

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

**Liturgy
Office**
ENGLAND
& WALES



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?