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## **ABSTRACT**

Socrates once said, ‘Unexamined life is not worth living.’ This study examines the development and the evolution of Liturgy in the Roman Catholic Archdiocese of Port of Spain, Post Vatican Council II. It endeavours to explore the rationale for the convocation of the Ecumenical Council and its outcomes regarding the Liturgy. The Council was a new dawn in the Roman Catholic Church. It brought various significant changes which were to be implemented universally. It addressed the relationship between the Church and the modern world. The Archdiocese of Port of Spain received the Vatican II changes with different feelings. However, there have been substantial changes in the way of worship in the Archdiocese. This is visible in the accommodation of inculturation which has played a great role for the faithful to worship in a manner that corresponds to their reality, context and experience of life and being. In this way, worship is from the depth of their hearts and minds facilitated by the use of local music and instruments, the use of vernacular, and most importantly active participation of the laity in the liturgy. This indicates that Liturgy has developed and evolved in the Archdiocese. Nevertheless, more is needed to be done to fulfil the dream of Vatican Council II, by reiterating and re-emphasising the vision of the Council to the young people, women, and men in lay groups, to the seminarians and among the religious and the Clergy.

**KEY WORDS:** Catholic Church, Archdiocese of Port of Spain, Vatican Council II, Liturgy, Inculturation, and Lay Participation.

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## INTRODUCTION

Liturgy according to O'Connell is "the public worship which our Redeemer, the Head of the Church offers to the heavenly Father and which the community of Christ's faithful pays to its Founder and through him to the Eternal Father" (1-2). He further states that, "Worship means respect for or honour to a person or thing" (O'Connell 1). In this vein, Christian Divine worship is the honour in which people realise and recognise the excellence of God and their dependence on him. "The Catholic Liturgy is primarily directed to benefit the Catholic faithful, etc" (Beal, Coriden and Green 79). Henceforth, liturgy is not meant to be carried out by the clergy or the religious only, but by all the baptised members of the Christian community.

The Second Vatican Council<sup>1</sup> (*O Concilio Vaticani II*) was the 21<sup>st</sup> and a recent ecumenical Council of the Catholic Church and one of the powerful Councils, which brought about significant changes in the Church of which its fruits are still seen today. This ecumenical council was convoked on 25<sup>th</sup> December 1961 by Pope John XXIII. It lasted for four years from 11<sup>th</sup> October 1962 to 8<sup>th</sup> December 1965, with the theme '*Aggiornamento*', which means, 'bringing up to date', aimed at refreshing the Church's traditions.

According to the Outlines of the 16 Documents of Vatican II (1962-1965), "The Council may be effected not only in the institutional life of the Church but also in the hearts, minds and souls of all the people of God" (AEC<sup>2</sup> 1). As such, the Council brought about significant changes and impacted the Church in various ways and in a special way it affected her<sup>3</sup> liturgically. The Archdiocese of Port of Spain is not exempted from these effects. Hence, examining the

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<sup>1</sup> The Second Vatican Council is also referred to, as the Second Ecumenical Council of the Vatican and commonly known as Vatican II.

<sup>2</sup> Antilles Episcopal Conference (The Roman Catholic episcopal conference with the membership which includes five archdioceses, fourteen dioceses, and two missions sui iuris).

<sup>3</sup> The Pronoun 'her' shall be used to refer to the Church (Roman Catholic Church).

development and evolution of liturgy in the Roman Catholic Archdiocese of Port of Spain reveals that the Second Vatican Council brought significant changes in the Roman Catholic Church which have tremendously impacted worship in the Archdiocese calling for further reiteration and re-emphasising of the vision of the ecumenical council.

## **Rationale**

This study aims at exploring and evaluating the development of Liturgy in the Archdiocese of Port of Spain Post Vatican II. The Ecumenical Council realised so many changes which had a great effect on the Roman Catholic Church and the Archdiocese of Port of Spain respectively. People began to participate in liturgy actively. This thesis intends to evaluate how the liturgy has evolved in the Archdiocese. Since no one has done this topic before, it is necessary to document an important part of the history of Liturgy in the Catholic Church in Trinidad and Tobago. This topic is important in the light of Pope Francis's recent statements on the importance of being faithful to Vatican II. According to White, "Pope Francis has approved further clarifications regarding restrictions on the traditional Latin Mass in an effort to ensure that liturgy reform is 'irreversible' and that liturgical celebrations adhere to the changes made after the Second Vatican Council" (Par 1).

## **Parameters**

The study focuses on the development and evolution of liturgy in the Archdiocese of Port of Spain. It is limited to the aspect of liturgy even though the Ecumenical council brought about several changes. It is also limited to the Archdiocese of Port of Spain not to the whole Caribbean Region or rather other Dioceses in the region even though the Council enormously impacted the whole Caribbean region.

The study demonstrates how liturgy has developed from the view of the selected people who shall be interviewed and from other authors. The people who shall be interviewed are those who were present when the council was convoked and when it ended, the ordained ministers, a few men, and women. It will also explore the views of those who were born post Vatican II, the religious, clergy, men and women and youths to have their understanding of the Vatican II.

### **Objectives of the Study**

The core objective of this study is to explore and to evaluate the development of Liturgy in the Roman Catholic Archdiocese of Port of Spain. It is primarily assessing the impact of the Ecumenical Council liturgically post Vatican II to present. It shall highlight the changes brought by the Council regarding liturgy. Another objective of this study is to enlighten further the vision of the Council to the Youths, men and women in lay groups, Seminarians, the religious and the Clergy by reiterating and re-emphasising the dream and the vision of the Council.

### **Methodology**

The study employs a qualitative method, through interviewing the selected people, the clergy, religious and the faithful. The interviews shall be conducted through different means, phone calls, WhatsApp video calls, and face to face meetings. At the request and permission from the interviewed their names shall be used as to have their views known.

The study also employs a quantitative method, from the primary sources, what other authors and the Vatican Documents on liturgy stipulate, and it shall also utilise secondary sources from electronic materials. The interviews and the data collected shall be examined and evaluated to find out the development of liturgy in the Archdiocese post Vatican Council II and elucidate what would be done to realise fully the vision of the Second Vatican Council.

## **Chapter Outline**

This study consists of three chapters. The first chapter discusses the understanding of the Second Vatican Council. It points out what prompted the Ecumenical Council. As such, it presents some Vatican II documents on liturgy and show the impact of this New Dawn. The second chapter assesses the impact of Vatican II Council on the Archdiocese of Port of Spain. It highlights, among other things in this chapter, the element of inculturation which is liturgically realised through the use of vernacular, music and the use of local musical instruments and art in the sense of paintings and sculptures.

The last chapter evaluates the response of the local people on the influence of the Council by assessing the participation of the laity in liturgy, on the response through the School and Commission of Liturgy. It further reviews the development and evaluation of Liturgy in the Archdiocese and finally reiterating and re-emphasising the vision of Vatican Council II.

## **Literature Review**

It is worth acknowledging that there are few writings which are presently available regarding the development and evolvement of Liturgy in the Archdiocese of Port of Spain. As such, this study depends mostly on the Second Vatican Council documents, some articles, and some few available books regarding Vatican II on liturgy. Hence, the interviews will provide the much-needed information to achieve the desired objectives.

*Sacrosanctum Concilium* (Constitution on the Sacred Liturgy), was promulgated by Pope Paul VI on December 4, 1963. The Second Vatican Council through SC<sup>4</sup> gives its aim to reform the liturgy; to renew the Church's public worship. In the first line of this document, it says that

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<sup>4</sup> *Sacrosanctum Concilium*, the Constitution on the Sacred Liturgy. (Vatican II Document).

“This 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, to promote union among all who believe in Christ and to strengthen the Church’s mission to all mankind” (3). Through the SC, the Council’s key concern regarding liturgy was to enliven Christian worship through which the work of our redemption is accomplished, and our being is connected with the Divine (SC 3). Vatican II considered the lack of understanding of words and the rites in Liturgy by the faithful, and the lack of involvement in the public worship by the laity. Consequently, this document promotes greater participation in liturgy.

*Lumen Gentium* (Light of the Nations); The Dogmatic Constitution of the Church. It was promulgated by Pope Paul VI on 21 November 1964. It emphasized the dignity of the baptised, that the baptised were called to holiness and mission. All the baptised were invited to participate in the Church for they share in Christ’s royal priesthood, it is not for the clergy only and the religious to take care of the Church, and the other baptised to be passive. It described the Church as Communion; as one body, people who have something in common. It understands the Church as the People of God, an understanding which has roots from the Old Testament, the people of Israel considered as the people of God. Hence, all the baptised are equal members of the Church. This document invites all the people (children, youths, men, and women) to participate and to belong to the unified and perpetual people of God.

*Apostolicam Actuositatem*, is the Vatican Council II Decree on the Apostolate of the Laity, promulgated by Pope Paul VI on November 18, 1965. The aim of this document is to intensify the apostolic activity of the people of God. It asserts that, “The modern conditions demand that the laity’s apostolate be broadened and intensified” (1). This document highlights the rights and responsibilities of the laity, that, their mission is to ‘sanctify the world’ through the spreading of

the Kingdom of Christ in various ways; for they share in the priestly, prophetic, and royal office of Christ. As such, they play great roles in sacred liturgy.

The document, *Faith and Inculturation* of 1988 (4) states that, Culture consists in the extension of the requirements of human nature, as the accomplishment of its end, as is especially taught in *Gaudium et Spes*: “Man comes to a true and full humanity only through culture, that is through the cultivation of the goods and values of nature.... The word 'culture' in its general sense indicates everything whereby man develops and perfects his many bodily and spiritual qualities.” *Ad Gentes* (3) further says that “Each country or region, moreover, can seek solutions better suited to its culture and sensitive to its traditions and local needs”. This shows the great significance of inculturation. The mission has to respect the local cultures; for the mission of God’s people is to be a community who already have a way of life, norms, morals, systems of social political situation. This document emphasises on discerning the meaningful way of proclaiming the Kingdom of God in various cultures.

O’Connell T. B in the Book, *Active Sharing in Public Worship: A Commentary on the Chief Purpose of the Second Vatican Council’s Constitution on the Sacred Liturgy*, indicates as the sole purpose of this book the promotion of full and active participation by all the faithful in the sacred liturgy. It highlights the roles of priests and the layfolk so that they may understand what active sharing in public worship means and how it can also be achieved.

## CHAPTER ONE

### 1.0 The Brief Understanding of the Second Vatican Council

The Second Vatican Council occurred from October 11, 1962, to December 8, 1965. Its major aim was to refresh the Catholic Church; ‘to open wide the windows, letting in the fresh air.’ The main driving force was ‘*aggiornamento*’. According to O’Malley, “The faithful had become ‘mute spectators’ at mass instead of active participation in the liturgical actions” (130). In the attempt to move with the time, being able to read the signs of time, the Holy Father then was inspired to align the Church with the modern times.

There had been several ecumenical councils, such that Vatican II was the 21<sup>st</sup> one to occur, however, the Second Vatican Council was so extraordinary. It initiated a change in the way of thinking. Around this time there was a shift in thinking (a paradigm shift) in the mind set. People were very open to take risks and they were progressive minded. This is true because, Vatican Council II took place around the time when there were so many political, social, economic, and religious movements. For instance, it was around this time when most of the countries got independence for example in the Caribbean, Africa and in some countries in Asia. For instance, Trinidad and Tobago attained independence in 1962, the same year Vatican II begun. Zambia and Malawi got their independence in 1964. There was a broader wave of Change around the globe, as such there was also a major shift in the life of the Church.

Another remarkable thing during this time was the advancement in education, sciences, and technology. As such, media played a great role during this phase. “Unlike the official preparations that were secret and therefore invisible, books, articles and televisions, radio interviews about the council carried the discussion to everyone in the Church and Beyond” (Sanks

119). All this makes the Second Vatican Council unique from previous ecumenical councils, for the press had developed and printing, Newspapers, radio, and television had advanced. The dissemination of information was easier and reached to the people easily especially regarding the proceedings of the Vatican II Council. Sanks concedes that, “The media activity created expectations, gave arguments about the purpose of the Council”<sup>5</sup> (199). The participants felt that the council was a gift and a grace, and that it was the movement of the Spirit.

The Second Vatican Council re-explained and clarified some doctrines through which the Church had a new image to the extent that “As it turned out, some of the decisions had an immediate impact on the life of the ordinary believer” (O’Malley 35). O’Malley explains:

When believers entered their Church for Mass on November 29, 1964, the first Sunday of Advent, they encountered something very different from what they had experienced all their lives up to the previous Sunday. With Vatican II still in session, the council managed to begin implementing unmistakable changes in the masses such as use of the vernacular in many of its parts (35).

It should be noted, however, that the changes were not implemented automatically, it was a gradual process which faced resistance. Even so, the voice of change was louder than that of the conservatives.

The other significant change which occurred was the reading of the Bible. For centuries Catholics had been warned against reading the Bible (O’Malley 35). Protestants took advantage of that, and they mastered the scripture verses and memorized them. With the dawn of the Council,

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<sup>5</sup> The media took an aggressive interest in the council. Vatican II Council was different from previous councils due to media and had great impact and influence due to several factors such as radio, newspapers and television which transmitted news around the globe at the very moment any important event occurred. O’Malley argues that “no previous council could come close to mustering, even if it had wanted to” (Sanks 35).

the caution on reading of the Bible by Catholics was diminishing, hence, after Vatican II it disappeared completely. Catholics were urged to read and study the Bible (O'Malley 35). Vatican Council II brought considerable adjustments in religious practice and general attitude in the Church.

For this reason, it can be argued that “Vatican II was a strong ‘Reform’ it aimed at loosening what had become too tight” (O'Malley 36). The council spoke to all men and women, there was dialogue among and beyond the confines of the Catholic Church. The change was legitimate and better even though it was received with different feelings. Apparently, the use of vernacular and inculturation had significant impact especially in Africa, Latin America, Asia, and the Caribbean.

### 1.1 **Vatican II Documents on Liturgy**

Liturgy among others was at the centre of discussion during the Second Vatican Council. The document on the Constitution on the Sacred Liturgy (*Sacrosanctum Concilium*) was the first Vatican II document to be promulgated. “It took as its aim leading the faithful into an ever more active participation in the Liturgy” (O'Malley 131). The document insisted on the liturgy as nourishment for one's spiritual life.

The Vatican II document *Lumen Gentium* states that, “Liturgy is the source and summit of the Christian life” (LG 11). The Catechism of the Catholic Church (CCC), stipulates that, “Liturgy means the participation of the people of God in ‘the work of God’” (CCC 1069). The SC 2 articulates that liturgy is through which the work of our redemption is accomplished, the CCC cements it that, it is the work of Christ, as the visible sign of the communion in Christ between God and people, hence, it involves the conscious, active, and fruitful participation of everyone

(CCC 1071). “Nevertheless, the liturgy is the summit towards which the activity of the Church is directed; at the same time, it is the fount from which all her powers flow” (SC 10). Liturgy moves the faithful to holiness in which abundance of grace is poured upon them. It is also the sanctification of the Christian people in Christ and the glorification of God achieved in the most efficacious way possible (Sage par 4).

Liturgy is the central action of the Church, as such the reform and the renewal of the Church’s public worship was of significant concern to the Second Vatican Council. The major challenge in the worship before Vatican II was lack of understanding of the words which were used in the Liturgy by the faithful, which led to the lack of their involvement in it. For instance, people could be praying the Rosary while the priest did everything during Mass. Subsequently, it was considered as a mode of participation, such that even at present in some parts in Africa, and in the Archdiocese of Port of Spain, there are still some people who pray the Rosary during mass.

*Sacrosanctum Concilium*, aimed at restoring the way of worship, and the promotion of the Sacred Liturgy. The SC stresses on giving the new vigour to meet the circumstances and needs of the modern times. “One of the tasks before the Second Vatican Council is that of the renewal of Worship and the Liturgy. This is a task of great moment in history of the Church” (Kung 137). The SC 11 states that “But in order that the liturgy may be able to produce its full effects, it is necessary that the faithful come to it with proper dispositions, that their minds should be attuned to their voices and that they should cooperate with divine grace lest they receive it in vain”. This entails the sense of being fully aware of what they are doing, actively engaging in the liturgical celebrations not being passive.

Furthermore, SC adds that, “Mother Church earnestly desires that all the faithful should be led to that full, conscious, and active participation in liturgical celebration which is demanded by

the very nature of the liturgy” (SC 14). Baptism gives all the Christians the right to fully participate in Liturgy. The full and active participation by all the people is considered before all else by the Council for it is through it that the faithful derive the true Christian Spirit.

The Council considered the adapting of the Liturgy to the culture and traditions of the people. “The Local Churches to carefully and prudently consider which elements from the traditions and culture of individual people might appropriately be admitted into divine worship” (SC 40.1). With this move the Council promoted inculturation which drives people to worship wholeheartedly with mind and soul. *Gaudium et Spes*, *Lumen Gentium* and *Ad Gentes*, are key Second Vatican Council documents that lift Catholicism to greater engagement with the world through inculturation. “By virtue of her mission to shed on the whole world the radiance of the Gospel message, and to unify under one Spirit all men of whatever nation, race or culture, the Church stands forth as a sign of that brotherhood which allows honest dialogue and gives it vigor” (GS 92). This dialogue opens the Church to some worthy and valuable traditions from other cultures in the worship which is the essence of inculturation.

Sacred music is significant in the Church. According to SC 112, the musical tradition of the universal Church is a treasure of inestimable value greater even than that of any other art. That is why there is encouragement of the choirs in parishes. The Council proposed for creation of the higher institutes of sacred music. The council gave room for people around the world who have their own musical traditions. Hence, a suitable place was given beyond what was acceptable then by the Latin Church who had the pipe organ as highly esteemed musical instrument, but it remained esteemed, however other instruments were admitted for use in the divine worship (SC 120). In addition, composition of music was allowed, nevertheless, it was to be of proper quality and sacred

music in keeping with the Catholic tradition. This promotion of congregational singing led by the choir helped to improve active participation.

Additionally, the Council discussed sacred art and sacred furnishing. Arts according to SC is among the noblest activity of people's genius, and this applies to religious art. "These arts, by their very nature, are oriented towards the infinity beauty of God which they attempt in some way to portray by the work of human hands". Likewise, "they achieve their purpose of redounding to God's praise and glory in proportion as they are directed the more exclusively to the single aim of turning men's minds devoutly towards God" (SC 122). The art and furnishing can also be done in any particular tradition, in this vein promoting inculturation in art and furnishing. There is no adopted particular style of art as her own, as such the Church accepts from different traditions and cultures. The beauty by art and furnishing gives the desire, spirit, and sense of worship.

## **1.2 The New Dawn**

The Church was not the way we see it today, thanks to the Second Vatican Council. It did not only open wide the windows for fresh air to enter in, but it was also the new dawn. Kung argues that:

The liturgical reform done by the Second Vatican Council to a great extent puts that done by the Council of Trent in the shade. This time, there is no question of a mere removal of abuse and re-establishment of the medieval status quo. What we have this time is rather, a true return to the origins (72-73).

This became a realisation due to the accurate knowledge and development of the liturgy, especially during Mass. It provided the basic creativity which shaped the liturgy which we see present today.

The use of Vernacular in the celebration of the Eucharist (Mass), became a great paradigm shift, because the Roman Catholic Church was a Latin Church<sup>6</sup>. “In Mass let a suitable place be made for the vernacular, especially in the readings, in prayers, and in some canticles” (O’Malley 133). The vernacular according to Kung was necessary because, “As revision of all rites, which are to be simpler and more intelligible; a revision of the rite of mass, so as to emphasise essentials and facilitate participation by the faithful” (77). This included the revision of the Breviary which was tightened, simplified, and shortened. The rites of the sacraments were revised; the liturgical year was also revised.

The Church in the Caribbean, Africa, Latin America, Asia benefited immensely on the development to allow the use of vernacular, for in it the faithful were made to worship in the languages they understand which is close to their mind and heart. Something interesting which Kung in his book *The Living Church* states is, “Regarding Latin in the Liturgy, all kinds of people both those who understand Latin and those who do not, became quite passionate in defence of Latin although they always voiced their argument in their own languages” (156). Allowing the vernacular was indeed a new dawn, the Vatican II’s recognition of all other languages as officially liturgical languages in the Church was significant. Besides, this did not do away with the Latin, it is still the mother-tongue of the Church.

The new dawn in the Church brought about full and active participation of the laity and most importantly the recognition and creating more roles for women in the Church. This goes beyond liturgical celebrations, but also in the administration in the Parishes and dioceses like in

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<sup>6</sup> By Saying the Catholic Church was a Latin Church, I am trying to mean that, Latin was the official language of the Church universally.

finances and leadership. *Apostolicam Actuositatem* says that “Modern conditions demand that their apostolate be broadened and intensified” (1). This is true due to their right as the people of God.

According to O’Connell, “During the long period in which the active sharing of the people in liturgical worship was growing less and less even though there were spasmodic attempts to restore it” (10). However, he further says that “Our own century has seen the growth of the liturgical movement which was described by Pope Pius XII as ‘a sign of the providential dispositions of God for the present time, of the movement of the Holy Ghost in Church’” (11).

The Mother Church earnestly desires that all the faithful should be led to the full, conscious, and active participation in liturgical celebrations which is demanded by the very nature of the Liturgy (SC 14). *Lumen Gentium* concretises that, “All people are called to participate and belong to the unified and perpetual people of God” (LG 13). The second Vatican Council invites the Baptised in water and Spirit, who share in Christ as, Kings, Priests, and Prophets to participate in Christ’s Church.

## CHAPTER TWO

### 2.0 Inculturation

According to the interviews which were carried out, and the collected facts, most of the respondents recognised the impact and the influence of the Second Vatican Council with regards to inculturation; the incorporation of the Trinidad and Tobago culture and practices in the public worship. Asked how inculturation was welcomed in the Archdiocese, Dr Johnston explained that “Inculturation was not uniform in the Archdiocese. When the Council ended most of the clergy were foreigners and could not fully understand the culture of the people well.” However, it is understood that with time the meaning of inculturation changed and many local people joined the seminary, to be formed as local priests, and the Archdiocese had many local clergy, as such, inculturation was received more openly and became more practical.

The opening of the Liturgy School in the Archdiocese highly promoted the idea of inculturation. It encouraged the introduction of local music and adaptation of local vestments with local symbols in the liturgy (Audio-taped Interview). The School of Liturgy according to Dr Johnston “promoted the architecture, the style in keeping with the local culture” (Interview). However, for him, some artistic presentations were received with different feelings especially in the first decade after Vatican II, and this was due to the colonial mentality and education which had great influence in thinking at that time. An example of this could be the resistance in the use of the steel pans and drums in the liturgy.

According to Fr Garfield Rochard (Interview), the Black Power of 1970 contributed so much religiously to bringing about the Black consciousness. He asserts that “the protests were so strong; one of the protests linked to the Church was that the Church was teaching about the white

Jesus. Hence, Black Power Movement gave an awareness to the people in the Church that we are attached to the past” (Audio-taped interview). It changed the perception to cherish who Trinidadians and Tobagonians are and according to Br Jordan, it shook the colonial mentality (Interview). Black Power Movement was not only a social movement, but it also contributed religiously.

Fr Rochard asserts that, the people did not have difficulties in inculturation and adapting to the changes because some of these Changes began before Vatican II. For example, at the Abbey; at the Monastery of Mount St. Benedict, they had already started facing the congregation in liturgy before Vatican II. As regarding to promoting the Changes he said that they had a motto, “Walk with those who want to work with it and leave behind those who don’t want until they are converted” (Interview). According to Br Paschal Jordan, “Inculturation faced a bit of resistance, it was not easy at first, but later on it was accepted and was understood as incarnation, to use everything which God gave us as Trinidad and Tobago people” (Interview). In this vein, Inculturation came to be understood as Jesus speaking to us in our own language as one of us.

## **2.1 The Use of Vernacular Language**

This is one of the most exciting things which happened in the Church due to Vatican II. According to Bishop Galt (Emeritus)<sup>7</sup>, “The Vatican II came after a long pontificate, it was an exciting moment for the Church”. The Vernacular<sup>8</sup> influenced so much in all these changes which were embraced. Subsequently, the School of Liturgy worked so much in translating the liturgical

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<sup>7</sup> He is a Trinidadian, 92 and half years old, he is from the religious congregation of the Holy Ghost Father, he is the bishop emeritus of the Roman Catholic Diocese of Bridgetown, Barbados.

<sup>8</sup> By Vernacular, I am referring to English, because the Church was using Latin as the language of the Church. As such after Vatican II other languages were allowed as the official languages of the Church. Any dominant language in each diocese was accepted as the official language in the liturgy, and in the Archdiocese of Port of Spain, English was the one which was used.

books from Latin to Standard English. However, there was an initiative in 1970s to start publishing and printing the Sunday readings in the Trinidadian dialect, for example, ‘A know he go rise again’. The Standard English language was totally accepted, but the Trini dialect was strongly opposed. According to Dr Johnston, “The Trini dialect was not received well, as such it did not continue for so long” (Audio-taped Interview).

All interview participants synonymously asserted that the use of the vernacular in the liturgy contributed tremendously to the active participation in the Liturgy. According to Mr Bonifacio Garcia:

Before Vatican Council, everything was done in Latin, and the majority of the faithful did not know what was taking place. As such, the shift from Latin to English helped people to understand what was read and preached, in addition there was the touch between the congregation (the people) and the priests, for priests stopped facing the altar, they started facing the congregation. People never used to see what the priest was doing on the altar. With all these changes the priests began to face the people and see clearly what happens during the liturgy, and the use of the vernacular played a great impact. (Audio-taped Interview).

The use of vernacular was received so well by the clergy, the religious and the lay faithful. Music was also translated from Latin to English before they began to have the local compositions. Br Jordan added that he was given the role to translate Latin rhythms to English and joining the Melodies. He Further stated that the Vernacular was embraced well, consequently, in March 1968

there was the first Ordination to be done in English, and Fr Joe Harris<sup>9</sup> was the one who was being ordained by Bishop Pantin (Interview). And this was an icebreaking step in the Archdiocese.

## **2.2 Music and Use of Local Musical Instruments**

Trinidad and Tobago is so rich in varieties and various musical genre, with a wide range of the local musical instruments. Br Jordan is among many who have contributed to the music in the Archdiocese and in the English-Speaking Caribbean. He was sent to Paris in France to study music and liturgy. He joined the Commission of Liturgy in September 1971; the Commission of Liturgy enlightened the people with regards to the composition of local liturgical music in vernacular. According to Br Jordan, “We used to have workshops in the parishes, however, many people did not know how to write music, as such, I helped them. And the composition of local liturgical music flourished” (Interview).

Some local musical instruments were not accepted at first, for instance the steel pan for it was associated with Carnival and drums were associated to superstition. They were also considered as not fitting for worship; some people only wanted the pipe organ. However, according to Br Jordan the concert for music festival on liturgical music, which was at, Queens Hall in October 1975, with the theme, ‘We for Jesus’ was the watershed, it showcased the local liturgical music. Musicians composed many sacred songs. Consequently, what was happening in Trinidad and Tobago spread to other Islands.

People began to participate fully in singing in the public worship along with the choirs. The local musical instruments were later accepted such as, steel pans, drums, guitars, and many other musical instruments were allowed in the Church such as Lute, Pianos, Keyboards, and many

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<sup>9</sup> He later became the Archbishop of the Arch diocese of Port of Spain; he is now the Bishop Emeritus.

others. In 1980, the first Caribbean Catholic hymnal was published in the UK. According to Fr Rochard, “immediately after the Vatican II allowed the use of local music and in vernacular, the Archdiocese, and the Caribbean at large borrowed intensively from the musical repertoire of the Anglicans, and Methodists Churches in particular” (Interview).

Besides, after educating the people through the School and Commission of Liturgy, people opened to composing the Local Catholic liturgical songs. Since then, many local Catholic hymn books have been published which are used in the Archdiocese and in the AEC Dioceses. Br Jordan added that, “The understanding of inculturation as incarnation was the focal point and pivotal in response to Vatican II and with regards to Music in the Archdiocese, that, anything can take any facet of life” (Audio-taped Interview). This means worshipping God with the gifts which God gave, such as, music, dance, rhythm, and poet. Hence, “Paschal and I did not compose to fill the Vacuum, but for the common of the Mass” (Fr Rochard, Interview). He further added that, music should have the emotional attachment, because it speaks to our hearts, as such it uplifts and lifts the spirit of the faithful in the Liturgy as they worship God.

## **CHAPTER THREE**

### **3.0 Participation of the Laity in Liturgy**

After allowing fresh air to enter into the Church, during the New Dawn of the life of the Church, the laity assumed the right to actively and fully participate in Liturgy. According to Sr Ivy Pacheco, “Vatican II impacted the people as regards to the participation in the Liturgy, there is a good space and a certain fair percentage in the parishes of the people who know what they ought to do” (Audio-taped Interview). This entails that the people in various Lay groups and ministries are open and do participate in public worship. This can be seen as a positive impact in the evolution of liturgy as it also entails people taking responsibility in the Church thereby cultivating the idea of the Church as the ‘people of God.’

For Sr Pacheco, when Vatican II allowed active and full participation in public worship, it gave meaning to worship. The contribution of the local priests has been tremendous for they understand, and they are well formed, henceforth, they fully participate in the Liturgy helping the parishioners to follow suit (Interview). This indeed affirms the influence of the inculturation and the use of the vernacular as it impacted in the participation of the laity in liturgy. The laity take part in taking readings, in the hospitality, in the distribution of the Holy Communion, as lay ministers, in making banners, doing artistic works in the Churches, in music ministry, and decorating the Churches. The contribution of the faithful in liturgy makes the worship lively.

### **3.1 The School and Commission of Liturgy**

According to Dr Johnston, the School of Liturgy came under the Commission of Liturgy and was designed to help people to take part fully and actively in the Liturgy (Audio-taped Interview). The School of Liturgy began in 1977, it was sponsored by the Abbey, the Seminary,

and the Pastoral Centre. It helped the people in the studying of the scripture texts, understanding of the Liturgy, and the rites, to enlighten the lay folks on their different roles and the participants in the liturgy for example the clergy, readers, and altar servers (Dr Johnston, Interview).

The aim of the school of Liturgy was to teach some selected parishioners from various parishes. Priests were to participate with their parishioners and then they were to go back to their respective parishes to go and educate others what they have studied and learnt. However, only the minority of priests attended. They always encouraged those who were trained to teach others the understanding of the scripture, the liturgical seasons, rites, and the roles of the laity, and Catechists in parishes were encouraged to incorporate liturgy when teaching catechumens.

The School of Liturgy promoted Church art, how to do meaningful decorations and banners in the Churches using the local symbols and in making vestments and liturgical linens, thus promoting inculturation in liturgy. However according to Dr Johnston, “in the early days they were meeting for two weeks, it was later reduced to one week and the number of the participants reduced. Furthermore, it never always worked, for the representatives who were to help the others did not often teach others. However, there were those who enjoyed it year after year” (Audio-taped Interview). Those who participated benefitted immensely and some of them passed it on to other members of their communities.

The main idea of the school and commission of Liturgy according to Br Jordan was the Bible and the Liturgy, to have Vatican II documents and inculturation workshops in music which included, liturgical dance, music composition and catechetical workshops. It encouraged people to be sensitive to the demands of the Council. “The monastery brought to the school of Liturgy the liturgy of the hours, as such the ordinary people began to chant the psalms which still happen today

in parishes when praying the liturgy of the hours” (Br Jordan, Interview). At the Abbey and in some parishes the clergy and the faithful pray either Lauds or vespers together.

### **3.2 The Development and Evolution of Liturgy**

By and large there has been a tremendous response in the Archdiocese as regards to the changes which Vatican II brought liturgically. However, there are some challenges, according to Mr Courtney Blizzard, “The impact of the Vatican Council is still being felt but the Caribbean Region is still trying its identity to find what works for them” (Interview). Subsequently, he gave an example of the influence of North America in music that, in the present day there is so much influence of foreign melodies, hence, slowly losing the local melodies. The consciousness of the culture of the local people is being lost by domination of the foreign rhythms which for Blizzard is contrary to what was experienced in 1970s. The local rhythms and melodies are being suppressed and watered down. “The young people get things on YouTube and other social media platforms, TVs and imitate them to be used in Liturgy” (Blizzard, Audio-taped Interview).

In evaluating the development and evolution of liturgy in the archdiocese; it can be argued that the process from the time Vatican II ended up to present has seen so much fluctuation in the way people approach God, how to talk to God. So much has been done to enlighten the people on the vision and demands of Vatican II as regards to the public worship. This is where people were taught that participation in Liturgy is their right. And most of the laity have responded positively towards this cause. Nonetheless, according to Kemba Brooks (A Youth who was Interviewed), most of the youths have got no idea about Vatican II, that even herself, just read a bit about it, regarding how the worship was before and about these changes. As such most of the youths do not really understand about Vatican II demands. She further states that young people in some parishes do not fully participate in Liturgy, hence, there is need to encourage them and to teach them the

cultural meanings and to allow them to be creative and to be open enough during liturgy and to take up various responsibilities during public worship. Young people can help in realizing the dream of Vatican II concerning liturgy if they first understand their culture and learn to appreciate it for then they would want to culturally express themselves in the liturgy. Liturgy that is enriched with people's cherished cultural values speaks volumes to the hearts, minds, and beings of young people. It is in turn these young people, full of energy and freshness who can make worship livelier and dynamic which is what is needed to meet the demands or the challenges that evangelization in the modern era poses. With full and active involvement of the youths in liturgy can be one powerful way of evangelization and reaching out. In this way, all the dreams of the council fathers regarding liturgy can be materialized.

Realizing the vision of the council is possible in the archdiocese because already there have been significant development and evolution of liturgy post Vatican II to present in the way people participate. Most of the people fully understood their roles in Liturgy as the School and Commission of Liturgy set the tone towards progression in line with the vision and dream of the Council. This is seen in the architecture, art, music, and decorations done in the Churches which gives the spirit of worship during Liturgy. There has been great achievement in liturgical music which saw composition of many local sacred songs. "Br Paschal tried to mix the rhythms and melodies, with that of other religions found in Trinidad and Tobago such as of Indians, Shango and many others and blended the melodies" (Fr Rochard, Audio-taped Interview).

The Archdiocese was on target despite some resistances from both some clergy and some laity. As such the Archdiocese continues to develop in terms of Liturgy. Liturgy has been growing smoothly and it has not been stagnant. The growth is visible as the Church flourishes with the

cultural facets of the country. Additionally, the lay folk basically know and understand the call of Vatican II with regards to Liturgy.

### **3.3 Reiteration and Re-emphasising the Vision of Vatican Council II**

The Archdiocese of Port of Spain did an incredible work to promote the changes which Vatican II brought, and it really influenced and impacted the public worship (Liturgy). All the elderly people who were interviewed (who were there during Vatican II) all preferred the Post Vatican II way of worship, because it allows full and active participation for everybody, the use of the local language and local music, enculturated representations; local art, decorations, and symbols. The priests appreciated co-celebration of the Mass which came with Vatican II.

Although the Archdiocese has promoted most if not all Vatican II declarations to achieve the vision of Vatican II, the vigour in some respects has reduced as such there is a need to re-energise the laity and the clergy to keep the spirit of Vatican II. More needs to be done on the element of art and sculpture, the people who are talented in art should be encouraged to use their creativity to make the artistic work which can be used in Liturgy.

People need to be re-educated to realise that local things are good, for instance in music, art, or paintings not to despise what is invented locally and the need to rediscover more on what can be done to add to what already exists to use in Liturgy. This is “to realise that what God has given is good, not to depend on the mentality of the colonial power, and North America, but to embrace our own Culture and being as Trinidadians and Tobagonians” (Br Jordan, Interview). Local music, art and paintings are being suppressed by foreign ideas especially of recent years. More energy is needed to improve the gifts God has given to the people of Trinidad and Tobago through imagination and creativity to promote what is local and to use them in the public worship.

The Archdiocese also needs more musicians, people who can compose sacred songs to use in Liturgy. This is to encourage the youths, especially those who can play local musical instrument to join the music ministry to continue appreciating and developing what is of the local people.

The implementation of the Vatican II can continue to be achieved when the people are educated and accept the vision of Vatican II regarding Liturgy. And currently the *Synodality*, (people journeying together) is of significance, as it promotes togetherness, communion, and full and active participation. Pope Francis through the two years of Synod (2021-2023), challenges that Vatican II could be real. To help people realise that Liturgy does not only do with worship and fulfilling the Christian obligation but to journey with others; to journey together.

The Church is in the modern world and has ongoing challenges. Vatican Council II took place 60 years ago, as such the modern challenges of 1962 are different from the challenges of 2022. This demands that there is more which is needed to be done in the present day to promote Liturgy in our contemporary time. In addition to promoting the vision of the Vatican II, there is need to deal with the current challenges as regards to Active and fully participation of the people for example among the Youths. For instance, asking the youths what they want and what they can do in the worship can help to improve their participation.

## CONCLUSION

Vatican II brought various changes in the Church, one of which was in public worship (liturgy). It brought changes particularly to the Mass which is the highest form of worship in the cultures of the people. With Vatican II the liturgy is celebrated in the way people understand using vernacular, local music, and local representations. Vatican Council II promoted inculturation and active participation of the people during the liturgy. One added value was the shift in the way that the priest now faces the congregation which has among other things created a deep connection between the main celebrant and the rest of the congregation making the Mass more meaningful as the place of intimate encounter with Christ and with each other.

This paper has explored, examined, and evaluated the development and the evolution of Liturgy in the Roman Catholic Archdiocese of Port of Spain by showing that the Second Vatican Council influenced and impacted public worship post Vatican II to present. People were open to these Changes, from the Clergy, religious and to the Laity, despite some resistances from some people due to personal reasons. However, the Archdiocese set the ball rolling by instituting the School of Liturgy and Commission of Liturgy. The Catholic Church in Trinidad and Tobago became open to ecumenism, building the relationship with other denominations and other religions like Islam and Hinduism. It also made people to be part of the liturgy not like spectators, they worship with mind and heart, and understand what happens in the liturgy. Even so, the study recommends that other elements still need to be promoted and encouraged for instance, need for more musicians, encouraging local art and encouraging young people to be part of the Church by urging them to be involved in Liturgy. In a spirit of *Synodality* it is important that all the people from young, youths, young adults, the laity; men and women, the religious and the clergy foster the dream and vision of Vatican II.

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## APPENDIX A

### The Questionnaire

#### A. The General View

1. What is your understanding of the Vatican Council II?
2. What contribution and impact do you think the Second Vatican Council brought?

#### B. On Inculturation

3. How have the Catholic Faithful in the Archdiocese perceived and received the element of inculturation in the Church?
4. What are the visible fruits of the introduction of inculturation in the Archdiocese?
5. Was there and is there resistance regarding inculturation?
6. How do you make of the depiction of art, paintings and sculptures which are locally made for the Churches?
7. How has the use of art portraying local reality contributed to the people's faith as contrary to the use of European images, for example at St. Francis, Sangre Grande?

In addition, what is your perception in the utilising of Black Jesus for instance at the altar at the Seminary? And the move from European art to local art e.g., on stain glass windows?

#### C. On Vernacular

8. In 1970, the Catholic News published that they would be printing the Sunday readings in Trinidad dialect. Like the use of phrases like, 'A know he go rise again'. How was it received?

9. How was the use of vernacular language received in the public worship?
10. Did the shift from Latin to vernacular have any impact positively and negatively?
11. Did it contribute to the active and full participation of the people in the worship?
12. How was the use of Vernacular received by the priests and the faithful in the Archdiocese generally?
13. How was the response from the clergy in particular?

**D. On Music and Use of Local Musical Instruments**

14. Considering the openness to the use of local music in liturgy, what were the challenges and successes in it?
15. How was the shift to allow the use of local musical instruments received? For example, in 70s saw the introduction of the use of the steel pans in the worship. How did it impact the worship?
16. How has liturgical music developed and evolved post Vatican II?
17. What are the challenges the music ministry has been facing?

**E. On Participation of the Laity in Liturgy**

18. How is the participation of the laity in Liturgy in the diocese?
19. Do the faithful fully understand or rather know the call by the Vatican Council II, of their role to participate in Liturgy actively and fully?
20. How has the Vatican II impacted the faithful with regards to openness to active and full participation in the Liturgy in the diocese?

21. What are the challenges which the diocese and parishes face regarding participation in the worship?

**F. The School and Commission of Liturgy**

22. As to foster the vision of Vatican II, the Archdiocese introduced the school and commission of Liturgy. What are the objectives and aim of the school and the commission of Liturgy? How do these two institutions impact the worship (Liturgy) in the Diocese?

23. What are the positives and challenges the school of Liturgy and commission of Liturgy have achieved and face?

**G. The View on Vatican II and its Impact in the Archdiocese of Port of Spain**

24. What are the challenges which were encountered in the Church in Trinidad and Tobago as the result of the changes that came with Vatican II?

25. Would you prefer the old way, or the new way of worship as highlighted in the Vatican II?

26. As a person, what would you point out as changes in the way of worshipping which you can attribute to Vatican Council II?

27. Do you think the Archdiocese is slow in implementing some of the changes that the Vatican II initiated?

28. What changes has the Archdiocese been able to implement quickly and easily in your view? Why is it so?

29. Are there elements in the Trinidad and Tobago cultural background which are in tandem with the vision of Vatican II? What are they?

30. What in the changes initiated by Vatican II influenced, inspired, or altered the shape of the Trinidad and Tobago Catholicity?
31. How did Vatican II affect the majority in relation to the public worship?
32. What are the challenges being faced in the implementation of Vatican II directives?
33. Above all, how has the Liturgy developed and evolved from Vatican II till today?
34. What is needed to be done to achieve the vision of Vatican II?
35. Where do you think needs more energy regarding attaining the vision of Vatican II? What do we need to do to realise fully the fruits of Vatican II?

## **APPENDIX B**

### **The Names of the Respondents (Interviewed)**

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