

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).

GENERAL INSTRUCTION OF THE ROMAN MISSAL 6, 10, 15

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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Questions for Groups

1. What is good about current practice?
What concerns do you have?

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?

2. In what ways does the documentation affirm or challenge your current practice?

5. How will the assembly be engaged in the process?
What, in particular, needs addressing at Sunday and/or weekday celebrations?

3. Prioritise the issues you have identified.

6. How will you know whether the formation has worked?

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 shows 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?