

La LATIN LITURGY ASSOCIATION

Newsletter No. 10

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Chairman's Letter

Periodically over the past fifteen years the Holy See, as did the Second Vatican Council, has urged that the Latin liturgy be celebrated on a regular basis in every diocese. The most recent of these exhortations came from Pope John Paul II last Spring.

In America this exhortation, like other statements of the Holy See about liturgy, was either ignored or shunted aside. The principal liturgical spokesmen announced that the Vatican was not restoring the Tridentine Mass, which was scarcely even an issue. What exactly the Vatican was doing was not so well explained. Some of the liturgists implied that the Pope was making a reluctant concession to those nostalgically minded people who could not get used to the new liturgy.

Last Fall, however, the bishop of Augsburg in West Germany, the Most Rev. Josef Stimfle, ordered all parishes in his diocese to have a Latin High Mass at least once a month. This policy drew a letter of warm commendation from the apostolic nuncio to West Germany, Archbishop Guido del Mestri, who termed the decree "exemplary" and added, "The way chosen by you is one desired by the whole Church."

There can, it seems clear, be no doubt as to where the Holy See really stands on the question of the Latin liturgy. It actively encourages its use rather than simply tolerating it. In this as in other matters, the Vatican's official policies are often ignored in this country, when they are not actively subverted.

Cardinal James Knox, prefect of the Sacred Congregation for the Sacraments and Divine Worship, is currently circularizing the bishops of the world about the prevalence of Latin in their dioceses, the degree of popular demand for its use, and whether there exist schismatic Tridentine groups in the various dioceses. The responses are supposed to be returned by October 31. It would be a good occasion for those who love the Latin liturgy to make known their feelings to their bishops.

Remember Ray Repp, the author of all those popular guitar songs that practically took over the repertory of sacred music in the late 1960's? Repp is still in the music publishing business. But in a newspaper which he puts out, called The Sounding Board, he recently indicated that he is not very interested in his old tunes any more and always had doubts as to how suitable they were for church use. He says he wants to "reinvigorate" Gregorian Chant, "a magnificent form that should have a greater share in our liturgies."

James Hitchcock, Chairman

Letters

Dear Mr. Mills:

Vis-a-vis your response to Mr. Carballo in the June newsletter . . . perhaps he was thinking of the ICEL version of the liturgy in comparison with the Anglicans as opposed to that issued by the Pope in Latin. Heresy is teaching other than as God teaches. The Church taught through Paul VI that "for many" were the words of Christ, the ICEL teaches "for all men" et cetera, so that makes heresy. . . .

Frederick C. Greenhalge
Los Gatos, California

"Pro vobis et pro multis" are words which have been in the consecration of the Precious Blood in every surviving Latin rite since ancient times. It is hard to imagine a Latin liturgy without them. Their exact equivalent (ὑπὲρ ἡμῶν καὶ πολλῶν) is found in the Byzantine liturgy. Similar words are found in many but not all Eastern liturgies. The words "for many" do not occur in the Apostolic Tradition, which is probably the oldest surviving text of the Eucharistic prayer.

Sound liturgical principles demand these words in all liturgies in every rite. They are clearly, however, not part of the Faith and Christians are not required to believe that they are the exact words of Christ or necessary for a valid liturgy. St. Paul (I Cor. II.25) omits them entirely. St. Luke says only, "pro vobis" or ὑπὲρ ἡμῶν (Luke 22.20). St. Matthew and St. Mark say only, "pro multis", ὑπὲρ πολλῶν (Matt. 26.28) ὑπὲρ πολλῶν (Mark 14.24).

The ICEL translation is not ideal. I would prefer the more faithful "for many" or "for the many" to "for all men." On the other hand Pope Paul VI approved and used "per tutti" as an Italian translation. These translations present no theological problem. St John tells us that Jesus Christ is "propitiatio pro peccatis nostris: non pro nostris autem tantum, sed etiam pro totius mundi." (I John 2.2).

Editor

Local News

Chicago - The Archdiocese of Chicago has issued a statement or press release which says in part, "A Mass celebrated in Latin has always been a pastoral possibility here, providing that the liturgical rules of the Sacred Congregation of Rites are followed." Your editor is delighted to hear this, just as he was saddened to hear the opposite from a Chicago pulpit in April, 1974.

New York - The Latin Mass at St. Ignatius Loyola is now every Sunday at 9:55 A. M.

Miscellany

The Church has announced recently that it will accept certain Anglican converts who will retain part of their liturgical tradition. We hope that one of the traditions which will be preserved is the use of Sixteenth Century English which has qualities that Twentieth Century English seems unable to duplicate. One can condemn the error that the Mass must be in the language of the people and still prefer the English that grew out of that error to that of the ICEL.

Anglicans have a strong devotion to public recitation of Lauds and Vespers. This devotion is of Catholic origin and is not affected by Protestant Anglican errors concerning the Eucharist and the Priesthood. For a detailed discussion of this point see "The Benedictine Spirit in Anglicanism", American Benedictine Review, 30:3 Sept. 1979, p. 226 by Fr. Robert Hale, O. S. B.

The Vatican has made it clear that the Book of Common Prayer will not be used at Mass and even many Protestant Anglicans now admit that the Book of Common Prayer is not an adequate substitute for a Missal. The Missal of the earliest English rite is lost and we do not know what it was like. It was followed in most of England by a form of the Roman rite known as the Sarum rite. The Sarum rite was used throughout most of the history of Catholic England. Protestants replaced it with the Book of Common Prayer and Catholics replaced it with the Missal of St. Pius V. Certain vestiges of the Sarum rite can be seen in certain Protestant churches, such as the practice of having two rather than one thurifer at High Mass and the use of a cope for the **acolyte**. Retention of some of the peculiarities of the Sarum Missal is desirable as a means of demonstrating that the Church and not the Protestants are the legitimate heirs of Catholic England.

The Sarum Missal is, of course, in Latin. Anglicanism includes the error that the Mass should always be in the language of the people, but in the last hundred years some Anglicans have backed away from this error to a certain extent.

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A Soviet Volga German, Alfred Shnitke, has composed a requiem Mass in Latin which is enjoying some success in Moscow in concert performances.

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Your editor was in Rome and Paris recently. He was delighted to see that Mass, Lauds, all three little hours, Vespers and Compline are celebrated in Latin daily in Notre Dame. Only the readings and the Mysterium Fidei are in French. The old Graduale is used instead of the Responsorial Psalm, an option specifically permitted but not widely known.

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The singing is by the chapter divided into two choirs of seven each plus two lay professional musicians.

The Cathedral at Chartres also has periodic Latin Masses. The Church of Saint Merry in Paris has, on the other hand, a horror which America has been spared so far, Zen prayer.

Your editor was able to act as lector at a Latin Mass in St. Peter's in Rome and read the First Reading in Latin as he does from time to time in America. There is another Mass on weekdays in St. Peter's in which the musical parts are sung by the congregation in Latin with the balance in Italian. On Sundays and Holydays the chapter sings Mass in Latin.

The office is sung partly in Latin and partly in Italian by the monks at St. Paul's outside the Walls. Most of this is taken from the Liturgia Horarum but an expanded Psalter is used in accordance with the Rule of St. Benedict.

Your editor would be most grateful for reports from other members on such use of Latin as they observe in their travels.