FREETHE GENIUS OF THE ROMAN RITE: THE RECEPTION AND IMPLEMENTATION OF THE NEW MISSAL EBOOK

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SJ Keith F. Pecklers | 160 pages | 29 Dec 2009 | Continuum Publishing Corporation | 9781441104038 | English | New York, United States
Liturgical Press - The Roman Missal

Please note The Genius of the Roman Rite: The Reception and Implementation of the New Missal ebooks are subject to tax and the final price may vary depending on your country of residence. Please note that this product is not available for purchase from Bloomsbury. The Genius of the
Roman Rite: The Reception and Implementation of the New Missal translation of sacred texts has been one of the most hotly debated issues in the Church since the inception of Christianity, and the same has been true in our own day as bishops and translators have worked for a number of years now on the forthcoming English translation of the Third Edition of the Roman Missal.

This moment offers Catholics a fresh opportunity for liturgical catechesis and formation which was not possible in the years immediately after the Second Vatican Council.

Beginning with a short history of how the Roman Rite evolved over the centuries and the implementation of the Vatican II liturgical reforms, Keith Pecklers traces the shift in the principles and process of liturgical translation over the past forty years from the Latin typical editions into vernacular languages. Building on that historical background, this volume then treats the new "General Instruction on the Roman Missal" and significant changes in the texts which English-speaking Catholics around the world will be using for the foreseeable future when they pray at Mass.


The book ought to be a valuable resource to all involved in liturgy in ensuring that the new Missal is successfully adapted in parishes throughout the English speaking world. This little handbook will undoubtedly be a very useful aid for those charged with that responsibility.

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Roman Rite - Wikipedia

Five brief chapters and a conclusion in the space of pages may not sound like a big deal, but this book packs a punch far above The Genius of the Roman Rite: The Reception and Implementation of the New Missal size and weight.

The author, Professor of Liturgy at the Pontifical Gregorian University and Professor of Liturgical History at the Pontifical Liturgical Institute in Rome, is a well-known writer and speaker; and he has done us all a service with this timely book.

It should be required reading for anyone concerned with the forthcoming new Missal, translation for the liturgy, and pastoral dimensions of liturgical change.

The book is a reworking of lectures and talks given to different academic institutions and clergy gatherings around the world, and the tone of the book will be very accessible to the general reader. For the interested student, the book would be worth the purchase price for the first chapter alone.

In the space of twenty pages, Pecklers provides a masterly summary of the history of the evolution of the Roman Rite from its beginnings up to the beginning of the Second Vatican Council. Pecklers situates Sacrosanctum Concilium in the context of the Liturgical Movement and the papal documents that had preceded it and paved the way for it during the previous hundred years. As well as providing a brief history of the Constitution, he reminds us of the main threads running through it: a consciousness of history and a desire to return to the sources, a recovery of liturgical theology and spirituality, and the pastoral desire to promote the full, conscious and active participation of the laity.

Next he discusses the implementation of the reforms and the work of the international Consilium—the body responsible for overseeing the implementation. Here, he is extremely balanced, pointing out areas where things did not initially go as well as they might have in the first flush of overenthusiasm, as well as indicating other areas where the reforms were not in fact new at all how many of us are aware that distributing Communion from the tabernacle was banned as long ago as by Benedict XIV?

One of the underlying problems is that, because of the speed of change, the required catechesis and formation was simply not done. I wonder if Pecklers was also thinking of the almost unseemly rush to get a new translation of the Missal into the pews without adequate prior catechesis and formation. Gently but thoroughly, Pecklers takes the reader through how this latter document has been comprehensively demolished by scholars on both sides of the argument, and that its implications for ongoing ecumenical cooperation are grave.

His final paragraph of the chapter acknowledges, however, that the new Missal text is what we are going to be given, and the challenge for us will be how to make the best of it.

Starting with the Council of Trent and proceeding through the liturgical parameters of the Second Vatican Council, Pecklers lays the foundation for a detailed rundown of many of the changes to be found in it. He does not, however, refer to the somewhat checkered history of the development of this document, which was signed off on by Pope John Paul II as early as January though dated Holy Week. The Genius of the Roman Rite: The Reception and Implementation of the New Missal same year and was then continually tinkered with partly to resolve errors and ambiguities in it until it reached its final Latin form and its final English form in for the US but not until for the UK — indeed, Pecklers does not allude to the fact that the US, UK and Australia all have their own versions of the document which differ in some significant details.

There is a wealth of material in this chapter, both in the details drawn out of GIRM and in the areas that Pecklers suggests would be useful to concentrate on in catechesis. If I were to make a criticism of the book, it would fall in this chapter. Additionally, The Genius of the Roman Rite: The Reception and Implementation of the New Missal mentions a number of points as if they were new in the version when in fact they were already present in GIRM. Once again, he points out the necessity for proper catechesis — catechesis which we did not have the time and the leisure to do...
in the early's when everything was changing so rapidly.

In Chapter Five, Pecklers looks at the reception and implementation of the new Missal. From there he moves to some comments on the new translations. Most of these consist of explanations of some of the principles underlying the improvements to the translation, and they will not be new to most readers of this blog, but he also points out where difficulties in language will make acceptance harder.

He looks at the challenges that the ICEL translators have had to confront with the principles of Liturgiam Authenticam now in force, not least the constant interference of the CDWDS and Vox Clara in the process, and notes that Eucharistic Prayer IV is probably the least satisfactory of the major texts in the new Order of The Genius of the Roman Rite: The Reception and Implementation of the New Missal though mercifully an improvement over previous recent drafts.

The next section deals with changes in the new Missal and Order of Mass brought in by the editio typica tertiaa useful listing along with a commentary on what will be some of the neuralgic issues such as pro multis.

Some would say, of course, that Liturgiam Authenticam has not in practice been received by the Church as a whole, and therefore canonically cannot be said to be in force.

It would have been good to have some of his thoughts on what may happen if the new translation is in fact not accepted in the pews or in sanctuaries, come to that. In his brief concluding chapter, Pecklers is very clear that the future of our liturgy lies not in its continuing to exist as an abstract object, fossilized in time and space, but in its ability to be inculcated and contextualized in a situation which is already very different from that of Sacrosanctum Concilium The Genius of the Roman Rite: The Reception and Implementation of the New Missal 47 years ago.

It needs to speak to those who celebrate it today, not yesterday, or its future is very bleak. As he puts it, the future of liturgy is the future of the Church. The first two chapters prove quite conclusively, if anyone still needs convincing, that the reforms of Vatican II were organically connected with the multifaceted history of the Roman Rite during the previous two millennia, and that those who criticise those reforms need to remember the lessons of history.

It gives an invaluable overview for the general reader of the issues we are now facing, without prejudging any of them. It provides a healthy corrective for those who would maintain that the Extraordinary Form has been with us from near the beginning of Christian history and is therefore the only form that matters. It complements the other books mentioned above, especially for the general reader Marini and Taylor.

It contains refreshingly few misprints, the most serious of which is on p. Good Heavens! And as for Mr. What we got is a different…. There is clearly continuity and the real presence. While Latin is important to our Rite, the vernacular does make things easier for people in terms of comprehension. To whom is it being proclaimed in the OP? Certainly to God, but the looks and sound of it can be deceiving as it appears to be proclaimed to the assembly. The post V2 missal has many changes in line with continuity.

But it also has some revolutionary changes. For instance, the idea of a vernacular canon The Genius of the Roman Rite: The Reception and Implementation of the New Missal out loud, and using non-Roman canons in the Church at Rome was not even called for by the council. But the greatest revolution was not conjured up at V2 but was mandated in its guise. It is the novel idea of the priest facing the people to celebrate the mysteries, rather than towards the majestic Lord in the East with everyone else.

The result is worship as a kind of feel-good family meal devoid of any awe of the divine. Even for pagans, the meal always followed their sacrifice. Pray Tell will go down in a blaze of glory if the same five posters have nothing better to do. This generation-X Catholic can hardly believe that they take as novel The Genius of the Roman Rite: The Reception and Implementation of the New Missal revolutionary a vernacular canon spoken out loud, claims that the internal structure of pre and post conciliar roman rite one finds major aborations, etc.

Such propositions are all foolish under the weight of history. The Council, the Consillium, and the Pontiff of Rome who promulgated the liturgical reform are one in the same act. At least the Society of Pius The Genius of the Roman Rite: The Reception and Implementation of the New Missal are logically consistent on that point. My mother left the church because of the un-reformed liturgy I returned because of it. Something seismic did happen and thank God for…. The progressive liturgical establishment has developed an established hermeneutic of the Pauline Missal. Broadly stated, for a law or rule to be The Genius of the Roman Rite: The Reception and Implementation of the New Missal effective guide for a believing community it must be accepted by that community. If a community does not receive a law there is a juridical effect, just as its practices can have the juridical effect of establishing a custom which eventually takes on the force of law.

Except that, under Roman canon law, the failure of a parish or oratory to receive a law duly issued by proper authority has no juridical effect and cannot establish a contrary custom. You must start with something like a diocese under direction of an ordinary, the failure cannot be the subject of reprobation, et cet. It is not up to each parish to take or leave Church teachings as they wish.

To love God entails worshipping Him, which means a worship worthy of the great King of the cosmos. OK, just so I get all of this straight. Ergo Latinthe Liturgy must be the prayer of the priest functioning in persona Christi but not the prayer of the Body of Christ. Do I have all of this correct? Oscar and all Salvadoran Martyrs, Pray for us. Unfortunately, most people read Sac.

I thought that this old thing had long since been clarified. I think that would be more constructive. Like all things this too has a history and did not fall out of heaven in a tin box any more than did the Scriptures themselves. It would behoove us to learn that lesson and please realize that change has happened, is happening, and will continue to happen in the Eastern Rites, where silent canon or not, elements like the narrative of institution and Epiclesis of the Holy Spirit are recited aloud to which the faithful respond Amen.
Also, any Eastern liturgiologist worth his or her salt talks about reform, one of those reforms being prayers recited silently or aloud. And if you want to see a traditional Rite, still in use today, with a Eucharistic Prayer stuffed full of acclamations for the people not to mention the clashing of cymbals go to the Coptic Catholics or Coptic Orthodox. Were there dreadful celebrations? Yes, I lived through many of them even as a Lutheran in many Roman Catholic environments.

In fact, I was privileged to be in a Roman Catholic parish on Palm Sunday, where the current Missal was used for the first time. I suspect that the real history of both versus populum is both Ordo Romanus I and how Roman basilican-papal liturgy was and is done in the major basilicas. Does time immemorial begin at the 9th 10th or 11th cent? Nor are the laity to pray in their own personal way. Indeed, standing in the orans in joyful hope. At the liturgy! Psalm All Your garments are fragrant with myrrh and aloes and cassia; Out of ivory palaces stringed instruments have made You glad.

Psalm Let them praise His name with dancing; Let them sing praises to Him with timbrel and lyre. Praise him with organ, saxaphone, bass, drums, synthesizer, sampler, cello, viola, trombone and electric…. Be happy, not sad! The rubrics also specifically require the words of Institution to be distinctly uttered, which is a command above and beyond that of GIRM. A silent canon in a public OF Mass would be illicit under current law.

In sung Masses he may sing those parts of the Eucharistic prayer which may be sung in concelebrated Mass. All bishops, or merely a select minority from Western Europe and North America? Plus, if the spirituality of the faithful was nourished so wonderfully by the changes, why did so many of them leave as soon as the latter were introduced?

Regarding cymbals: Why is it special that the Copts use cymbals? In the ancient Roman Rite we use bells. Perhaps not your friends, but the great majority of people. It is noticeable that there has been no discernible increase in demand for the EF since Summorum Pontificum. The people who are going on about it loudly are the same people who were going on about it before.

Statistical fact. You are obviously unaware that the many acclamations in the Coptic Eucharistic Prayers are accompanied by the clashing of cymbals. For the Copts, that is reverence, incidentally.

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Enlarge cover. Error rating book. Refresh and try again. Open Preview See a Problem? Details if other The Genius of the Roman Rite: The Reception and Implementation of the New Missal. Thanks for telling us about the problem. Return to Book Page. The translation of sacred texts has been one of the most hotly debated issues in the Church since the inception of Christianity, and the same has been true in our own day as bishops and translators have worked for a number of years now on the forthcoming English translation of the Third Edition of the Roman Missal.

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