

STANISŁAW MIESZCZAK SCJ

Post-Conciliar Changes in Liturgy

On the fiftieth anniversary of the proclamation of the Constitution on the Sacred Liturgy *Sacrosanctum Concilium*¹ many efforts were made to show the deep sense of both the Constitution itself and the reform of the liturgy in the Church that it had provoked. Different opinions are held – some are unconditionally delighted with the achievements of the reform, others evaluate it with a just, and often critical, view of the changes it brought. Still others, uncompromisingly negate everything that has been achieved in the last years in the field of the liturgy of the Catholic Church. All this does not come as a surprise. All the changes that the Second Vatican Council introduced in the liturgy directly touch on our faith and the way we experience it, therefore, they call for an emotional reaction. We must also consider the fact that all judgement is based on the knowledge one has and their deeply rooted opinions on the subject which, many a time, are quite relative, hence so many open controversies arise. At the same time we must remember that the faithful, together with their pastors, are entitled and obliged to care about the right way of celebrating liturgy, as it is proof of faith in the Church and responsibility for the Church.² The changes, however, were necessary, especially in liturgy. The

¹ Second Vatican Council, Constitution on the Sacred Liturgy *Sacrosanctum Concilium* (4 December 1963).

² Cf. *Catechism of the Catholic Church*, no. 91–93; Congregation for Divine Worship and the Discipline of the Sacraments, Instruction *Redemptionis Sacramentum*, on certain matters to be observed or to be avoided regarding the Most Holy Eucharist (25 March 2004), no. 183–184.

Church made this effort partly pressurised by the changing conditions of social life which influenced her mission. Somewhere in the nature of the Church a deep ability of constant renewal is inscribed, despite the fear that the word 'reform' is so often associated with. The divine element, which enriches human nature and everything associated with it, leads to constant development the aim of which is bringing people of different epochs and cultures to the source of salvation which is Jesus Christ. The human element makes the changes in the pastoral activity of the Church necessary, although it does not change the message of the Gospel, but rather protects it and proclaims it unceasingly.³ We will, therefore, try to uncover the reasons for the conciliar reform, especially the line of work advocated by the Constitution on the Sacred Liturgy.

Even cursory reading of the conciliar documents shows the vast array of issues that the Council had to address, as the voice of the Church had long been expected to be heard in relation to them. There is the question of the liturgy,⁴ defining the foundations of the Church,⁵ her role in today's world, the problem of her unity,⁶ the new perception of the Word of God,⁷ the role of bishops,⁸ priests,⁹ monks¹⁰ and the la-

³ Cf. Second Vatican Council, Dogmatic Constitution on the Church *Lumen gentium*, no. 8.

⁴ Cf. Constitution on the Sacred Liturgy *Sacrosanctum Concilium*.

⁵ Cf. Second Vatican Council, Dogmatic Constitution on the Church *Lumen gentium* (21 November 1964).

⁶ Cf. Second Vatican Council, Decree on Ecumenism *Unitatis redintegratio* (21 November 1964); Decree on the Catholic Churches of the Eastern Rite *Orientalium Ecclesiarum* (21 listopada 1964).

⁷ Cf. Second Vatican Council, Dogmatic Constitution on Divine Revelation *Dei Verbum* (18 November 1965).

⁸ Cf. Second Vatican Council, Decree Concerning the Pastoral Office of Bishops in the Church *Christus Dominus* (28 October 1965).

⁹ Cf. Second Vatican Council, Decree on the Ministry and Life of Priests *Presbyterorum ordinis* (7 December 1965); Decree on Priestly Training *Optatam totius* (28 October 1965).

¹⁰ Cf. Second Vatican Council, Decree on the Adaptation and Renewal of Religious Life *Perfectae caritatis* (28 October 1965).

ity¹¹ in the Church, the media of social communications,¹² the mission activity of the Church¹³ and her relation to non-Christian religions.¹⁴ Cardinal Karol Wojtyła arranged all these issues in accordance with the following key: *Ecclesia ad intra – Ecclesia ad extra*, including the renewal rule of “*accomodata renovatio*,” as well as the new aspects of ecumenism.¹⁵

All these documents originated from ideas that started appearing as early as the second half of the 19th century. It is because of them that the Second Vatican Council was convoked and the reform was initiated. One of the most urgent issues was definitely the liturgy of the Catholic Church, since all the faithful participate in it. Its reform was guided by the rule of constant care for the invariable faith, faithfulness to tradition and promoting active participation of faithful in the works of salvation, present in the celebrated liturgy.¹⁶

It is worth analysing some of the streams that contributed to the change in perceiving the liturgy of the Church. As we have mentioned before, they were rooted in social and cultural changes, archaeological discoveries and the development of sciences, as well as new spiritual needs of the faithful that arose around that time. The latter, although essentially invariable and concerning the relation to God and salvation, are, however, formed under the influence of particular cultural circumstances, which undoubtedly has an impact on human spirituality.

¹¹ Cf. Second Vatican Council, Decree on the Apostolate of the Laity *Apostolicam atuositatem* (18 November 1965).

¹² Cf. Second Vatican Council, Decree on the Media of Social Communication *Inter mirifica* (4 December 1963).

¹³ Cf. Second Vatican Council, Decree *Ad Gentes* on the Mission Activity of the Church (7 December 1965).

¹⁴ Cf. Second Vatican Council, Declaration on the Relation of the Church to Non-Christian Religions *Nostra aetate* (28 October 1965).

¹⁵ Por. K. Wojtyła, *Wstęp ogólny*, [in:] *Sobór Watykański II. Konstytucje, dekryty, deklaracje*, red. S. Jaworski, L. Krawczyk, Poznań 1968, p. 9–23.

¹⁶ S. Czerwik, *Wprowadzenie do Konstytucji o liturgii świętej*, [in:] *Sobór Watykański II. Konstytucje, dekryty, deklaracje*, op. cit., p. 38–39.

1. Interest in the Ancient Times and the Development of Historical Research

One of the characteristics of the 19th century was definitely a great interest in the Ancient Times, the development of historical studies and archaeology. Among the reasons for this fact we can mention two important things: the appearance of a large number of ancient works of art in the western world and the establishment of modern Greece as an independent country.

The appearance of the monuments of ancient culture in the west was a result of Napoleon's army's plunder in Egypt, Italy and Greece. The loot collected in this way decorated palaces, as well as private mansions of many former officers. It obviously raised interest of the ancient culture experts and researchers and most probably propelled further, this time scientific, research and boosted the development of archaeology, especially in the second half of the 19th century.

Another event that raised interest in the Ancient Times was the fact that Greece gained independence in 1830, with significant support of Western Europe.¹⁷ The role of Germany was of great importance here. The splendour of ancient democracy seemed to be some kind of ideal that many were pursuing, due to the period of great change in different societies tired of revolutions and wars, especially civil ones.

The interest in the ancient times, although directly connected with getting acquainted with pagan culture, naturally led to discovering Christian monuments as well. The traces could not be ignored. On the basis of the documents that were discovered it was possible to re-create the image of life of early Christian communities. The analysis covered easily available

¹⁷ From the beginning of the 4th century Greece was a part of the Byzantine Empire. Between 15th and 17th century it lost its sovereignty conquered by Turkey. It regained independence after the national uprising (1821–1829/1830) with the help of western empires – cf. *Grecja*, [in:] *Nowa encyklopedia powszechna PWN*, vol. 2, Warszawa 1998, p. 613; Z. Sułowski, *Grecja*, [in:] *Encyklopedia katolicka*, vol. 6, Lublin 1993, col. 64–65.

monuments, the re-discovered catacombs¹⁸ as well as the literary legacy of Church Fathers. This archaeological wealth was gradually popularised among researchers. The image of the Church that this research presented had to be confronted with the current reality, and, as a result, many questions arose. One of them was the question concerning the participation of the faithful in the liturgy of the Church.

One of the most important propagators of patristic literature was the famous French priest Jacque-Paul Migne († 1875). He served in the diocese of Orleans but at some point, as a result of his disobedience, he was forced to leave his parish and went to live in Paris, where his life work started. He published a few collections of theological works,¹⁹ among which the most important were the literary works of Church Fathers,

¹⁸ Giovanni Battista de Rossi († 1894) is thought to be the discoverer of the early Christian catacombs. Born in Rome, he was an Italian archaeologist, epigraphist and art historian, co-editor of *Corpus Inscriptionum Latinarum*, an expert on the Ancient Times in Rome, a creator of Christian archaeology. He discovered and worked on many Christian manuscripts. Among his major works we can find *Martyrologium Hieronymianum*, edited with L. Duchesne – see P. M. Baumgarten, *Giovanni Battista de Rossi*, [in:] *The Catholic Encyclopedia*, vol. 6, London 1908; B. Iwaszkiewicz-Wronikowska, *Rossi Giovanni Battista de*, [in:] *Encyklopedia katolicka*, vol. 17, Lublin 2012, col. 354n.

¹⁹ E.g. *Scripturae Sacrae Cursus Completus* in 28 volumes published from 1840 to 1845 with a good commentary; *Theologiae Cursus Completus*, also in 28 volumes published from 1840 to 1845; *Démonstrations Evangéliques*, 20 volumes (1842–1852) in which he collected the apologetic works of about one hundred authors from different epochs; *Collection Intégrale et Universelle des Orateurs Sacrés*, two collections (102 volumes, 1844–1866) of the works of the best preachers; *Summa Aurea de Laudibus Beatae Mariae Virginis*, with J. J. Bourassé (13 volumes, 1866–1868); *Encyclopédie Théologique* (171 volumes, 1844–1866); cf. J. P. Kirsch, *Jacques-Paul Migne*, [in:] *The Catholic Encyclopedia*, vol. 10, London 1911, online edition (2003) www.newadvent.org/cathen (21 December 2013).

to mention only the great and well known *Patrologiae Latinae Cursus Completus*²⁰ and *Patrologiae Graecae Cursus Completus*.²¹

The image of Christian worship of the earliest time was an interesting topic for many authors. Among them we can find L. Duchesne, who, in 1899, published his famous work entitled: *Origines du culte chretienne* (Christian worship: its origin and evolution). One of the works of uttermost importance is a wonderful dictionary of archaeology and Christian liturgy. It was prepared by F. Cabrol († 1937) and H. Leclerq: *Dictionnaire d'archeologie chretienne et de liturgie* (DACL). It consists of 28 volumes, published in Paris from 1903. From 1947 its publication was supervised by H. Marrou. Up till now we can say that it is the *status quo* of the knowledge in the field on the turn of the 19th and the 20th centuries. Among the works consisting in collecting, describing, commenting on and publishing ancient codices, we cannot overlook *Analecta hymnica* in which G. M. Dreves and C. Blumes collected the oldest Christian hymns, including the period of the Middle Ages, in 55 volumes. Useful indices were included in the volumes.²² It is a publication which up till now serves as an important point of reference in hymnological research.

The liturgy coursebooks published in the 19th century were and still are important publications. They emphasise the richness of the Church Tradition consisted not only in the rites, but also in the architecture and sacral art. The list of the most famous authors includes F. X. Schmidt († 1871), V. Thalhofer († 1891) and F. Probst († 1899). Among Polish authors we can find the coursebooks of blessed archbishop A. J. Nowowiejski († 1941), rev. J. Michalak († 1941) and rev. A. Nojszewski, which were published a bit later.

²⁰ Published in 217 volumes (1844–1855) and 4 volumes of indices (vol. 218–221), published from 1862 to 1864.

²¹ First series: 81 volumes (published 1856–1861), contains only Latin translation of the original texts; second series: 166 volumes (published 1857–1866) contains the Greek text as well as its Latin translation, there are no indices here, only the list of authors and their works made by D. Scholarios (of Greek origin) and published in 1879 in Athens.

²² *Analecta Hymnica Medii Aevi*, hrsg. von G. M. Dreves, C. Blume, Leipzig 1886–1922; Frankfurt am Main 1961, Bern 1978.

The greatest historical research was conducted by the Germans. The Benedictine Abbey Maria Laach was an important place where after the First World War source texts (*Liturgiewissenschaftliche Quellen und Forschungen*) as well as theological studies on liturgy (*Jahrbuch für Liturgiewissenschaft*) were being worked on with outstanding patience and devotion. In 1939 both magazines were merged and more pastoral research took place. The works were supervised by abbot I. Herwegen and friars K. Mohlberg and O. Casel. Together with professors R. Guardini, Fr. J. Dölger and A. Baumstark they started publishing the magazine entitled *Ecclesia orans*.²³ In the same abbey the works of J. Dölger's school (*Antike und Christentum* 1929–1950) and Th. Klauser's school (*Jahrbuch für Antike und Christentum*) were published as well.

All these events had to result in broadening the knowledge about the Church and her origins and confronting it with the then contemporary liturgy. It raised many questions and the desire to change things appeared. A great interest in the problem of rituality could be noticed. Although the questions mostly arose in research centres, all the ideas were spread among the faithful as well through new forms of ministry that appeared at that time.

2. The Development of Interest in the Holy Scripture

In the 19th century, due to the development of historical and natural science, some biblical data started to seem contradictory with the scientific research. The opponents of the inerrancy of the Bible took particular fragments of the Bible claiming and trying to prove that it contained obvious errors, especially in the fields of astronomy and natural science. As a result of these difficulties and allegations the so-called “biblical issue” came into existence, raised by exegetes and Catholic

²³ Cf. B. Neunheuser, *Il movimento liturgico: panorama storico e lineamenti teologici*, [in:] *La Liturgia momento nella storia della salvezza*, Genova 1979², p. 22 (Anàmnesis, 1).

theologians. They tried to determine if the Holy Scripture consisted errors concerning astrological and natural phenomena. Many of the problematic issues had been researched and presented in the way inconsistent with the text of the Bible.

How did all these questions arise? Why were the Bible and the scientific research contradicted? Answering these questions was incredibly important, as this particular issue created an apparent conflict between faith and science. This conflict was extremely painful for many believers, as it seemed that it contradicted the facts resulting from faith with the achievements of human reason. Obviously, materialistic ideologies did their best to fuel this conflict, thus building their own authority. However, the great controversy, which was thought to destroy the Church and her theories, found an easy solution. The autonomy of faith and reason was once again emphasised. Both these fields follow different rules, although there are many co-relations between them.

The history of the biblical issue is included in the Church documents concerning the Bible and the rules of its interpretation. One can easily get acquainted with the course of the disputes around this issue, following the opinions of different popes, starting with the Encyclical of Leo XIII *Providentissimus Deus* issued in 1893.²⁴ This encyclical is the *magna carta in re biblica*, due to its critical role, especially in finding new ways of exegesis and understanding the Bible. In his letter the Pope emphasised an urgent need for researchers in the field of Biblical Studies.

It was the first time Leo XIII had mentioned Biblical Studies as an academic field of research. The Pope's commandment led to establishing in the Catholic Church specialised faculty in Biblical Studies. In 1890 the famous *Ecole Biblique et Archéologique* was founded and later officially approved by Leo XIII. The school focused on biblical research, at the same time taking into consideration all discoveries made in biblical archaeology, which showed the modern approach to research and the curriculum. The

²⁴ Cf. H. Lempa, *Kwestia biblijna i encyklika Leona XIII "Providentissimus Deus."* *Komentarz do encykliki*, [in:] *Biblia w dokumentach Kościoła. Wybór tekstów i komentarz*, teksty do druku przygotował R. Pietkiewicz, komentarz oprac. A. Jankowski, H. Lempa, R. Pietkiewicz, Wrocław 1997, p. 7.

school was located in Jerusalem. The headmaster of the *Ecole*, fr. Roland de Vaux OP, supervised an international team of scholars, who systematically analysed the caves by the Dead Sea and devoted themselves to work aiming at deciphering and publishing the texts found in them. The research was then taken over by the scholars from the Hebrew University, however, it must not be forgotten that the research itself was initiated by the scholars from the Catholic *Ecole Biblique*, among whom Józef Tadeusz Milik, a Polish biblical scholar and a Catholic priest, published more texts of the Dead Sea Scrolls than any other original team member.

In 1902 Leo XIII established the Pontifical Biblical Commission, the aim of which was ensuring the development of Biblical Studies. The Commission became an important advisory body of the Church Magisterium on the interpretation of the Sacred Scripture.

The successor of Leo XIII, st. Pius X, in 1909 established the Pontifical Biblical Institute in Rome which developed widespread educational and scholarly activity. The number of students from all around the world, not only including Catholic priests, but also nuns and lay people, has been stable up till now and amounts to about 300 students. Among the Institute students there are also Orthodox Christians and Jews; some of the lecturers invited are Protestants. During almost one hundred years of activity 6000 students from different countries graduated from *Biblicum* holding the title of *in re Biblica*. Among them there are Europeans, Americans, more than 400 Africans, 400 graduates from South America and more than 600 Asians. Among the graduates of *Biblicum* there are about one hundred students from Poland.²⁵

In the context of the development of Biblical Studies it is worth mentioning the influence of the interest in the Bible on the movement of the renewal of Church liturgy. One of the representatives of the aforementioned interest is the Klosterneuburg Monastery. One of its outstanding representatives was Pius Parsch († 1954). The result of his work was bringing liturgy closer to the people. In 1924 he published *Das Jahrbuch des Heiles* (The Church Year of Grace), making the Catholic liturgy, espe-

²⁵ Cf. S. Hałas, *Specyfika katolickiego podejścia do Pisma świętego*, [in:] *Księgi święte a słowo Boże*, oprac. L. Kamykowski, Z. J. Kijas, Kraków 2005, p. 41f.

cially the biblical readings, more accessible for the faithful. His work was translated into many European languages. His work as a leading figure in the Liturgical Movement popularised the Bible, which was also the idea behind the magazine *Bibel und Liturgie*²⁶ that he published.

It needs to be mentioned that the interest in the Bible was also raised due to the mission activity *ad gentes*. Since the activities were organised by both Catholics and Protestants, there was a mutual exchange of experiences. The common Protestant reference to the Bible encouraged Catholics to take similar action. On the side of the faithful the need for the Word of God and Its authentic interpretation was rapidly developing.

3. Liturgy and the Pastoral Office

Dom Prosper Guéranger, the abbot and founder of the Solesmes Abbey, noticed a very interesting role of liturgy. On the one hand, he perceived it as communal worship of the Church, revived by the Holy Spirit who prays and intercedes with the “groaning” that words cannot express (cf. Rom 8:26). On the other hand, he saw it as the source of grace of renewal for man and the whole community. The renovated Solesmes Abbey became the centre of the living liturgy, which shed light on the French society, destroyed by the revolution and the civil war. His actions brought moral healing and strongly united the people. Dom Guéranger is credited with developing and propagating research on the Gregorian chant. Solesmes had a great influence on students, seminaries, monasteries, social elites and parishes. From Solesmes the ideas of the Liturgical Movement spread to neighbouring countries. Guéranger’s ideas reached Germany through the foundation of the Beuron Archabbey. The following Abbeys originated from the Beuronese Congregation: Maredsous in Belgium, Maria Laach in Germany, Monte Cesar in Louvain. They had a huge impact on the development of the Liturgical Movement in the 20th century. They took over the heritage of Guéranger, at the same time enriching it with new elements.

²⁶ Cf. B. Nadolski, *Liturgika*, vol. 1: *Liturgika fundamentalna*, Poznań 1989, p. 56f.

The greatest achievement of the monks in Beuron was the translation of the Roman Missal into German, which was done by Anzelm Schott OSB. The Missal was published in 1884, and was then reprinted in many forms in millions of copies. Nowadays it is also available in the electronic form. The method helped to form many generations of the faithful and soon found followers in other countries. In the post-war period in Poland different Benedictine missals were also available, often with both Latin and Polish versions of the Holy Mass text.²⁷

At the beginning of the 20th century the *motu proprio* of Pius X “*Inter pastoralis officii sollicitudines*” (22 November 1903) brings the wind of change. Although it directly referred to Sacred Music, it became the thing that the standard Liturgical Movement originated from. In this document the Pope already expressed his wish for reviving the participation of the faithful in liturgy. Holy Mass participation culminates in the Holy Communion. That is why the Pope got involved in propagating the development of the Eucharistic worship and encouraged regular communion. The work of Pius X concerning the Holy Communion included the documents explaining the conditions on receiving everyday Holy Communion (1905), and releasing a decree concerning the admittance of Communion to children (1910).²⁸ It was also by his order that the norms concerning the Office were published, and the first official editions of *Graduale Romanum* (1907) and *Antiphonale* (1912) appeared.

Lambert Beauduin OSB († 1960) from the Monte Cesar Abbey in Belgium was a faithful follower of the Pope in terms of the main stream of the renewal of liturgy. This minister of the working class (also a member of the Société des Aumoniers du Travail) became a true theologian and pastor, as was the case with many Church Fathers. He tried to bring

²⁷ A missal issued by Benedictines from Tyniec, illustrated and with many commentaries, can serve as an example here: *Mszał niedzielny. Msze na niedziele i główne święta roku kościelnego* (Abbaye de S. André – Bruges 1959). More than a hundred years before in Poznań *Listy i Ewangelie na niedziele i święta całego roku* (Berlin 1842) was published (abp Dunin). Obviously, there were more projects of this kind, especially among Benedictines.

²⁸ Cf. Sacred Congregation of the Discipline of the Sacraments on First Communion, Decree *Quam singulari* (7 August 1910).

liturgy closer to the people stuck in the new social reality regulated by the laws of merciless capitalism. He refused to accept liturgy for the sake of liturgy. His vision of the liturgy as the Prayer of the Church and with all its dynamism (*Vitalitas liturgica*) was presented during a special meeting in Malines in 1909. This meeting is thought to have been the beginning of the modern Liturgical Movement, which oriented it towards pastoral activity. It is remembered as *Mechelner Ereignis* – The Event of Mechelner. This particular characteristic of the Movement, namely orientation towards pastoral activity, was reflected in establishing the magazine *Les Questions liturgiques et paroissiales* (from 1911). Since 1970 it has been entitled *Questions liturgiques*. The most important work of Beauduin is *La piété de l'Eglise* (1914) and is one of the classics of that period.²⁹ Beauduin understands liturgy in a broad sense, including the Liturgy of the Hours. However, he puts most emphasis on the participation in the Holy Mass. He remained faithful to his ideals till the end of his life. His initiative of organising conferences and days of liturgy was taken over by St. Andrew's Abbey in Brugge. Under the spiritual patronage of Beauduin the *Centre de Pastorale Liturgique* was founded in Paris (1943). Its most important publication is the quarterly *La Maison Dieu*. The pastoral character of the liturgy revival also appeared in Flandria and the Netherlands. In Poland it was introduced by archbishop Jałbrzykowski in the Diocese of Vilnius and in Lviv.

Maria Laach Abbey was the centre of the movement for the renewal of liturgy. Abbot I. Herwegen supervised ministry of different groups of intellectuals there. He also began publishing an editorial series *Ecclesia Orans* – and as the first volume of the series the work of R. Guardini entitled “*Vom Geist der Liturgie*” was published (1918). This Abbey was a place of work for the aforementioned theologians, such as Odo Casel (†1948), K. Mohlberg and others. After the First World War particular emphasis was put on the celebration of the Holy Mass here. In 1921 in the crypt of the Maria Laach church the Holy Mass was celebrated “facing the people,” as the “recited Holy Mass” and the “dialogue Mass.” The result of

²⁹ Polish edition: L. Beauduin, *Modlitwa Kościoła*, Kraków 1987 (Vetera et Nova, 1).

this search was the so-called “Mass for the People” - *Gemeindemesse* and the Mass with chants and prayers in the mother tongue (*Betsingmesse*).

Another thing worth mentioning is the promotion of missal texts for particular Sundays, which made active participation much easier for the faithful. In 1930 alone 25 million different prayer books were spread among the faithful. Apart from the Holy Mass texts, prayer books containing office fragments and other prayers were popularised as well. Their title was very important: *Kirchengebet* – the prayer of the Church. The latter ones in Germany were associated with Ludwik Volker. The fact that in 1939 about 5 million of them were published shows how great the demand for them was.

One of the characteristics of this period is the pastoral activity of theologians involved in scholarly research. Their work obviously took place among the intellectual elites, since they were the ones having the greatest influence on social life and opinion formation in communities. It did not mean being distanced from other groups. However, someone had to accept, understand, and pass on the discoveries of theologians and historians applied to pastoral reality.³⁰ R. Guardini († 1968) can serve as an example here. His pastoral work encompassed the studying youth (the Quickborn group). Jesuit P. Doncoeur worked with the French youth in a similar way.

4. The Renewal of the Liturgical Music

Liturgical music was also one of the many pastoral concerns of the Church at the beginning of the 20th century. The expression of this state was the aforementioned *motu proprio* of Pope Pius X *Inter pastoralis sollicitudines* from 22 November 1903. The interest in music on the side of the Church Magisterium was a result of the gradually rising awareness of the importance of music for liturgy. The Pope began his document with the statement that music influences “maintaining and promoting

³⁰ Cf. B. Neunheuser. *Il movimento liturgico: panorama storico e lineamenti teologici*, op. cit., p. 22f.

the decorum of the House of God,” the participation of the faithful in the Holy Sacrifice, the adoration of the most august Sacrament of the Lord’s Body and the act of uniting of the faithful in the common prayer. We can therefore say that music facilitates active participation of the faithful in liturgy, which is the foundation of the formation of their Christian spirit. The intervention of the Magisterium was necessary, due to the dangerous influence of lay music on the liturgical music.

We have mentioned the great role of Dom P. Guéranger in rediscovering the Gregorian chant and liturgy. With the development of the Liturgical Movement, the so-called Cecilian Movement developed as well, with an aim of renewing the music in Church liturgy³¹ through eliminating from liturgy the music of secular, operatic or simply showy character.³² The purpose of liturgical music was unifying the faithful in prayer and perceiving the Divine reality. With this goal in mind many important initiatives were taken, especially in Germany, in Munich and in Regensburg. In Italy the initiatives were taken during congresses in Florence (1875), Bologna (1876) and Bergamo (1877). Similar initiatives took place in Austria, Slovenia, Croatia and in Hungary.

Another important event after the *motu proprio* of Pius X was the creation of boy choirs in France initiated by rev. Ferdynand Maillet, whose work resulted in establishing the International Federation *Pueri Cantores* in November 1944. These initiatives, however, originated from the foundation of boy choirs *Petits Chanteurs à la Croix du Bois* in 1907, which sang during liturgical celebrations. In this way, boys’ singing returned as an element of Church liturgy. The second most important event for the development of liturgical music was the foundation of Pontificio Istituto di Musica Sacra in 1911. It made it possible to develop the study on the Gregorian chant, concertina, counterpoint and organ. Lorenzo Perosi († 1956) was enchanted by this fact.

The interest of the Church Magisterium in the liturgical music can be noticed as early as the 19th century, when Leo XIII formed the Music

³¹ Cf. R. Tyrała. *Cecylianowski ruch odnowy muzyki kościelnej na ziemiach polskich do 1939 roku*, Kraków 2010, p. 17–53.

³² Cf. *ibidem*, p. 31.

Committee in 1893. One of its members was Card. Giuseppe Sarto, who later became Pope Pius X. Leon XIII issued a decree on the church chant (7 July 1894). After the *motu proprio* of Pius X, the Apostolic Constitution *Divini cultus*, issued in 1928 by Pius XI, was an important document on this matter. It basically repeated the ideas of Pius X.

This epoch is also a period of development of different types of song-books, which encouraged participation in liturgy through singing. A good example of such publication can be the German *Gotteslob*, and in Poland the song-books of Mioduszewski, and later Siedlecki and Surzyński. That is how the need of understanding and active participation in Church liturgy was expressed by the people of God.

5. The Vivacity of Christianity

Christianity and the Catholic Church are not only external structures, but, most importantly, the community of the faithful. This community, with an active influence of the Holy Spirit, has its own life and rhythm. It is noteworthy that since the beginning of the 18th century different phenomena have been taking place in Church communities, as indications of the search of deeper and better ways of experiencing faith. It is a very broad topic, therefore, I shall only discuss a few issues connected with it.

Within Lutheran communities a movement called Pietism appeared in the late 17th century. It was a form of renewed piety, a reaction to secular tendencies, which mostly influenced Protestantism. It distanced itself from theology, which was in a constant state of dissension with other Protestants as well as Catholics, and aroused the need for zealous piety. The way to achieve this goal was awakening religious feelings through prayer, Bible reading and charity. Piety and education of the poorest were emphasised. One of the methods of their work was animating small communities called *ecclesiolae*. Unfortunately, with time many of them turned into sects. This trend, which originated in Lutheran communities, later changed and supplemented, altered the face of Protestant communities, at times penetrating into the Catholic Church as well. It indicated the

direction of the search for the new ecclesiology. In a way, J. H. Newman's († 1890) notion of the Church was also influenced by it.³³

Quietism, a set of Christian beliefs that rose in popularity at that time, is also worth mentioning. It first appeared in the 17th century in Spain,³⁴ moved to France,³⁵ and from there to other countries. The original idea, however, must have appeared among the Hesychasts in the East. It emphasised the role of the mystical inner peace (Lat. *quietus*), which could be achieved by ridding oneself of his worries and putting all trust in the Grace of God. The actions of man were seen as having very little importance. External forms of worship, pious actions, some prayers as well as asceticism were all rejected. These ideas were condemned as heresy by pope Innocent XI and Innocent XII (17th century). However, they remained common among the faithful, often in an unconscious way, and were still present in the 19th century.³⁶

Trying to analyse the factors that influenced the life of the Church in the 19th and the 20th centuries we must not forget about the devotion to the Most Holy Heart of Jesus. Although some of its elements took the forms of intimistic piety, it generally led to involvement in the life of the Church, deepening the Eucharistic piety and restoring social relations. The acts of devotion to the Most Holy Heart of Jesus, both private and public, played an important role. It was a very strong movement which resulted in many phenomena in the Church.

It also needs to be mentioned that on the turn of the 19th and the 20th century the Church actuated her mission activity. The issue concerned both the Catholic Church and the Protestant communities. The trend was

³³ The trend was most widespread in Württemberg and Prussia. One of its founders was a German Christian theologian Philipp Jakob Spener († 1705). His most important work was *Pia Desideria*. His students established a new method of teaching which combined discipline with a modern approach to learning. They established schools for the poor and seminars for teachers – cf. L. Bouyer, *Kościół Boży. Mistyczne Ciało Chrystusa i świątynia Ducha Świętego*, Warszawa 1977, p. 94–98.

³⁴ Rev. Miguel Molinos († 1696).

³⁵ Its main propagator was bishop Cambrai François Fénelon († 1715).

³⁶ A. Marcol, *Kwietyzm*, [in:] *Encyklopedia katolicka*, vol. 10, Lublin 2004, col. 308–310.

less visible in the Orthodox Church. The great wave of mission activity in the 19th century was strongly connected with European missionaries. The world became Europeanized to some extent. As a result, in Africa, Asia and Latin America opposition to the western world arose. People from these continents became more aware of their own cultures; social elites were created. New church communities were formed, each having its own characteristics. The Church had to take that into account. But, what seems interesting, mission activity confronted Catholic and Protestant missionaries. Their experiences were then shared, they penetrated the structures of the Church and helped develop, among other things, great interest in the Bible as well as ecumenical relations.³⁷

Conclusions

The Second Vatican Council and its Constitution on the Sacred Liturgy were extremely important events for the Church history. They did not, however, happen unexpectedly. Both events were a result of the process which started in the first half of the 19th century. The interest in the lives of first Christian communities helped to see our today's experience of *Mysterium Christi* in a new way. The new perception of the Word of God made it necessary for the people to give It a new meaning in the Christian life, and also in the Church liturgy. Different social changes also influenced the community of the faithful. Their importance was recognised and their responsibility for the life of the Church was pointed out. The development of various kinds of piety showed the importance of the new way of understanding the notion of responsibility for the Church. This in turn called for active participation of the faithful in the celebration of liturgy, which had mostly been the priest's domain till then. Active participation was also seen in the change of attitudes to liturgical music. Developing ecumenical contacts became important

³⁷ Cf. D. Olszewski, *Misje*, [in:] A. Zuberbier, *Słownik teologiczny*, Katowice 1985, vol. 1, col. 315f.

for the faithful at that time. They also influenced the way in which the Church and her liturgy were seen.

The Constitution on the Sacred Liturgy *Sacrosanctum Concilium* must be seen as an important step in the process of Church restoration, which, under the influence of the Holy Spirit, initiated the process itself. The restoration was crucial to make facing the challenges of the contemporary world possible, and still be able to draw the wisdom from the Gospel.

Kraków

STANISŁAW MIESZCZAK SCJ

Summary

Post-conciliar Changes in Liturgy

The fiftieth anniversary of the proclamation of the conciliar Constitution on the Sacred Liturgy has raised a lot of interest in this document and the changes in the liturgy of the Catholic Church. The work of reform, however, was not only the result of conciliar tendencies. It was a response to the challenges that the Church had been facing since the mid-nineteenth century. In the field of liturgy many changes took place. The development of historical science, the renewal of the interest in the Bible, the rediscovery of the impact of well-celebrated liturgies on social life, new liturgical ministry, the renewal of music – all these helped to change the face of the Catholic Church liturgy. In addition to that, the mission works *ad gentes* developed and this resulted in more open ecumenical dialogue and various forms of piety which, in turn, contributed to the search for a more authentic religiosity. The reform was a pressing need and *Sacrosanctum Concilium* did not, in fact, initiate the changes, but directed them in accordance with the requirements of the Church.

Keywords

The Second Vatican Council, Constitution on the Sacred Liturgy *Sacrosanctum Concilium*, the reform of the liturgy, Christian archaeology, liturgical music, Cecilian Movement, Guéranger Proper, Liturgical Renewal Movement, liturgical ministry, Missals

Streszczenie

Szeroki kontekst posoborowych zmian w liturgii

Pięćdziesiąta rocznica ogłoszenia soborowej Konstytucji o liturgii świętej *Sacrosanctum Concilium* rozbudziła wiele zainteresowania tym dokumentem i zmianami w liturgii Kościoła katolickiego. Dzieło reformy nie było jednak owocem jedynie tendencji soborowych. Było odpowiedzią na wyzwania, jakie stanęły przed Kościołem już od połowy XIX wieku. W dziedzinie liturgii miał miejsce rozwój nauk historycznych, odnowienie zainteresowania Biblią, ponowne odkrycie wpływu dobrze celebrowanej liturgii na życie społeczne, nowe duszpasterstwo liturgiczne, odnowa muzyki, zarówno w parafiach, jak i w celebracjach pontyfikalnych. Oprócz tego rozwijały się misje *ad gentes* i w konsekwencji dialog ekumeniczny, różne formy pobożności, co sprzyjało poszukiwaniom bardziej autentycznej religijności. Nie można zapomnieć także wydarzeń politycznych i prądów myślowych z tamtych lat. Reforma była palącą potrzebą, a *Sacrosanctum Concilium* nie tyle dała początek zmianom, ile raczej ukierunkowała je zgodnie z wymaganiami Kościoła.

Słowa kluczowe

Sobór Watykański II, Konstytucja o liturgii świętej *Sacrosanctum Concilium*, reforma liturgii, archeologia chrześcijańska, muzyka liturgiczna, ruch cecyliański, Proper Guéranger, ruch odnowy liturgicznej, duszpasterstwo liturgiczne, mszaliki

