

Historical Development of the Liturgy

Sunday Eucharist	Liturg. Year / Lit. of Hours	the Sacraments	Sacred Art / Music
<u>The age of the martyrs: 1st to 3rd Cent.</u>			
Feast of "the Lord's day"; early separation of the Eucharist from the banquet (abuses); flexible Eucharistic prayer of the bishop: Justin Martyr's witness to early form of the Eucharistic Liturgy	Morning and evening prayer; then midday hours: night vigils; Easter (vigil) as principal feast of the year: development of 50 days of Eastertime & controversy over the date of Easter	Baptism initially mostly of adults; catechumenate as preparation for baptism; sacr. of penance only once in lifetime ("second baptism"); developing rite of ordination & three-level hierarchy	Beginnings of Christian art: OT figures; Christ the Good Shepherd or teacher found in the catacombs; singing of psalms and hymns to Jesus as God...
<u>The Church in the Empire: A.D. 313 - 590</u>			
Imperial recognition of the Christian religion and Sunday as the day of rest; diversification of regional liturgies, e.g. Gallican, Celtic, Mozarabic, Milanese	Cult of the martyrs expanding; Lent, Christmas, and later the Christmas cycle; alongside the Cathedral Liturgy, development of the monastic 'hours' of prayer (7 daily & 1 nightly)	Rigorous penitential system (permanent status as penitents after grave sin), leading to a certain crisis in its practice	Construction of great basilicas; courtly protocol enters the cathedral liturgy (God as Emperor); enthusiasm for song: many new hymns, but without use of instruments
<u>The Age of Monasticism: AD 590-1075</u>			
Golden age of Roman liturgy: precision, brevity, sobriety, trinitarian prayer; but the liturgy became distanced from the people (clergy/laity; private Masses...)	In Liturgy of the Hours the obligatory aspect was stressed; it was seen as the "office" (duty, responsibility) of the clergy and monks, though the people of God still participate	The baptism of infants becomes widespread; the Irish model of individual confession and private penance (adapted to specific sins) becomes the normal practice	Creation of new hymns continues; introduction of the choir ("schola cantorum") by Pope Gregory the Great and what became known as "Gregorian chant"
<u>The high Middle Ages: AD 1075-1545</u>			
Crisis of preaching in the liturgy; Eucharistic piety; emphasis on the humanity of Christ, the Blessed Virgin and the saints.	Increase in the feasts of saints; new feasts: 'Corpus Christi'; the 'breviary' leads to individualization (and clericalization) of Liturgy of the Hours...	Sistemization and profundization of the theology of the sacraments; Eucharistic devotions continues to grow.	Great artistic development in the fine arts: paintings, statues, medieval cathedrals (stained glass windows, architecture, ...)
<u>Post-Tridentine era: AD 1545-1909</u>			
Uniformization of the Liturgy (Roman Rite) in the face of Protestant worship; legalism; devotions distract from what is essential in the liturgy...	Various intents at liturgical reform; beginnings of the "liturgical movement" based on the study of liturgy (19 th Cent.)	Catholic sacramental theology is doctrinally established in the face of Protestant errors: baptism, penance, communion, holy orders, matrimony.	Polyphony and great musical compositions for the liturgy; to avoid distortion of the Mass as a concert, 'profane' instruments & music are prohibited.
<u>The "liturgical movement": until 1962</u>			
Renewed emphasis on the Liturgy; liturgical catechesis & apostolate; petitions for the liturgy in the language of the people, especially in the missions	Attempts at reform of Liturgy of the Hours and of Holy Week: restoration of the Paschal Vigil on Holy Saturday, but overall, a deeper reform is needed	Pius X encouraged frequent communion and first communion of children at the age of reason; otherwise, few changes in the sacramental practice	Instructions on sacred music; recognition of the ministry of musicians (choirs, organists, etc.); mission territories calling for greater freedom of adaptation...
<u>The Second Vatican Council: 1962-1965</u>			
Radical liturgical reform of the Mass: "facing the people"; vernacular language, active participation of faithful, (leads to new lay ministries); simplification; Liturgy of the Word with more biblical readings & homily; concelebration...	Ecclesial character of the Lit. of the Hours; unburdening of number of psalms (psalter in 4 weeks instead of 1); liturgical hours at their appropriate time; Office of Readings; reorganization of the liturgical calendar (prioritization of feasts)	Renewal of all the sacraments; biblical readings in the celebration of the sacraments; ; Christian Initiation of Adults; face-to-face confession; permanent diaconate; "Anointing of the Sick"; Code of Canon Law (1983)...	Vatican II permitted the cultural adaptation of sacred music and art in the liturgy (initially only for the 'missions' and 'young Churches'); subsequent flowering of truly inculturated music and art forms