Liturgical Development and Tradition

The liturgical norms of the Council of Trent have been completed and perfected in many respects by those of the Second Vatican Council.

In setting forth its instructions for the revision of the Order of Mass, the Second Vatican Council, using the same words as did St Pius V in the Apostolic Constitution Quo primum, by which the Missal of Trent was promulgated in 1570, also ordered, among other things, that some rites be restored ‘to the original norm of the holy Fathers.’ From the fact that the same words are used it can be seen how both Roman Missals, although separated by four centuries, embrace one and the same tradition. Furthermore, if the inner elements of this tradition are reflected upon, it also becomes clear how outstandingly and felicitously the older Roman Missal is brought to fulfilment in the new.

The new Missal, therefore, while bearing witness to the Roman Church’s rule of prayer (lex orandi), also safeguards the deposit of faith handed down by the more recent Councils and marks in its own right a step of great importance in liturgical tradition.

Indeed, when the Fathers of the Second Vatican Council reaffirmed the dogmatic pronouncements of the Council of Trent, they spoke at a far different time in world history, so that they were able to bring forward proposals and measures of a pastoral nature that could not have even been foreseen four centuries earlier.

In this manner the Church, while remaining faithful to her office as teacher of truth safeguarding ‘things old,’ that is, the deposit of tradition, fulfils at the same time another duty, that of examining and prudently bringing forth ‘things new’ (cf. Mt 13:52).

Some Questions

- How faithfully does local celebration of the Church’s liturgy accord with the norms established in the liturgical books?
- What have we received from the Tradition and what and how do we seek to pass it on?

Further References

Sacrosanctum Concilium 21–57
General Instruction of the Roman Missal 1–15
One Bread One Body 1 – 7
Ecclesia de Eucharistia
Spiritus et Sponsa
Catechism of the Catholic Church 1345–1355

Practical Points

- The formation of those responsible for the preparation of the liturgy for celebration should include a formation in the historical development of the liturgy as well as in the present form of the Roman Rite.
- The sense of the liturgy being part of the inheritance of the Church can be enhanced by the appropriate use of musical settings from different periods of the Church’s history, and from settings originating from the culture of the Church throughout the world today.
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<th>Questions for Groups</th>
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<td>1. What is good about current practice? What concerns do you have?</td>
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<td>2. In what ways does the documentation affirm or challenge your current practice?</td>
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<td>3. Prioritise the issues you have identified.</td>
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<td>4. Who is most directly involved in these matters, e.g., liturgical ministers? What formation/information is necessary to engage them in the renewal of current practice?</td>
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<td>5. How will the assembly be engaged in the process? What, in particular, needs addressing at Sunday and/or weekday celebrations?</td>
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<td>6. How will you know whether the formation has worked?</td>
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Tradition, Interpretation, and Change focuses on developments in the Ashkenazic rite, the liturgical rite of most of central and eastern European Jewry, from the eleventh century through the seventeenth. Kenneth Berger argues that how a prayer or practice was understood, or the rationale for its recitation or performance, often had a profound effect on whether and when it was to be recited, as well as on the specific wording of the prayer. Despite the importance ascribed in Ashkenaz to preserving the practices and traditions of earlier generations, the reality is that change and development were as characteristic of the Ashkenazic rite as was the preservation of old minhagim. LITURGICAL HISTORY Early A survey of the early history of the liturgy reveals great richness in both its plurality and its organic dynamism, defying any neat categorizations of universal linear development. Even the definition of "early" can vary from geographical area to area, ranging from subapostolic to anywhere between the 6th and the 10th centuries. For the purposes of this essay, "early" will cover the development of the liturgy from the sub-apostolic period to the 8th century. Source for information on Liturgical History: New Catholic Encyclopedia dictionary. For the purposes of this essay, "early" will cover the development of the liturgy from the sub-apostolic period to the 8th century. Liturgical centers and primary sources. He has lectured and has published extensively on the Liturgy, including The Organic Development of the Liturgy with a preface by Joseph Cardinal Ratzinger, and The Ceremonies of the Roman Rite Described. Product details. It gave me a deeper appreciation for the expectations of at least some liturgical reformers prior to the 1960s about the direction reform of the liturgy would move. In this carefully researched and reasoned work, the author shows how the Sacred Liturgy has evolved through history from its origins described in the Didache, and its steady development in the practice of the church in Rome with its rich history of great devotion. He show that the Sacred Liturgy is the product of the Church's Tradition and has not been the. Browsing all articles in Observing Liturgical Traditions. Epiphany House Blessings. It has been a tradition in the Church to bless chalk at the Masses for Epiphany, and then use the blessed chalk as part of blessing one's home in the New Year. Drawn Homeward. My parishioner, Ed, was an electrical engineer. While no date can be definitely pinned down for the development of the first candle, accounts of their use date back to ancient times with Biblical references as early as the 10th century BC. Turning Your Palms Into Next Year's Ashes. Palm Sunday is over, but what is to be done with those leftover consecrated palms?
The early Church developed several liturgical traditions, drawing freely and creatively on both Jewish and pagan sources. We can see this clearly in the development of the practice of daily prayer. During the fourth century, in response to radically different conditions and greatly expanded possibilities, the Church developed both a popular "cathedral" rite for urban cathedrals and parishes and a more sober "monastic" rite for monasteries. In subsequent centuries, these traditions underwent any number of radical reforms, each time in response to new conditions. Our present Eastern Liturgical Traditions, Liturgy of the Hours, Morning Prayer. The "Opening of the Door" Ceremony on Palm Sunday in the Armenian Church. Surely one of the most poignant and dramatic liturgical ceremonies of the Armenian Church is Dâ€™mbacâ€™kâ€™, which takes place in the evening of Palm Sunday. Even in the substantially reduced form in which the more Article shows the development of a written tradition, changes in Church architecture as well as its influence on the development of liturgical practice. In the text the most characteristic new elements of the liturgical tradition of the fourth and early fifth century were depicted. Save to Library. Download. This paper has as its aim, the tracing of the historical development of the principal elements of the liturgical order of the sacraments of Baptism and Chrismation. The modern Slavonic Book of Rites used by clergy for administering the sacraments of Baptism and Chrismation presents a fairly advanced rite of Byzantine origin. But in the Orthodox tradition, Chrismation is administered separately from Baptism only if it is necessary to make good a baptism already undergone earlier, namely, if it is administered by a layman in view of the danger of death, and if a non-Orthodox person is accepted into the Church. Therefore, Chrismation can still be treated as a separate sacrament, but in an ordinary situation it makes up a unity with Baptism, as distinct from Confirmation. update it with the theological and liturgical developments of the Church universal. After having excised from the total text of A&M those segments that we have shown did not belong to its initial formulation, it would be useful, for the purpose of clarity, to put together the original segments in one formula that constitutes the first stratum of our anaphora. c) After the passage of A&M to the Maronite tradition, the insertion of the Hosanna-Benedictus pericope, independently implemented by both Mesopotamian and Maronite Churches, prompted each of them, on its own, to make the needed adjustment to the original text. That is the reason behind the different patching in the two anaphoras. The Liturgical Movement began as a 19th-century movement of scholarship for the reform of worship within the Roman Catholic Church. It has developed over the last century and a half and has affected many other Christian churches, including the Church of England and other churches of the Anglican Communion, and some Protestant churches. A similar reform in the Church of England and Anglican Communion, known as the Oxford Movement, began to change theology and liturgy in the United Kingdom and United
Tradition, Interpretation, and Change focuses on developments in the Ashkenazic rite, the liturgical rite of most of central and eastern European Jewry, from the eleventh century through the seventeenth. Kenneth Berger argues that how a prayer or practice was understood, or the rationale for its recitation or performance, often had a profound effect on whether and when it was to be recited, as well as on the specific wording of the prayer. Despite the importance ascribed in Ashkenaz to preserving the practices and traditions of earlier generations, the reality is that change and development were as characteristic of the Ashkenazic rite as was the preservation of old minhagim. We are just following this tradition. This is important as long as we understand that even a good translation is at best an approximation and that these translations took time. Many decades after the initial Valaam missionary effort in Alaska, St. Innocent was still requiring his missionary priests to translate one Gospel into each dialect (which often meant first creating an alphabet for the dialect), along with some basic catechetical books. I work in a professional capacity with immigrants from many countries. Liturgical, KJV English is, surprisingly, easy for them to understand. Our modern English has, for example, lost the singular pronoun “thee / thy / thine” which exists in virtually every other language. This is true of several other “lost” inflections as well. The Liturgical Movement began as a movement of scholarship for the reform of worship within the Roman Catholic Church. It has grown over the last century and a half and has affected many other Christian Churches including the Church of England and other Churches of the Anglican Communion, and some Protestant churches. The Liturgical Movement has been one of the major influences on the process of the Ecumenical Movement, in favor of reversing the divisions which began at the Reformation. The Liturgical Movement began as a 19th-century movement of scholarship for the reform of worship within the Roman Catholic Church. It has developed over the last century and a half and has affected many other Christian churches, including the Church of England and other churches of the Anglican Communion, and some Protestant churches. A similar reform in the Church of England and Anglican Communion, known as the Oxford Movement, began to change theology and liturgy in the United Kingdom and United Liturgical history and theology. The movements for the Usus Antiquior and Reform of the Reform. But you never comment about other changes in the history of liturgy, like the development of the whispered low Mass, that also break with preceding tradition “I guess because traditionalists are okay with these things. So what’s the difference? When is a new direction not truly a rupture? Or is it a development? If you happen to agree with it, and a rupture if you happen to dislike it? Charles: Great question. I would say that developments come in two basic flavors: those that flow forth in harmony with something profoundly within the liturgy, like a flower from a tree, and those that ar