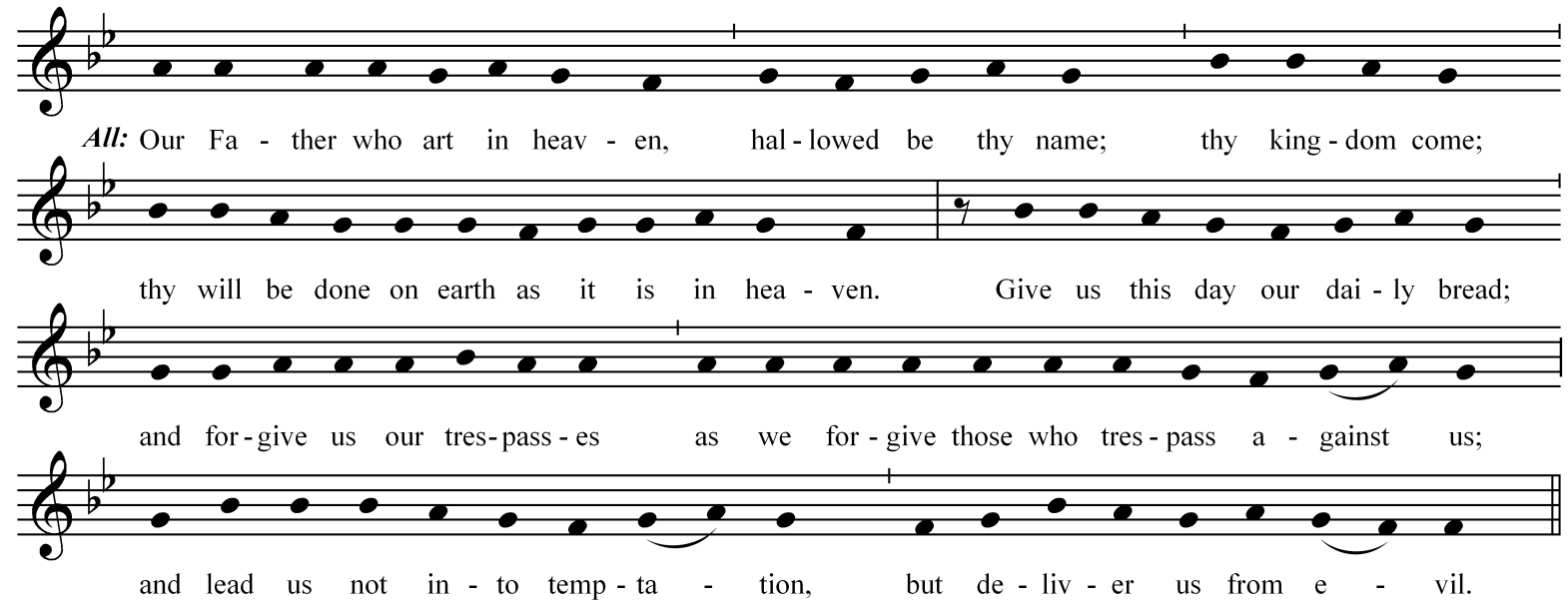


Continuity and Hope

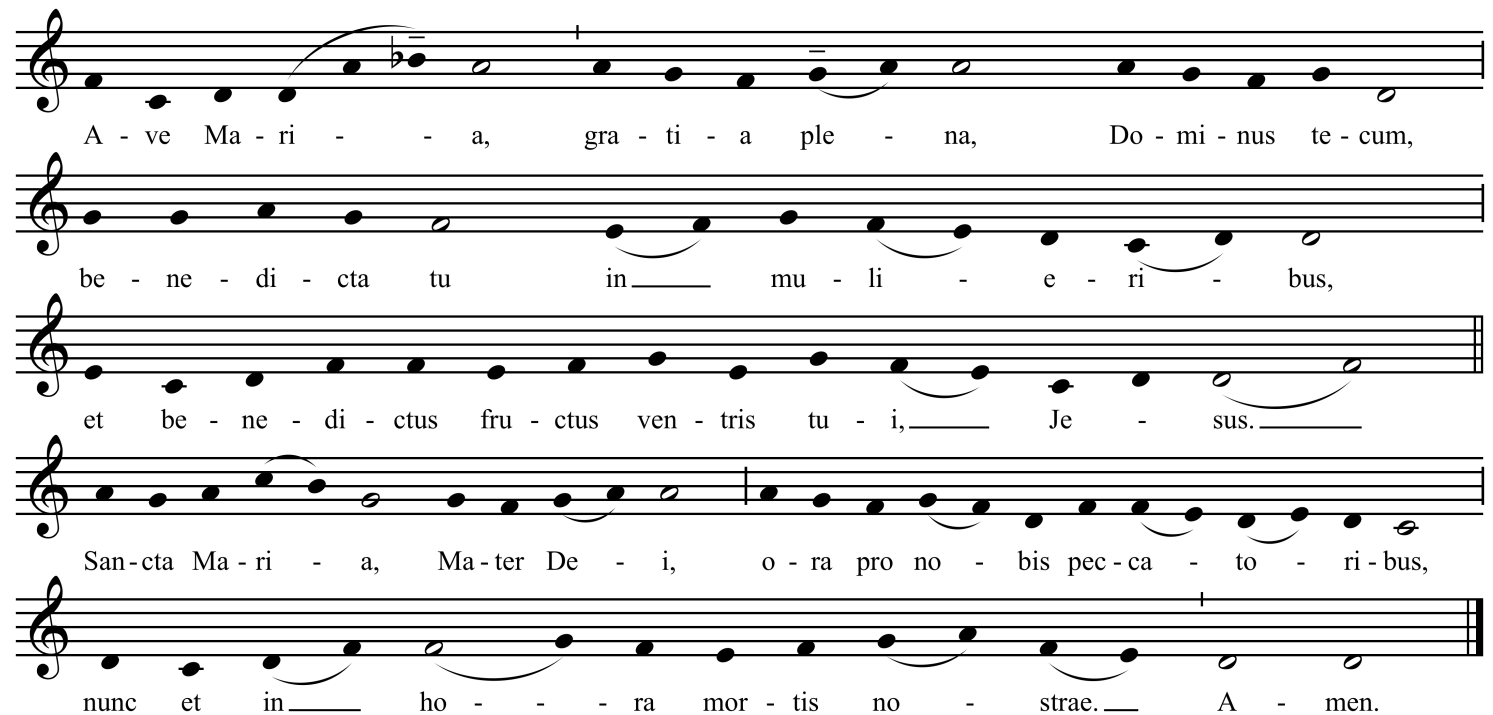
The Journey of the American Parish and its Future

rjcceciliamusic.com

links to documents and free resources



All: Our Fa - ther who art in heav - en, hal - lowed be thy name; thy king - dom come;
thy will be done on earth as it is in hea - ven. Give us this day our dai - ly bread;
and for - give us our tres - pass - es as we for - give those who tres - pass a - gainst us;
and lead us not in - to temp - ta - tion, but de - liv - er us from e - vil.



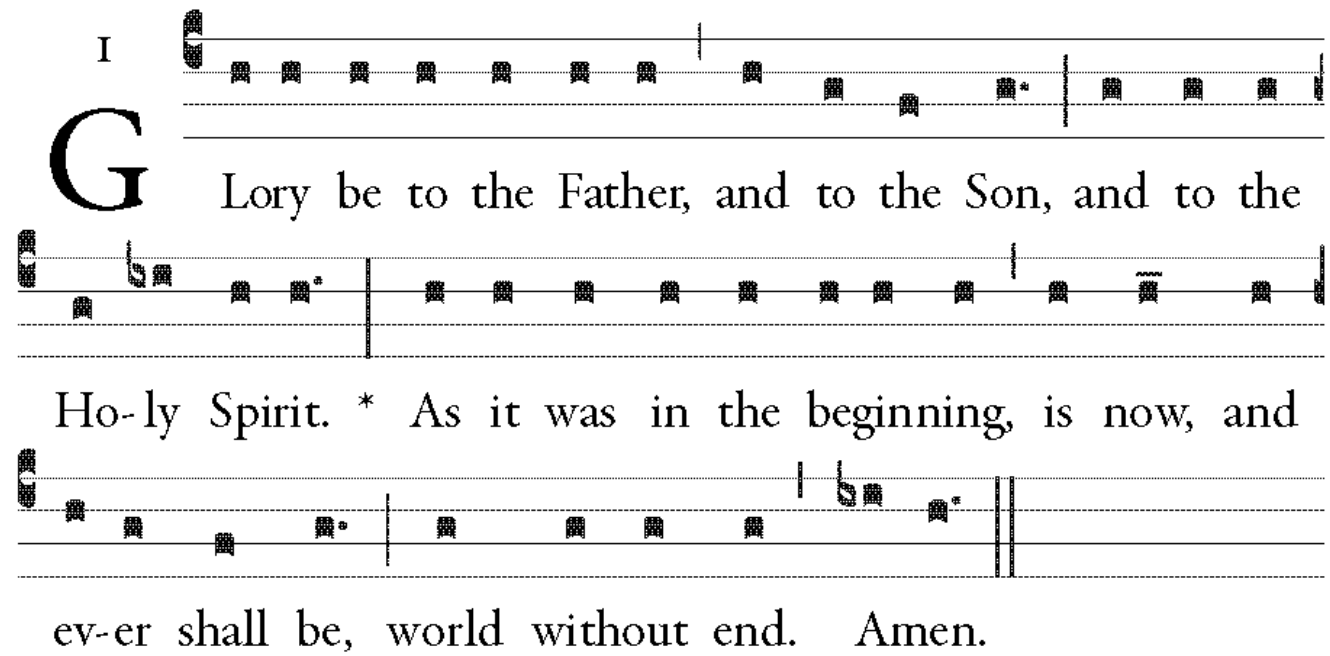
A - ve Ma - ri - - a, gra - ti - a ple - na, Do - mi - nus te - cum,
be - ne - di - cta tu in _____ mu - li - e - ri - bus,
et be - ne - di - ctus fru - ctus ven - tris tu - i, _____ Je - sus. _____
San - cta Ma - ri - a, Ma - ter De - i, o - ra pro no - bis pec - ca - to - ri - bus,
nunc et in _____ ho - - - ra mor - tis no - - strae. _____ A - men.

I

Glory be to the Father, and to the Son, and to the

Ho-ly Spirit. * As it was in the beginning, is now, and

ev-er shall be, world without end. Amen.

The image shows three staves of musical notation. The first staff begins with a treble clef and a key signature of one flat (B-flat). The notes are represented by small black squares. The second staff continues the melody. The third staff concludes the phrase with a double bar line. The lyrics are written below the staves, with a large initial 'G' for 'Glory'.

Saint Cecilia, Saint Hildegard, Saint Gregory the Great, Saint Pius X - Pray for Us

PART I - RUPTURE OR REFORM?

- Was V II “a hermeneutic of discontinuity and rupture”?
- or was it a "hermeneutic of reform, renewal, and continuity?" IS THERE HOPE IN OUR FUTURE?

Paul: Romans 5:2-5

- "...we boast in hope of the glory of God. Not only that, but we even **boast of our afflictions**, knowing that affliction produces endurance, and endurance, proven character, and proven character, hope.
- **and hope does not disappoint**, because the love of God has been poured out into our hearts through the holy Spirit that has been given to us.

Examples of practices not mandated by Vatican II

- Removal of Latin X
- Removal of Gregorian Chant X
- Removal of altar rails X
- Celebrating Mass *Versus populum* x
 - (Eg. GIRM 124, 146, 154: instructions that the priest turn and face the people
- GIRM 299. The altar should be built separate from the wall, in such a way that it is possible to walk around it easily and that Mass can be celebrated at it facing the people, which is desirable wherever possible.
- Note Rubrics RM3: Liturgy of the Eucharist (at *Orate fratres*; *Pax Domini sit semper*; and *Ecce Agnus Dei*)
- Reception of communion in the hand or standing X
- Placement of tabernacle moved to the side X
- (See GIRM 315 It is more appropriate as a sign that on an altar on which Mass is celebrated there not be a tabernacle in which the Most Holy Eucharist is reserved.[\[127\]](#))

A decorative blue pattern on the left side of the slide, consisting of overlapping diamond and circular shapes in various shades of blue.

“The illusion of permanence”

Let's back things up

A look from 30,000 feet

Preeminence of sacred scripture in the liturgy

- SC 24. Sacred scripture is of the greatest importance in the celebration of the liturgy. For it is from scripture that **lessons are read** and **explained** in the homily, and **psalms are sung**; the **prayers, collects, and liturgical songs are scriptural** in their inspiration and their force, and it is from the scriptures that actions and signs derive their meaning.
- Ezra the Scribe restored the **singing and public reading of the Torah** in Jerusalem around 398 BC, following the Babylonian exile.

POPE SAINT PIUS V'S REFORM OF THE ROMAN MISSAL (1570)

- *Quo Primum* —Apostolic Constitution issued by Pope Pius V on July 14, 1570, which promulgated the Tridentine Roman Missal
- Unify and reform the variety of liturgical practices throughout Europe.
- **Tridentine Missal** “**alone is to be used** unless given approval, e.g., Rites 200 years or older
- Elimination of “**farcining**,” a popular medieval practice where priests would spontaneously add unnecessary, lengthy invocations to certain prayers in the Mass. (Luke Parks One Peter Five, May 5, 2025)
- Pius V’s addition of the Prologue of Saint John’s Gospel (“last Gospel”)

The Enlightenment the Roman Catholic response:

Cecilian Movement (1869) in the 19th Century to restore plainchant and polyphony to the liturgy and promote new Mass settings in the style of Palestrina. – Sanctioned by Pope Pius IX

41. The main place should be given, all things being equal, to Gregorian chant, as being proper to the Roman Liturgy. Other kinds of sacred music, in particular polyphony, are in no way excluded, provided that they correspond to the spirit of the liturgical action and that they foster the participation of all the faithful.

- From the *Constitution on the Sacred Liturgy*

“Father of the Liturgical Movement” Dom Guéranger

Following French revolution

Great influence on Pope Saint Pius X

-
- Motu proprio issued by Pius X on 25 April 1904, which officially entrusted the Abbey of Solesmes with the task of producing new Vatican editions of the chant from historical sources
 - **Dom Josphe Pothier (1835-1923) - 1904 Vatican Commission to prepare official editions**
 - Further editions were Dom André Mocquereau (1859-1930)

TRA LE SOLLECITUDINI INSTRUCTION ON SACRED MUSIC

MOTU PROPIO -NOVEMBER 22, 1903
POPE SAINT PIUS X

1. SACRED

2. BEAUTIFUL

3. UNIVERSAL

- 1. Sacred music, being a complementary part of the solemn liturgy, participates in the general scope of the liturgy, which is the **glory of God and the sanctification and edification** of the faithful.
- **Gregorian Chant is the “supreme model” for new liturgical compositions:**
- “The more closely a composition for church approaches in its movement, inspiration and savour the Gregorian melodic form, the more sacred and liturgical it becomes; and the more out of harmony it is with that supreme model, the less worthy it is of the temple.”

Pius XI: *Apostolic Constitution on divine worship -- Divini cultus Sanctitatem.* (1928)
– Goes further to encourage active singing by the congregation (external & internal participation!) and suggests this may help energize the faithful in the response to the prayers.

Pius XII – *Mystici Corporis Christi* (1943)
Pius XII includes chant among the most important components of the liturgy for its ability to “lift our minds up to heaven.” Talks about the “Mystical Body of Christ and the relationship of the faithful to the Church.”

(William Atwood, *Influence of Plainchant on the liturgical music of Theodore Marier*, pg. 32)

***Mediator Dei* (1947) –Pius XII**

- Pius XII's 12th encyclical focused on sacred music for the liturgy. He wrote of the need for liturgical renewal, and for the **faithful to take a more active role** in the liturgy. He encouraged the **participation of the faithful to sing chant during Mass.** -
- He encouraged the restoration of the *Schola Cantorum*.
- Encouraged the singing of hymns and the chants of the Ordinary of the Mass.
- To answer the prayers ordinarily reserved to the acolytes.

SACROSANCTUM CONCILIUM (1963)

CONSTITUTION ON THE SACRED LITURGY

The Sacred Liturgy was the first topic to be addressed. This was intentional.

CHAPTER VI:

- 112. The musical tradition of the universal Church is a treasure of inestimable value, greater even than that of any other art. The main reason for this pre-eminence is that, as sacred song united to the words, it forms a necessary or integral part of the solemn liturgy.
- Holy Scripture, indeed, has bestowed praise upon sacred song, and the same may be said of the fathers of the Church and of the Roman pontiffs who in recent times, led by **St. Pius X**, have explained more precisely the ministerial function supplied by sacred music in the service of the Lord.
- 114. The **treasure of sacred music is to be preserved and fostered** with great care.
- 115. Composers and singers, especially boys, must also be given a genuine liturgical training.
- 116. The Church acknowledges Gregorian chant as specially suited to the Roman liturgy: therefore, other things being equal, it should be given pride of place in liturgical services.

APOSTOLIC CONSTITUTION
ISSUED BY HIS HOLINESS POPE PAUL VI

MISSALE ROMANUM
ON NEW
ROMAN MISSAL

*Given at Rome, at Saint Peter's
Holy Thursday, April 3 1969*

"Let us show now, in broad lines, the new composition of the Roman Missal"

- **Eucharistic Prayer** - "enriched by a great number of Prefaces, either derived from the ancient tradition of the Roman Church or composed recently"
- Addition of three new Canons to this Prayer"
- **in order to facilitate concelebration**, we have ordered that the words of the Lord (words of institution) are to be identical in each formulary of the Canon.
- The rites **are to be simplified**, while due care is taken to **preserve their substance**."
- Eliminate "elements which, with the passage of time, came to be duplicated, or were added with but little advantage,"

Restore and emphasize the importance of the following:

- The homily, "prayer of the faithful, the penitential act at the beginning of the Mass, where its proper emphasis is restored.
- Three Year Cycle of Readings: "a more representative portion of the Holy Scriptures will be read to the people over a set cycle of years."
- Proper of Seasons, Proper of Saints, the Common of Saints, Ritual Masses and Votive Masses. **Increase number of texts to better correspond to new needs**, but also their text has been restored on the testimony of the **most ancient evidences**.

Restore and emphasize the importance of the following:

- Even though the text of the **Roman Gradual**, at least that which concerns the singing, **has not been changed**, still, for a better understanding, the **responsorial psalm**, which St. Augustine and St. Leo the Great often mention, has been restored, and the **Introit and Communion antiphons** have been adapted for **read Masses**.

Use of the 1962 Missal

- 1984 — Pope saint John Paul II: *Quattuor Abhinc Annos* issued by the Congregation of Divine Worship, granted the faculty of using the Roman Missal published in 1962 by Pope Saint John XXIII.

Liturgiam Authenticam (2001)

Pope Saint John Paul II

Fifth Instruction “For the right implementation of the constitution of the sacred liturgy of the Second Vatican Council”

(Sacrosanctum Concilium, art. 36)

ON THE USE OF VERNACULAR LANGUAGES IN THE
PUBLICATION OF THE BOOKS OF THE ROMAN LITRUGY

- Lays out **formal equivalence** (or **formal correspondence**), while the more flexible, meaning-based approach it replaced is called **dynamic equivalence**
- Makes reference to Article 36 of Sacrosanctum Concillium:
- 36. 1. Particular law remaining in force, **the use of the Latin language is to be preserved in the Latin rites.**

***SUMMORUM PONTIFICUM* (2007)**

POPE BENEDICT XVI

**ON THE USE OF THE ROMAN LITURGY
PRIOR TO THE REFORM OF 1970**

- **Art 1.** The Roman Missal promulgated by Pope Paul VI is the ordinary expression of the *lex orandi* (rule of prayer) of the Catholic Church of the Latin rite.
- The Roman Missal promulgated by Saint Pius V and revised by Blessed John XXIII is nonetheless to be considered an extraordinary expression of the **same *lex orandi* of the Church** and duly honoured for its venerable and ancient usage.
- **These two expressions of the Church's *lex orandi* will in no way lead to a division in the Church's *lex credendi* (rule of faith);** for they are two usages of the one Roman rite.

***Traditionis custodis* (2021)**

Pope Francis

- “In promulgating the official edition of the Roman Missal, Our predecessor, St. Pius V, presented it as an **instrument of liturgical unity** and as a witness to the purity of the worship the Church.— Pope Saint Paul VI, Promulgation of the New Roman Missal, April 3 1969
- “I have felt it my duty to affirm that ‘The liturgical books promulgated by Saint Paul VI and Saint John Paul II, in conformity with the decrees of Vatican Council II, are the unique expression of the *lex orandi* of the Roman Rite.’” (*Traditionis custodis*, art. 1 ~ DD no 31)

Deisiderio Desideravi (2022)

Pope Francis

Symbolic action and understanding

- “[W]e have lost the capacity to **engage with symbolic action**, which is an essential trait of the liturgical act. (no. 27)
- “[A] human person is an incarnate spirit and therefore as such capable of symbolic action and of symbolic understanding.” (no 27)

Renewal, restoration, and reform within an International Church

- *My opinion: There has been an inexorable drive toward improvement, renewal, restoration, and reform none of which are mutually exclusive with unity.*
- *Theological Highlights of V2 (Pope Benedict XVI)- " "as never before unmistakably clear that the Church had become an **international Church**," no longer dependent on European leadership*
- *inculturation in context of the Church's documents*
- *What do we do? A more Synodal Church?*

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PART II

**HAVE WE BEEN IN THE WILDERNESS?
WHAT DO WE LEARN THERE?**

**"Let my people go, that
they may serve the Lord
in the wilderness."
(Exodus 7:16)**

**"Ultimately it is the very life of man,
man himself as living righteously,
that is the true worship of God."**

~ Pope Benedict XVI, *The Spirit of the Liturgy*, pg. 18

Pope Francis - 2017

“Sometimes a certain mediocrity, superficiality and banality have prevailed, to the detriment of the beauty and intensity of liturgical celebrations.”

~ Pope Francis

Ars Celebrandi – USCCB:

- 1 • **Fidelity** to the texts and rubrics of the Church
- 2 • **Prayerful understanding** of the liturgical texts, feasts and seasons
- 3 • **Reverent sense** of the ministers and assembly engaging in an exchange, which is the dialogue of the Father and the Son in the Holy Spirit
- 4 • **Proper preparation** for celebrating the liturgy

Theodore Marier

1912-2001

Richard Clark's Opinion:

Marier is the embodiment of the hermeneutic of continuity. He is the most important pastoral musician of the 20th Century and arguably today.

He is the Inspiration for many of today's liturgical resources

Formed by what we sing

- The texts intended to be sung must always be in conformity with Catholic doctrine; indeed, they should be drawn chiefly from holy scripture and from liturgical sources. (SC 121)
- Catholic Hymnody at the Service of the Church: An Aid for Evaluating Hymn Lyrics (2020)

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"The theme of creation is embedded in Christian Prayer...That is why, whenever possible, we should definitely take up the tradition of facing east, both in the building of churches and in the celebration of the liturgy."

Pope Benedict XVI
(The Spirit of the Liturgy, pg 70)

Role of publishers after Vatican II

Recent Influence of USCCB

- “The outsourcing of control over texts to third party publishers. The MARKET sets the agenda
- *Liturgiam Authenticam*
- USCCB exerting far more control especially with new translation of the liturgical Bible.

Surge of converts to Catholicism

- “From the crisis of today the Church of tomorrow will emerge — a Church that has lost much. She will become small and will have to start afresh more or less from the beginning...”
- The future of the Church can and will issue from those whose roots are deep and who live from the pure fullness of their faith.”

~ Fr. Ratzinger— Radio Broadcast 1969



THE REALITY OF CLOSED PARISHES

**For many, a closed parish is like a death
in the family.**

LISTEN

- Clarity of roles Clearly communicated to all parties -- you can't make everyone happy
- LISTEN - closed parish can be like a death in the family. There is grieving.
- FIND OUT WHAT IS IMPORTANT to a Parish
- Acknowledge a parish's history AND ACT ON IT.
- Find common ground- Ven diagram - common repertoire.
- It's going to be hard and it will be worth it.

WITNESS

The Holy Spirit is in charge

Will there be a more Synodal Church?

Certain things change our lives for the better and forever

God is present to us in **FOUR** ways: *Sacrosanctum Concilium* §7

- in the priest
- in the sacraments
- He is present in His word
- He is present, lastly, when the Church **prays and sings**, for He promised: "Where two or three are gathered together in my name, there am I in the midst of them" (Matt. 18:20).

Unity

- “Let us abandon our polemics to listen together to what the Spirit is saying to the Church. Let us safeguard our communion. Let us continue to be astonished at the beauty of the Liturgy. The Paschal Mystery has been given to us. Let us allow ourselves to be embraced by the desire that the Lord continues to have to eat His Passover with us. All this under the gaze of Mary, Mother of the Church.” (Pope Francis - DD no 65)

Contact

- Richard Clark

Email:

- Richard_Clark@rcab.org
- rjc@rjcceciliamusic.com
- WEBSITE with resources – many FREE!
rjcceciliamusic.com