesday, 7 November. Sessions begin at 15:30 and continue until 18:50 (with three short breaks) on each of the following days:

3, 10, 17, 24, 31 October
7 November

Hours: 15:30-18:50

First session 15:30-16:15

Break: 16:15-16:20

Second session 16:20-17:05

Break: 17:05-17:15

Third session 17:15-18:00

Break: 18:00-18:05

Fourth session 18:05-18:50

Office Hours

Please do not phone the instructor. Rather email him at danielmccarthyosb@mac.com. He is available outside of class time by appointment.

Bibliography

- ♦ Leachman, J.G. – McCarthy, D.P., « The formation of the Ecclesial Person through Baptismal Preparation and celebrations of the RCIA: The Collects of the Scrutinies », *The Liturgical Subject: Subject and Subjectivity*, ed. J. Leachman, SCM–University of Notre Dame Press, London – Notre Dame, IL 2008, 172-200.
- ♦ Leachman, J.G. –McCarthy, D.P., « Preparation for the Piazza: The Preface of the Second Scrutiny (the Fourth Sunday in Lent): the mystagogical formation of the neophytes and the assembly, » Conference of *Societas Liturgica*, « Liturgy and the Piazza », *Studia Liturgica* 38 (2008) 114-33.
- ♦ Leachman, J.G., "The Role of the Holy Spirit in the Catechumenal Preparation for Baptism in OICA," in *Spiritus spiritalia nobis dona potenter infundit*, [Studia Anselmiana 139], PIL, Roma 2006, 277-292.

♦ Leachman, J.G., "The Holy Spirit in the Period of Purification and Enlightenment in RCIA," *Studia Liturgica* 36 (2006) 185-2007.

♦ *Transition in the Easter Vigil: Becoming Christians. Paschali in vigilia Christiani nominis fieri*, ed. D.P. McCarthy – J.G. Leachman (Documenta rerum ecclesiasticarum instaurata, Liturgiam aestimare: Appreciating the Liturgy 2), St. Michael's Abbey Press, Farnborough 2011, 295-322.

Also recommended: Liturgy

♦ *Corpus orationum*, 14 vol., ed. E. Moeller – J.-M. Clément – B.C. 't Wallant (Corpus christianorum series latina 160-160 M), Brepols, Turnhout 1992-2004 (CO)..

♦ BRUYLANTS, P., *Les oraisons du Missel Romain, texte et histoire* (Études liturgiques 2 vol.), Mont César, Louvain 1952.

♦ *Appreciating the Collect: An Irenic Methodology*, ed. J.G. Leachman – D.P. McCarthy (Documenta rerum ecclesiasticarum instaurata, Liturgiam aestimare: Appreciating the Liturgy 1), St. Michael's Abbey Press, Farnborough 2008.

♦ MCCARTHY, D., "Seeing a Reflection, Considering Appearances: The History, Theology and Literary Composition of the Missale Romanum at a Time of Vernacular Reflection", *Questions Liturgiques / Studies in Liturgy* 94 (2013) 109-143.

♦ VOGEL, C., *Medieval Liturgy: An Introduction to the Sources*, tr., rev. W.G. Storey – N.K. Rasmussen (National Association of Pastoral Musicians Studies in Church Music and Liturgy), Pastoral Press, Washington D.C. 1986, (of *Introduction aux sources de l'histoire du culte chrétien au moyen âge*, Centro italiano di studi sull'alto medioevo, Spoleto 1981).

Also recommended: Latin language

♦ LEWIS, C.T.,- SHORT, C., *A Latin Dictionary*, OUP, Oxford-New York 1879, reprinted 1995.

♦ FOSTER, R. – D.P. MCCARTHY, *Ossa Latinitatis Sola ad mentem Reginaldi rationemque: The mere bones of Latin according to the thought and system of Reginald* (Latinitatis Corpus 1), Catholic University of America Press, Washington DC 2016.

♦ [Latin Work Study Tool with the Lewis and Short dictionary available here](#) :

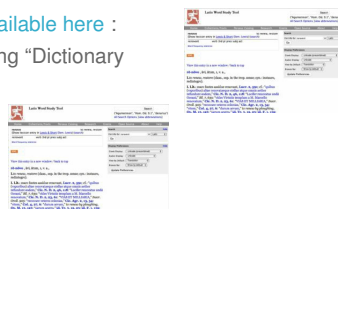
Enter an inflected form of your word in the field under the heading "Dictionary Entry Lookup", located in the column on the right.

♦ [LEWIS and SHORT dictionary available here](#) : Enter the dictionary entry for your word in the field under the heading "Dictionary Entry Lookup", located in the column on the right.

♦ [LEWIS and SHORT entry word search](#) :

This is another version of the above entry word search. This one is well laid-out for easier reading. Enter the dictionary entry for your word in the field at the top left of the page.

♦ GILDERSLEEVE, B.L., – G. LODGE, *Gildersleeve's Latin Grammar*, Bolchazy-Carducci, Wauconda IL 2003, reprint of 31895 (GL).



Examination

Having agreed with the instructor upon a Latin prayer from the OICA, the student conducts his or her own study of the prayer and presents the findings in two seminar presentations. The student also participates in the seminar discussion on the research of other colleague-participants. The student uses the shared discussion and personal research to revise and further develop a final paper.

Examination in detail

Explanation: The student presents his or her findings in class twice and has the chance to revise the material based on class discussion and feedback from the instructor, before submitting a research paper of 10 pages of text but not more than 15 pages, following the norms of the PIL (without binding). The norms of the PIL may be [downloaded here](#).

Criteria for evaluation: Both the regular in class presentations by the student of his or her ongoing research and the final paper are assessed based on the following criteria:

1. understanding of the method and quality of its application to the particular prayer,

2. logical organisation of the material and its clear presentation,
3. accuracy of information and analysis,
4. consistency in style of notes and bibliography,
5. sources preferably in their original languages,
6. theological accuracy.

Mode of evaluation: The final assessment will be based 50% on class participation and 50% on the final written paper.

When: The final paper is to be handed in to the Registrar no later than **(Thursday, 15 November 2018)** Wednesday, 5 December 2018, two copies if the student would like to receive back a copy with notations and comments.

Academic program

The [program of studies with course descriptions](#) and [calendar](#) for the academic year 2018-2019 is available for download [here](#).

Place

This course is offered in English at the Pontifical Institute of Liturgy housed at:

Sant'Anselmo
Piazza Cavalieri di Malta, 5
00153 Roma, Italia

See map below.

Schedule in detail

Here is the subject matter for each seminar session

Session 1: Thursday, 16 February 2017

Since this is a seminar and the students are expected to work together, we shall begin with general introductions of the students to one another.

We shall establish the days and times of our sessions.

We shall go over the syllabus, bibliography and make a visit to the library.

For session 2 the students are requested to choose the prayer they wish to work with and to prepare a direct translation into English (or Italian) as well as into their mother language.

Session 2: Thursday, 23 February

Bring a copy of your prayer from the current OICA, along with a copy of the context of your prayer, that is the rite in which your prayer is found, along with a copy of the introduction to that rite with particular focus on the place your prayer has in its rite. This will help you to understand the prayer in its context.

Bring a copy of the entry for your prayer in the *Corpus orationum*, if it is included there. Include all of the critical apparatus that accompanies your prayer in the *CO*. In class I shall give information on the relationship between the different early Roman and Gallican sacramentaries.

If your prayer is found in the *Gelasianum Vetus (GelasV)*, bring a copy of that prayer along with a copy of the context of the prayer, that is the mass formulary or the collection of prayers in which your prayer is located. One prayer is found only in the Mozarabic sacramentary of Toledo; bring a copy of that prayer along with its context, if we have the book in the library.

Note any variation in the text of your prayer in the OICA and in its earliest source, the *Gelasianum Vetus* or the *Sacramentary of Toledo*. Also note any difference in the context of your prayer in the two sources. The headings of the different formularies or collections of prayers will help you with this. Is your prayer located in the liturgical year or in a separate collection?

Prepare an English translation of your prayer and put it in my mail box, or leave it off me with the porter in the portineria. I'll examine these carefully and peacefully before our second session.

When you make copies, always copy also the title page and copyright page of the book so that you will have that information with you as you write your paper.

During this second session I shall present an overview of the early Roman and Gallican sacramentaries. This will help you to understand the historical development of many of your prayers. Then each person will be able to locate his prayer in those sacramentaries.

I shall pass out a form that can help guide you in the analysis of the Latin text of your prayer. I'll explain how to use it. We'll examine a few prayers and apply the different forms of analysis.

Session 3: Thursday, 2 March

The purpose of a seminar is for the participants each to conduct his or her own research and to share the results with the others in a collective learning environment. We begin this process today. Three participants will present for 15-20 minutes each, including discussion:

Kingsley
Anthony
Philip

The purpose of their presentations is not to present their final conclusions, that will be done in the final paper. Rather they are to present the state of their ongoing research and to invite discussion on their method concerning obtaining sources and eventually interpreting them.

Thus far in the seminar participants have selected their respective prayers. Some have submitted an initial translation into English to the moderator. The participants have received a "Form" or a "Modulo" that will help them begin their research on their prayer.

To facilitate their presentations and our discussion, it would be helpful for each participant to have a printed sheet with the Latin text of the current prayer on it, with spacing between the lines so that we each may make notes.

We have already considered together the sources of each prayer. When the participant is ready, he or she may give a summary of:

1. the historical source and subsequent use of your prayer,
2. the context of the prayer in each source (its formulary or collection, the heading given),
3. the context of the formulary in the sacramentary (in the temporal, sanctoral, independent section; part of the original core of the sacramentary or a later addition from a named source),
4. the textual variants of the prayer in its successive appearances.

The three presenters this week have already taken the course on the collects in which they learned a method of understanding the Latin text of each prayer. They are asked to lead the students through this process by accomplishing the following steps together in seminar for as long as time allows.

1. Before the session begins, write the prayer in sense lines on the board.
2. Read the text aloud.
3. Underline the action words.
4. Put rounded parentheses around (relative clauses) and square brackets around larger ones such as [purpose clauses]. Mark out similarly prepositions with their objects, participles with their phrases, ablatives absolute.
5. Draw a tree showing the relationship of the clauses one with another.
6. Draw a time-line for the actions of the prayer.
7. Label the hermeneutical categories for each part of the prayer.
8. Describe the divine-human exchange by naming: who does what
 1. Who does it? (subjects and action words; agents of passive forms)
 2. Who does what? (add direct objects)
 3. Who does what to whom? (add indirect objects or ablative complements)
 4. For each step above, describe the divine-human exchange.
9. Give an English rendering of the prayer, and a rendering into one's own mother language.

Presenters may pattern their analysis and presentations on that of the moderator's publications which demonstrate this method in just about every instance.

Session 4: Thursday, 9 March

We continue the process of making first presentations on prayers. Three other participants will present for 15-20 minutes each, including discussion:

Gabriel
John Matthew

They are to do the same as we did in the last session, namely to begin with a brief statement of the origin and successive use of their prayer. Then they are to lead the seminar in understanding their respective prayers following the method given above. As we progress in successive presentations, the participants will get better and quicker at accomplishing each step. This will allow each successive presenter to advance further in the method outlined above.

Session 5: Thursday, 16 March

We continue the process of making first presentations on prayers. Three other participants will present for 15-20 minutes each, including discussion:

Lukasz
Benjamin
Jobin

They are to do the same as we did in the last session, namely to begin with a brief statement of the origin and successive use of their prayer. Then they are to lead the seminar in understanding their respective prayers following the method given above. As we progress in successive presentations, the participants will get better and quicker at accomplishing each step. This will allow each successive presenter to advance further in the method outlined above.

At the end of the session today the seminar moderator will give a brief presentation of anamnesis as well as a brief presentation of the synthesis of the four interpretative keys.

Session 6: Thursday, 23 March

Each participant is asked to give a brief presentation of the anamnetic character of his or her prayer.

At the end of the session the seminar moderator will give a brief presentation on the interpretative key of presentation and epiclesis.

Session 7: Thursday, 30 March

Each participant is asked to give a brief presentation on presentation and epiclesis in his or her prayer.

At the end of the session the seminar moderator will give a brief presentation on the interpretative key of eschatology and moral life, including the steps of human maturation.

Session 8: Thursday, 6 April

Each participant is asked to give a brief presentation on eschatology and moral life, including the steps of human maturation in his or her prayer.

At the end of the session the seminar moderator will give a brief presentation on the interpretative key of theosis and the theandric.

(Easter break)

Session 9: Thursday, 27 April

Each participant is asked to give a brief presentation on eschatology and moral life, including the steps of theosis and the theandric in his or her prayer.

Session 10: Thursday, 4 May

For the next set of presentations, each member of the seminar is asked to situate his or her prayer in the context of the *Ordo Initiationis Christianae Adultorum*. Participants are requested to give their presentation according to the following order so that the three sessions we devote to this state of interpretation will follow the order of the process of initiation.

RITUS AD CATECHUMENOS FACIENDOS:

OICA 87a – Gabriel Okeke – signatio frontis et sensuum

OICA 95a – Benjamin Laforteza – signatio frontis et sensuum

RITUS ELECTIONIS

OICA 374 bis so – Lukasz Dziura – Omnipotens, sempiterna Deus, qui nos ad

CELEBRATIO INITIATIONIS SACRAMENTORUM

OICA 230 – Anthony Etunwoke – celebratio confirmationis

Final session 11: Thursday, 11 May

DE BENEDICTIONIBUS CATECHUMENORUM

OICA 121 – Kingsley Nze – Da, quaesumus, Domine, catechumenis

DE TEMPORE PURIFICATIONIS

Exorcismus primus

(OICA 377 so – student – Miseratio tua, Deus, ad haec mysteria)

Exorcismus secundus

OICA 381 so – John Matthew Anthony – Remedii sempiterni munera, Dne, laetantes

Exorcismus tertius

OICA 385 so – Philip Gyapong – Exaudi nos, o. D, et famulos tuos, quos fidei

CELEBRATIO INITIATIONIS SACRAMENTORUM

OICA 224 – Jobin Plackyl – unctio post Baptismum

Early prayers of the OICA – Students

RITUS AD CATECHUMENOS FACIENDOS:

OICA 87a – Gabriel Okeke – signatio frontis et sensuum

OICA 95a – Benjamin Laforteza – signatio frontis et sensuum

DE BENEDICTIONIBUS CATECHUMENORUM

OICA 121 – Kingsley Nze – Da, quaesumus, Domine, catechumenis

RITUS ELECTIONIS

OICA 374 bis so – Lukasz Dziura – Omnipotens, sempiternus Deus, qui nos ad

DE TEMPORE PURIFICATIONIS

Exorcismus primus

OICA 377 so – student – Miseratio tua, Deus, ad haec mysteria

Exorcismus secundus

OICA 381 so – John Matthew Anthony – Remedii sempiterni munera, Dne, laetantes

Exorcismus tertius

OICA 385 so – Philip Gyapong – Exaudi nos, o. D, et famulos tuos, quos fidei

CELEBRATIO INITIATIONIS SACRAMENTORUM

OICA 224 – Jobin Plackyl – unctio post Baptismum

OICA 230 – Anthony Etunwoke – celebratio confirmationis

Materials continued

You may purchase our books from Sr. Bernadette or the English desk at:

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via del Mascherino, 94
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Fax: 06.68308093

Sr. Bernadette: Inglese@paoline-multimedia.it

General enquiries: centro@paoline-multimedia.it

Map:

Latin resources

I have begun to develop a [page of resources for the Latin language](#) including: dictionaries, grammars, resources, texts, links.

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The Latin Church was aware of the attendant sacrifice involved in the partial loss of liturgical Latin, which had been in use throughout the world over the course of centuries. However it willingly opened the door so that these versions, as part of the rites themselves, might become the voice of the Church celebrating the divine mysteries along with the Latin language. How curiously unlike what one discovers poring through the great big volumes that contain the speeches of the Council Fathers — all those religious superiors, bishops, archbishops, and cardinals who spoke day after day in the opening session in 1962! When reading their speeches on the liturgy schema, one is struck by how often they return to the subject of Latin. OICA will celebrate its centennial in 2019. In preparation of this event, OICA has changed its logo. The aim is to reflect, in a modern logo, the future auto-mobility, based on the new technologies of connectivity. The logo contains graphically the OICA acronym and contains several auto-related symbols, reflecting a start/stop button, a (steering) wheel and connectivity. International Organization of Motor Vehicle Manufacturers. OICA is the voice speaking on automotive issues in world forums. Search for: Toggle navigation.