



NEWSLETTER

#LXXVIII

Fall 2000

EVERY YEAR, WHEN ADVENT COMES ALONG, I ALWAYS START THINKING ABOUT HOW THE PAST YEAR HAS GONE IN MY LIFE, AS WELL AS MY HOPES FOR THE NEW YEAR. As I look back on the year 2000, I realize that it was a very difficult year for me personally. Having two bouts of cancer within three months, and having to undergo major surgery, and months of radiation treatments, has made me realize just how fragile our lives are! Major disruptions to my law practice also made this past year one of the worst years of my life.

However, thinking of the upcoming Christmas holiday, made me realize that a new year will soon be upon us. Perhaps the new year will be a much better year for each of us.

In terms of our Church and the Latin liturgy movement, the year 2000 has seen the number of Latin Masses throughout the United States remain largely stable, growing a little bit here and there, and shrinking a little in other places. The pattern that we have seen over the past 4 or 5 years of *novus ordo* Latin Masses declining in number while the Tridentine Masses increase slightly appears to have continued during this past year.

Many of us were worried earlier this year by what we perceived to be a threat to the existence of priestly orders dedicated solely to the old rite. Let us pray that the Holy Spirit is guiding our Church officials, and the courageous priests who have dedicated their lives to providing the sacraments according to the Traditional rite.

Our Association's membership has remained fairly stable, and we hope to expand our membership somewhat between now and our upcoming June, 2001 convention through a new advertising campaign. We also hope to begin by February 2001, on-line membership applications and renewals for our members who prefer to use a credit card to renew their membership on-line.

I also pray that our Bishops will encourage those priests and laity in their dioceses who want to preserve our Latin liturgical heritage. As the old year ends and the new year begins, I realize just how fragile this life of ours is here on earth, and how blessed we are to have families and friends who are always there for us in times of trouble.

I wish to publicly thank Scott Calta, our Secretary-Treasurer, and Jim Pauer, our Vice Chairman, for the countless hours of work that they have done for our Association over the past year. The simple truth of the matter is that without Scott and Jim, there would be no Latin Liturgy Association.

Lastly, I urge all of you reading this column to become more actively involved in the work of the Latin Liturgy Association. We have a real need for help. Do you have a few hours per month to monitor changes in Mass schedules throughout the United States so that our Latin Mass Directory, both on-line and hard copy, can be kept up to date? We also need help in maintaining our website. If anyone has some experience designing and/or maintaining websites,

we could use your help. Have you considered writing an article for this Newsletter? If a local chapter of the LLA is near you, please become active in it. It is a sad fact of life that generally only a few people do all the work. Even if you do not have an active LLA chapter near you, talk to friends who are attached to the Latin liturgical tradition and try to have more Latin Masses, both old rite and new rite, celebrated in your home parish or in a nearby parish.

People do not cherish what they do not know. Unless we educate the current generation and the next generation about our sacred liturgical patrimony and about the beauty of Gregorian Chant, in another generation, most Catholics in the United States will have no idea what a Latin Mass looks like or what Gregorian Chant sounds like. It is up to each and every one of us to work at both the local parish level and at the national level to pass on our liturgical traditions to the next generation of Roman Catholics.

May the Lord in heaven hold each and every one of you, and your loved ones, in the palm of His hand during the new year!

WILLIAM J. LEININGER
Chairman of Latin Liturgy Association



FROM THE CHAIRMAN





THE LATIN LITURGY ASSOCIATION

Founded in 1975 to promote the more frequent celebration of the Mass in the Latin language. 38 U.S. bishops serve as the Association's Advisory Board.

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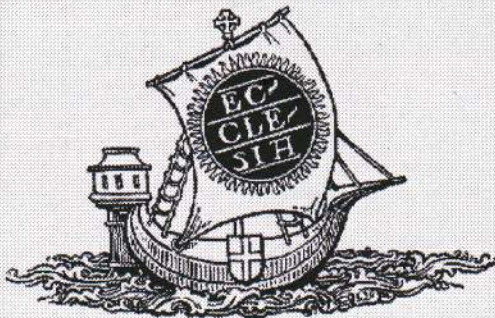
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This newsletter is mailed four times a year to the members of the Association. To become a member, send annual dues to the Secretary-Treasurer according to the following schedule:

\$5	Seminarian
\$15	Regular
\$20	Married Couple
\$20	Regular, outside U.S.
\$25	Married, outside U.S.



From the SECRETARY/TREASURER

I am pleased to announce that some relief has arrived in the form of an assistant. Beginning with the new year, our longtime member Jane Errera of Bethlehem, PA will be coming on board as assistant treasurer. A retired music teacher and an active member of the American Guild of Organists, Mrs. Errera will focus mainly on handling membership matters, so members should not be surprised when they receive renewal notices and acknowledgments from her, rather than myself. However, I will continue to serve in my present capacity and may be contacted in the usual ways.

This is a reminder that membership renewal notices and acknowledgments are sent by e-mail to all who have provided a current e-mail address. This saves the Association a considerable sum in postage and is convenient. Please be sure that I have your current e-mail address, if you have one. You may send it to me at ScottCalta@aol.com or with your renewal. The Association also sends items of interest from time to time. Of course, this does not prevent us from making sure that other members have similar access; the newsletter and other items are available through the U.S. mail, as well.

We have several items available:

- **The Directory of Latin Masses.** This lists all known authorized Latin Masses in the U.S. and Canada, according to both the 1962 and 1970 missals. Cost is \$7, postpaid.
- **Translation of the Rubrics of the 1962 Missal.** This is an English translation of the General Rubrics for the 1962 edition of the *Missale Romanum*. Cost is \$5, postpaid.
- **The Seven Sacraments in Latin and English.** This includes rarely-found texts in Latin and traditional English for the sacraments in the current rites of Paul VI (not the official ICEL translation, but a rendering similar to older hand missals). Cost is \$5, postpaid.
- **LLA bumper stickers:** I ♥ the Latin Mass! The LLA's name and website address www.latinliturgy.com appear. Cost is \$1, postpaid.
- **Altar cards.** We have full-sized sets of laminated altar cards containing all of the customary Tridentine Mass prayers. (The center cards are 9" x 16" and the two side cards are 7 x 8"). These are simply designed, with some red text, and are suitable for framing. All prayers are easy to read, but there is some background discoloration due to the age of the originals. Each set is \$30, postpaid.
- **Vesting prayer cards.** These are laminated 9 x 14" black-and-white cards containing the Latin prayers for the priest's vesting before Mass. Cost is \$7, postpaid.

Anyone who sends me a self-addressed, stamped envelope may request either a card containing the official prayer of the Association in Latin/English, or a card containing the *Our Father*, *Hail Mary*, and *Glory Be* at no charge.

—SCOTT CALTA

2001 LLA NATIONAL CONVENTION

A reminder that the dates for the LLA National Convention in Chicago next summer are Saturday June 23 and Sunday June 24. Mark your calendars now for what promises to be a memorable event. Details and registration information will appear in the next LLA Newsletter.

From the LOCAL CHAPTERS

BATON ROUGE-LAFAYETTE

On November 5th, Tridentine Mass was celebrated by the Bishop of Baton Rouge. A plaque was presented to his Excellency in special recognition of his support for the Chapter's efforts.

CHICAGO

A Dominican from California, Rev. Paul Raftery, O.P. offered daily Mass according to the Old Dominican Rite at St. John Cantius Church during a weeklong visit in early November. Latin and Greek language courses are once again in full swing here. This year there are beginning and intermediate level courses for both languages as well as a Latin course for children in grades 6 through 8.

CLEVELAND

Morning and evening Tridentine Masses were celebrated on All Saints Day at Immaculate Conception Church. The next morning, all three All Souls Day Tridentine Masses were said consecutively by Pastor Fr. Frank Godic, Pastor. In the evening, a Requiem High Mass was celebrated at which the choir sang the 6-part Requiem by Tomas Luis da Victoria. The wedding of Cynthia DiMauro and Justin Mikula took place on November 18 followed by a Tridentine High Mass Sung by the choir. On November 22, a special Tridentine Requiem High Mass for a particular deceased was celebrated with the absolution over a catafalque following it. On this occasion, the choir, augmented by singers from the choir of the Cathedral of St. John, once again sang the Victoria Requiem, which dates from 1603.

NEW YORK

The Rev. Mr. Peter J. Basch, music director and organist at St. John the Evangelist Parish in New York NY (Manhattan) and a member of the L.L.A., was invested as a Knight Commander of the Order of the Holy Sepulchre in a ceremony held at St. Patrick's Cathedral on September 15th.

PITTSBURGH

A Solemn High Mass was celebrated on Corpus Christi Sunday at St. Paul Cathedral. The Mass was arranged by the Latin Mass Community of St. Boniface Church as a Jubilee Year pilgrimage observance. The congregation attending was estimated at nearly 1,100. The Latin Mass community was pleased by the readiness of diocesan officials to accommodate their request for the pilgrimage Mass.

On Sunday, October 8th, Fr. Kenneth Myers celebrated the 20th anniversary of his ordination to the sacred priesthood by offering a Solemn High Tridentine Mass at St. Boniface Church. Deacon and Homilist was Fr. Joseph Portzer, F.S.S.P. and Subdeacon was Rev. Mr. Thomas Longua, F.S.S.P., who is an actual subdeacon. Attendance was estimated at 450. Music for the occasion was provided by the *Schola Cantorum* from Franciscan University of Steubenville, under the direction of L.L.A. member Dr. Susan Treacy of that institution. A reception in Fr. Myers' honor followed in St. Norbert Hall.

OTHER NEWS

ST. PAUL, MINNESOTA

St. Agnes Church has announced its scheduled musical settings for upcoming Masses. Here are highlights of these through February, 2001. Unless otherwise noted, the Mass described is Sunday at 10 AM when it is celebrated according to the revised Missal. Oct. 1, Haydn, *Lord Nelson Mass*. Oct. 8, Schubert, *Mass in A*. Oct. 15, Haydn, *Theresien Mass*. Oct. 22, Haydn, *Heilig Mass*. Oct. 29, Mozart, *Coronation Mass* (K317). Nov. 2, Mozart, *Requiem Mass* (K626), 7:30 PM. Nov. 12, Haydn, *Mariazeller Mass*. Nov. 19, Schubert, *Mass in G*. Nov. 26, Beethoven, *Mass in C*. Dec. 25, Mozart, *Mass in C* (K337), Midnight. Dec. 31, Schubert, *Mass in B-flat*. Jan. 7, Rheinberger, *Mass in C* (op 169). Jan. 14, Dvorak, *Mass in D*. Jan. 21, Gounod, *St. Cecilia Mass*. Jan. 28, Mozart, *Piccolomini Mass* (K258). Feb. 4, C. M. von Weber, *Mass No. 2 E-flat*. Feb. 11, Mozart, *Waisenhaus Mass*, (K139). Feb. 18, Mozart, *Missa Longa* (K262). Feb. 25, C. M. von Weber, *Mass in G*.

SAEGERTOWN, PENNSYLVANIA

On Sunday, October 29, the Tridentine Mass at St. Bernadette Church was sung by the *Schola* from St. Gregory Academy, Elmhurst, Pennsylvania. The visiting choir sang the Proper chant for the Mass on the Feast of Christ the King as well as Renaissance polyphony. This Mass was designated as Jubilee Year Mass with attendant indulgences by Bishop Donald Trautman, Bishop of Erie.

ADDITIONAL INSTITUTE OF CHRIST THE KING PRIESTS ARRIVE IN U.S.

The Institute of Christ the King Sovereign Priest will substantially increase its numbers in the U.S.A. this season. Five new priests are being sent from Europe to work in the Midwest. Fr. Timothy Svea, I.C.R., (LLA) who has served as North American Superior will be relocated to Rome, for a net gain of four. Fr. Svea will be succeeded as North American Superior by Msgr. Michael R. Schmitz, I.C.R., a native of Germany and member of the papal diplomatic corps. Another one of the priests is Fr. Andreas Hellmann, a newly-ordained Austrian. In addition, Fr. John Todd Zuhlsdorf of the St. Paul-Minneapolis archdiocese has been detached to work full time for several months with the Institute. He was the predecessor of Msgr. Calkins in his capacity at the *Ecclesia Dei* Commission in Rome.

In early July, His Eminence Alfons Cardinal Stickler conferred priestly ordination upon four members of the Institute of Christ the King, Sovereign Priest. The newly ordained Fathers are: Frs. Andreas Hellmann and Richard Menshengen (both of Austria) as well as Frs. Tancrede Guillard and Olivier Meney (both of France). The ceremony took place at the Society's seminary near Florence. His Eminence was assisted in the ceremony by the Most Rev. Juan Rodolfo Laise, Bishop of San Luis in Argentina.

SOCIETY OF ST. JOHN ORDINATIONS

On Tuesday, May 10th, Bishop Barbaran, head of the Diocese of Moulin in France, ordained four members of the Society of St. John to various levels of major or minor orders. Those ordained were: Rev. Mr. Joseph Levine, Deacon; Rev. Mr. Dominic O'Connor, Deacon; Rev. Mr. James Lane, Subdeacon; and Mr. Anthony Myers, Porter. On the same day two novices of the order received their first clerical tonsure in the presence of His Excellency: they are Messrs. Andrew Bloomfield and John Zoscak. The ceremony took place at the historic Abbey of Fontgombault, where His Excellency offered a Solemn Pontifical Mass of Ordination according to the 1962 *Pontificale*. All of the *ordinati* have since returned to the United States.

Five days earlier the abbot and monks of Fontgombault entered into a formal compact with the Society. Every year on the Feast of St. John the Apostle, the community Mass at Fontgombault will be offered for the intention of the members of the Society of St. John; and every year on the Feast of St. Benedict, the community Mass will be offered by the members of the Society of St. John for the intention of the monks of Fontgombault.



THE LATIN MASS AND THE FRATERNITY

In its Fall 2000 issue, *The Latin Mass* presented an editorial and some other items concerning the Priestly Fraternity of St. Peter. Many have found the tone and rhetoric of these pieces disturbing. The Fraternity issued an official statement in response that we are presenting here. It identifies key issues as presented in the magazine together with the response of the Fraternity.

STATEMENT BY THE NORTH AMERICAN DISTRICT HEADQUARTERS OF THE PRIESTLY FRATERNITY OF SAINT PETER REGARDING MISLEADING REPORTS IN THE MEDIA

ELMHURST, Pa.—The Priestly Fraternity of Saint Peter notes with deep regret the appearance of an offensive and misleading attack upon its leadership, its members, and its apostolic mission within the Church, published in the Fall 2000 issue of the magazine *The Latin Mass*. This attack—the most recent in an ongoing series of alarmist reports about the Fraternity by this publication—is spread over three articles, all of which are rife with innuendo and supposition as opposed to facts, and errors as opposed to truth. They also betray a significant amount of selective reporting and quoting, as well as a great deal of underlying personal animosity.

The Fraternity would like to make it known first of all that neither the Publisher nor the author(s) of these pieces have at any time contacted either the International or the North American District Headquarters of the Fraternity to ask for information or substantiate the truth of assertions made in these articles. Hence, it remains well within the realm of possibility that the false information and innuendo contained in them is, if not intentional, at least culpable, on the part of its Publisher/Editor.

It's a well-known fact in publishing circles that the title you give to any article will set the frame of mind in which people read it. Thus the same one article will be taken in very different ways if titled *Man shoots housebound woman's lifelong pet* or *Man saved by gun in savage rottweiler attack*. Mr. McCaffrey set his editorial column under what is thus a telling and curiously funerary heading of "FSSP, RIP", enabling him to appear to be reporting the demise of the Fraternity without having to actually say or prove it. He then makes a number of points which need correction or clarification:

He states that it is "now clear" that one third of the Fraternity is "soft" on the question of celebrating the new Mass (in other words, wish or are willing to celebrate it), but gives not a shred of evidence to validate this wild assertion. The truth is that, at the recent Recollection of the priests of the North American District of the Fraternity, the priests were unanimous in their desire to celebrate Holy Mass only in the traditional Rite. The priests in the German-speaking districts have the same desire as their American colleagues. The "Sixteen" in France have not suddenly grown to more than thirty-five, and even some of them are rethinking their positions. Those priests here in America who wished to use both the new and old rite have either left the Fraternity, or are in the process of doing so and working outside of it. Thus, it seems pertinent to inquire where all these "soft" priests are, as this

claim is far from evident or proven.

Mr. McCaffrey twice states that Cardinal Castrillon “knows nothing” about traditionalists, Fr. Bisig, or the Fraternity’s problems. Presumably, then, each time Fr. Bisig visited the Cardinal in Rome, they sat looking at each other across a desk without speaking to each other. The same must have happened when the Cardinal spoke with other traditionalist leaders and lay groups, and also with Cardinals Mayer and Ratzinger. Perhaps the correspondence files in the *Ecclesia Dei* Commission are also empty. This summary dismissal of the Cardinal’s competence is entirely without evidence, and yet is used to underpin much of what else is said.

Fr. Josef Bisig was not “fired” by Cardinal Castrillon, and to suggest that he was dismissed from his post is to sully the reputation of the Fraternity’s founding Superior General. Father Bisig had reached the end of his term of office, and had said more than once that he was content not to be re-elected. One of the very purposes for which the General Chapter had come together was to elect a Superior General. Thus, to claim that “Hoyos fired Bisig, disallowing his or anyone else’s canonical election” would logically mean that the Cardinal also fired every other Fraternity member.

Rome has no “new” policy towards the Fraternity of St. Peter: back in 1988, Cardinal Mayer told Fr. Bisig that Rome would not forbid its members to use the revised liturgical books, and always rejected any attempts to put into the Constitutions the word “exclusive” or anything which implied an exclusivism meaning that Fraternity members could not use the revised texts. The Fraternity has always made it clear that it has, “by papal charter”, the privilege of using the 1962 books (and no others) in its sacramental ministry, but such a privilege is something which cannot take away or replace the right given to all Catholic priests of using the books revised by Pope Paul VI.

“Hundreds of thousands of laymen ... must soon contend with traditionalist parishes that will ... become dual-rite”. This alarmingly apocalyptic image has no foundation whatsoever in fact and indeed flies in the face of what Cardinal Castrillon wrote in his letter about the future of the Fraternity. The Cardinal, whilst admitting that he cannot bind the Fraternity to only the 1962 rite, goes further than any previous President of the Commission in limiting the possibilities of a Fraternity priest using the new rite (and remember, the right to use it is not the same as wanting to use it, let alone actually using it—a nuance somewhat lost in this dramatic editorial), and in encouraging us to continue to use the 1962 books, and actually justifying our continued use in his letter.

Another column, ironically entitled “The Fact Is...”, contains a number of inherent contradictions in its presentation of the “facts”. A section under the heading “False Dawn” states of the Fraternity’s General Chapter: “It was common knowledge that the priests elected by the membership to attend the meeting were committed to the order’s [sic] founding purpose”, which it identifies as “the exclusive celebration of the liturgy ... of 1962”. However, most of those elected had in fact signed the Fraternity’s “February compromise position” (as referred to in the next paragraph of the same article) which meant that they had accepted that within the Fraternity of St. Peter it was acceptable in principle to concelebrate on Maundy Thursday in the new rite. Does this mean that to use the new rite rarely is not

entirely incompatible with the “founding purpose” of the Fraternity, in the view of the members of its General Chapter? Or that the Chapter members themselves were all disloyal to the Fraternity’s perceived aim of exclusivity and thus secret supporters of the “French 16”? Is this perhaps why the Cardinal would not let them choose a new Superior? Or perhaps, unlike many people who write about the Fraternity, they actually had a proper understanding of what Rome had in fact given them twelve years before, and recently publicly clarified in Protocol 1411. “The Fact Is...” that the Fraternity must be what Rome founded it to be in 1988, and not what others imagine or decide it ought to be, who then criticise it publicly for not being.

Another point needing clarification is the assistance of Fr. Devillers (whose name rarely appears in print in this publication without some gratuitously disparaging term attached) at the General Chapter: Fr. Devillers was there in his capacity of District Superior (at the invitation of Fr. Bisig, no less), but also by election: one of the priests elected to the General Chapter had left the Fraternity and thus forfeited his place. Fr. Devillers was the priest with the next highest number of votes, and was thus there by election. Of course, this cannot be known unless you contact the Fraternity and ask what “The Fact Is...”.

Another example of convoluted thinking is found in a panel on the same page, where Mr. McCaffrey quotes part of the Cardinal’s letter to the General Chapter, and draws the unexpected conclusion that, since the Cardinal calls upon our seminaries to ensure they have the highest standards possible in the formation of future traditional rite priests, he has accepted the “rebel 16’s” depiction of the seminarians as “a gang of bomb-throwing separatist hooligans” (!), encouraged by their Rector, Fr. du Fay [whose name Mr. McCaffrey repeatedly misspells]. One could be forgiven for having difficulty seeing the logic of this inference, and especially as, at the end of the same piece, Mr. McCaffrey asks incredulously: “If the Cardinal believes what the 16 say, can he believe that a change of rectors and professors will turn these lying seminarians into lambs?” Of course he does not believe such a thing, and obviously he did not believe all that the 16 said, but then we’ve only Mr. McCaffrey’s word that he ever did in the first place. This is just so much more extravagant anti-Fraternity rhetoric to fill more column inches.

Another part of this same column, entitled *Rearguard Action*, comes back to the popular fired storyline. “The Fact Is...” that Fr. John Berg was never “deposed” by Fr. Devillers or by anyone. It sounds good, since it implies Machiavellian maneuvering at Fraternity Headquarters, but it just isn’t true. Father Bisig’s “dismissal” of Fr. Devillers lacked canonical form, and so, when he recognised Fr. Devillers as still in office, it was clear that Fr. Berg, intended as Fr. Devillers’ replacement, was not and could not be in that position. No one was “deposed” since no one was “dismissed”, and Fr. Berg never held the post of District Superior. But yet another sinister insinuation against the new Superior General!

In his column entitled “Old Pride, New Wineskins”, Mr. Thomas E. Woods, Jr. opens his article with another reiteration of the exclusion confusion: “...episcopally approved religious orders ... seem to be ... retreating from the exclusive use of the 1962 Missal”. He then bases a whole article upon a situation which seems to exist, which is

not quite the same—ask any first-year philosophy student at the Fraternity’s seminary!—as existing in reality. He ascribes this apparent situation to an unknown force, which most informed people would instantly recognise as reality: Rome is making clear in a public way how the *Ecclesia Dei* indult has always applied to the institutes which profit from it. For Mr. Woods, whose entire article is based, as we will see, upon appearances, perhaps this force really is something unknown.

Indeed, for someone who later in this column describes himself as “fixated... on such things as evidence and reality”, reality has a limited place in his column. Take out a highlighting pen and go through his page, marking such expressions as “seem to be,” “appears to be”, “apparently”, “assumed”, “we also assumed”, “the stuff of rumor”, “apparently” (again), “it is claimed”, “supposedly”, “it seems clear”. All this within a one page article! What we realise is that there is hardly a paragraph in which some alarmist assertion is not made, but then carefully qualified as a supposition, assumption or rumor. The seed of doubt is sown, but no hard fact given to qualify it. This is the same journalism as the supermarket tabloids, masquerading as traditional Catholicism!

He goes on to admit that the “situation within the Fraternity of Saint Peter has been discussed at length in these pages”. The problem is that to discuss can mean one (or both) of two things: to report or state a fact, or to relate a view or speculation. Thus, to discuss the weather can mean to talk about it as it is here and now (“It is raining”) or to talk about weather in general (“I wish it were sunny”; “I wonder when it will snow”). These two can be, and often are, confused, and such has often been the case in discussion about the Fraternity “in these pages”: fact and speculation are so mingled as to be misleading. Sadly, Mr. Woods’ own article serves only to continue this trend, presenting speculation about socio-political law and trends in conservative movements (discuss in the second sense) as hard and proven facts (discuss in the first sense).

He closes his paragraph with the assertion that the traditional laity “assumed all along that priests who joined traditionalist communities did so to provide us with the traditional Latin Mass, and only that”. Leaving aside the obvious possibility that a priest joins a traditional religious order to save his soul or glorify God (apparently lesser motives?), I do not know of any Fraternity priest in this district who did not join specifically for the purpose Mr. Woods names, and who is not here today with that same purpose still in mind. The Fraternity can only speak for itself, but can Mr. Woods name a single Fraternity apostolate where people have turned up for the Traditional Mass only to find the Paul VI rite in progress? Or where the sacraments are being administered from the new liturgical books?

It is, as was stated at the start of this statement, with regret that the Fraternity is forced to turn its efforts away from building up the Body of Christ to defending itself from those who present themselves as fellow traditionalists, but use their expensive toys to launch insidious attacks upon the work of priests who, as Mr. Woods himself admits are “devoted exclusively to the 1962 Missal”. It is equally regrettable that such attacks should be made so frequently.

Since so much of these attacks focuses upon assassinating the char-

acter of the new Superior General of the Fraternity, Fr. Arnaud Devillers, we decided to get his viewpoint on certain allegations made against him in this periodical:

Were you appointed by Rome, as Mr. McCaffrey alleges, on the understanding that you would move the Fraternity towards the revised liturgy of Pope Paul VI, or because you were pro-concelebration?

There was not, and never has been any such an understanding. I told the Cardinal, when the question of my appointment was raised, that I did not concelebrate and had no intention of doing so. This was never an issue.

Do you intend to tell Rome, as *The Latin Mass* speculates, that we need Communion in the hand, vernacular readings, the 1965 rite, or Mass facing the people in our apostolates?

Of course not – this is nothing more than gratuitous speculation, without any foundation in fact. I have no intention of proposing any of these things to Rome, or of seeking to impose them in any of our apostolates.

To conclude, an overall view of the content of these articles shows that:

For motives of his own, Mr. McCaffrey is working very hard to create the scenario that something between Rome and the Fraternity has changed. Rome is not forcing the Fraternity to use the new Rite, nor is it limiting our privilege of using the old rite. It has simply specified what has been said from the beginning, but often overlooked by many in their zeal to use such words as “exclusive”: the right to use the books of Pope Paul VI exists even for traditional rite priests, including those of the Fraternity. To recognize that a right exists does not mean that you are going to use that right. Every woman in this country has the right (according to the law of the land) to have an abortion, but that does not mean we attack each woman as a semi-babykiller because she chooses to live in America, in the way that members of the Fraternity are attacked in this magazine as “semi-traditionalists” for acknowledging that the right to the Paul VI liturgy exists within the Fraternity.

Mr. McCaffrey exaggerates beyond any resemblance of the truth the number of priests in the Fraternity who have ever even talked about the possibility in saying the new rite. Not even the “French 16” all wish to use the new rite.

He consistently tries to make his readers think that the Fraternity will soon be concelebrating and using the Paul VI Missal. Based on the evidence he can marshal for this in his magazine (other than repeatedly labeling its new Superior General as “pro-concelebration”), he might just as easily claim that they will all soon begin using the Sarum Missal, or the Coptic liturgy. There are just no grounds for saying this.

One final point: this article has not been written in anger or to attack Mr. McCaffrey and his collaborators. If it demonstrates that he and they are not exercising due caution in verifying the facts before printing them, then this is something due in justice which

should be made available to all who may be misled by them. A growing number of traditional Catholic laity, all supportive of the mission of the Fraternity, have expressed increasing exasperation at Mr. McCaffrey's ongoing crusade of rumor and speculation in regard to the Fraternity, and have urged us to encourage people not to support this publication until it corrects its editorial policy. This is a step we are not at present prepared to do, but the Fraternity can and must state to all concerned that The Latin Mass does not have the endorsement or recognition of the Priestly Fraternity of Saint Peter as a source of accurate and certain information about the Fraternity or other institutions attached to the Traditional Latin Rite. It urges people to read the so-called news and articles in this magazine with the discernment they deserve.

TCR Note: *The Latin Mass* magazine's Thomas Woods has become more and more extreme in the short time he has been a Catholic. He publicly defended *de facto* Integrist schism in defending The Remnant's (an extremist St. Paul, Minnesota paper) call for an official and public "suspending of obedience" to the "Conciliar Popes" and the Second Vatican Council in several dogmatic areas, asserting that these represent a rupture with Catholic Tradition.

FROM THE PRESS

The Fall 2000 issue of *The Latin Mass* described the Solemn High Mass (1962) at St. Paul's Cathedral, Pittsburgh, on Corpus Christi Sunday June 25th. This Mass was celebrated in connection with the Jubilee pilgrimage of the Latin Mass community in Pittsburgh. A photograph of the nave during the Mass, showing many of the nearly 1,100 people present, was also included. This event is described in the Local Chapters section of this newsletter.

The same issue also reports the celebration of sung Mass (1962) by Archbishop James Keleher of Kansas City at Blessed Sacrament Parish there. On this occasion he confirmed 43 members of the two FSSP apostolates in Kansas.

Also noted was the celebration of a pontifical High Mass at historic St. James Spanish Place, London, England, by Bishop Patrick O'Donohue, auxiliary Bishop of Westminster this past May. During this same month, Fr. Joseph Bisig, F.S.S.P., celebrated a solemn High Mass at Westminster Cathedral. This was in connection with the annual conference of CIEL UK, the British division of the Center for Liturgical Studies.

Also in this issue was "Be Thou Queen Among Us" by Francis Carey, a report on the 18th annual Pilgrimage from Paris to Chartres. This year, the inaugural Mass for the pilgrimage was celebrated in Notre Dame Cathedral (instead of outdoors) by special arrangement on account of inclement weather.

"A New Shepherd" is the title of an autobiographic sketch by Bishop Eugenijus Bartulis of Lithuania. It appears in the Fall 2000 issue of the Latin Mass. Bishop Bartulis walked the entire length of the Paris Chartres Pilgrimage with his countrymen this past summer.

"Liturgy and Peace" by Rev. John W. Mole, O.M.I., also appears in

this issue.. His substantial article deals with the traditions of liturgy and their historical development. Among the interesting points he makes is that Latin supplanted Greek in the Roman liturgy gradually and peacefully. This gradual transition is quite unlike the experience of the introduction of the liturgical reforms following the Second Vatican Council: "But if the Latin then, like the vernacular today, had been crash-programmed into existence with the force of law, contentiousness to the point of schism would have marred its inception." He also describes the use of the designation "*Ecclesia Dei* community" for indult congregations by some members of the Society of St. Pius X. His new book *Whither the Roman Rite* is currently being released.

The Latin Mass (Summer 2000) included "The Chanted Prayers of the Mass", an interesting survey of the origins and history of these prayers for the general reader. Immediately following it is "The Bible in Song" which deals with the origins of Gregorian Chant. Especially valuable is the treatment of how and why texts have varied from the *Vulgate*. In this same issue appears "Churches for Worship" containing excerpts from the book *Reconquering Sacred Space: Rediscovering Tradition in Twentieth-Century Liturgical Architecture*. Seven churches in the United States and Europe are presented, including the restored Gothic Revival Cathedral of the Madeleine in Salt Lake City, Utah. Discussions of architectural issues relating to liturgy make interesting reading.

The new *General Instruction of the Roman Missal* (GIRM) received continued attention in the *Adoremus Bulletin* (September/October 2000). Important points in the *Instruction* were summarized by Helen Hull Hitchcock, editor of the *Bulletin*. The role of the new *Book of the Gospels* is mentioned. It is to replace the *Lectionary* as the book carried in procession. The wait continues for the new *Pastoral Introduction to the Order of the Mass*, which was to have been ready in advance of the new *Roman Missal*. It is now expected next June. The new *Roman Missal* itself is to appear in Latin in February. It remains unclear who will prepare the English translation and when. Mrs. Hitchcock goes on to discuss a number of the Latin/English translation issues that have been considered by the American bishops and the Vatican in recent months. Certain other clarifications and changes are being proposed. Crucifixes rather than empty crosses are to be the norm in churches and, contrary to some popular opinion, a crucifix may be placed on the altar. The Creed must be recited when it is not sung, and is to be said whenever it is called for in the rubrics, not just on Sundays and Solemnities as described in the previous *GIRM*. The faithful are to make "an appropriate gesture of reverence" when receiving Communion. The congregation should bow heads at the mention of the three Divine persons, the name of Jesus, of the Blessed Virgin Mary, and of the Saint in whose honor Mass is being celebrated. Lay people may not preach and eulogies are not to be delivered at funerals. A priest should say Mass every day, even when no congregation can be present. A deacon is to kneel during the Consecration. Altar vessels are to be cleansed by the priest, deacon, or installed acolyte, not by lay extraordinary ministers of the Eucharist.

The November issue of the *Adoremus Bulletin* carried a front-page story concerning the "Origins of ICEL's 'Original Texts'" by Helen Hull Hitchcock and Susan Benofy. It describes the expectation, following the Second Vatican Council, that faithful translations of tra-

ditional texts were to guide in the development of any additional liturgical texts. Perhaps as early as 1969, ICEL's advisory committee was already composing alternative prayers while at the same time preparing translations. The way these were presented to the bishops for approval was in the form of a so-called "Yellow Book" that was divided into three sections: translations in a style considered conservative, a second section with optional introductions to the prayers, and a third section containing original compositions based on the Latin prayers, but having considerable original development. ICEL considered the last of these to be "original" but they were presented to the bishops as "alternative prayers [that] remained within the norms of legitimate liturgical translation." By the time the forward to the new *Sacramentary* was prepared, the explanation given there was that "The alternative opening prayers are not direct or faithful translations of the corresponding Latin text. They follow its theme or are inspired by it, but they are generally more concrete and expansive." The lengthy article traces the continuing story behind ICEL's work and Vatican reaction to it and concludes with extensive endnotes. Also in this issue is a reprint of a 1956 article for another publication, "Active Participation in Chant" by Msgr. Martin B. Hellriegel. Also of interest: "Infelicities in the New *Lectionary* for Mass" by Rev. Ralph Wright, O.S.B. Fr. Wright is a teacher of English who identifies key passages in the New *Lectionary*, then compares them with the corresponding passages in the Original *Jerusalem Bible* (1968). He points out many places where the newer translations miss the mark with regard to both meaning and style.

The reactions in some quarters to the impending new *GIRM* is quite interesting. *We Believe! A Newsletter for Roman Catholic Liturgical Reform* is published by a group of liturgists who clearly have a rather free-wheeling interpretation of liturgical propriety. In the November 2000 issue they express alarm at such tendencies as the re-emphasis on the hierarchical nature of the assembly for Mass ("heightened clericalism") and the specific delegation of roles for clergy and laity. Perhaps the most amusing article is one that considers the NCCB study version of the *GIRM* and its translation of certain phrases from the Latin. From what this editor can ascertain, they are saying that only a literal word-for-word translation, irrespective of the customs for employing certain phrases, is appropriate. They say the NCCB study version has not offered literal translations and is therefore suspect. By the way, these translations used in the study document were prepared by ICEL.

Editor's comment: To be fair, they may actually have some valid points with regard to how some passages were rendered in English. For example, they say that "Ecclesia Spiritus Sancti virtutem implorat" would more accurately be "the Church calls upon the power of the Holy Spirit" rather than the study version: "the Church calls on God's power." (By the way, capitalization of the word "Church" is included.) But then they insist that "si incensum seu thus adhibetur" should not be "if incense or a censer is desired" (as in the ICEL version) but "if incense or incense is desired" which is basically nonsensical. They are saying that incensum and thus are two words meaning the same thing, incense. Well, it turns out that although incensum and thus are very similar in meaning, there is a slight difference. Thus refers specifically to frankincense. Incensum refers to any gum from a tree. One could literally translate the phrase as "frankincense and incense" or just say "incense" once and have it over with. The ICEL version is missing the mark when it refers to "incense or censer." However the newsletter writers' nonsen-

sical rendering "incense or incense" does not aid in understanding. Are they trying to use poetic expression, similar perhaps to T.S. Eliot's memorable line, "we only live, only suspire, consumed by either fire or fire"? This is not very likely. It would seem that we have found a watchdog for accurate translation from Latin in an unexpected place, but certain nitpicky tendencies and a lack of awareness of traditional context don't recommend them.

The *National Catholic Register* (October 15) reported that the Society of St. John has opened St. Justin Martyr's College at their headquarters near Shohola, Pennsylvania. The College offers a classical "Great Books" curriculum and accepted its first students this year. All were society postulants, but there are plans for accepting lay students in the future. The Society of St. John uses the 1962 Missal exclusively.

The *National Catholic Register* (September 24) featured a story about the Society of St. John Cantius, at the parish of the same name in Chicago. This is, of course, the site for the upcoming 2001 LLA National Convention. The Society follows the rule of St. Augustine and is part of a trend "toward the formation of religious communities that seek to tap the authentic sources of Christian and Catholic life," according to Fr. James Downey, O.S.B., former executive director of the Institute on Religious Life in Chicago. The Society's priests celebrate Mass according to the 1962 Missal, the *novus ordo* in both Latin and the vernacular, and plan to be able to offer the Divine Liturgy of the Eastern Catholic rites.

The Wanderer (October 19) described reactions of some attending the October national meeting of the Federation of Diocesan Liturgical Commissions in "Professional Liturgists Anxious Over Holy See's Interventions." They are afraid the new *General Instruction of the Roman Missal (GIRM)* will "confuse" the faithful. Many reportedly criticized the American bishops' release of a study document excerpting and translating key passages from the new *GIRM*. Surprisingly, the FDLC members did ask the bishops not to release a new *Pastoral Introduction to the Order of the Mass*, a document approved by the bishops in 1997. The document, prepared by ICEL, had been debated by the bishops that year. Some bishops criticized the document as "seriously flawed...theologically unsound...It minimizes the Church's teaching on the Real Presence, overlooks the sacrificial nature of the Mass, and confuses the role of the ordained priest with that of the priesthood of the faithful." Archbishop Oscar Lipscomb (Mobile, Alabama) defended the release of the study text of the new *GIRM*, saying that they are helping to clarify what will soon become the law of the Church. The Archbishop also acknowledged that the bishops are seeking an indult to permit extraordinary ministers of the Eucharist to purify vessels and consume the [remaining] Precious Blood, which is not permitted in the new *GIRM*. Among other speakers at the meeting was Fr. Mark Francis, author of a pamphlet published by the FDLC which offers guidance for parishes on multicultural celebrations based on a premise that no one style of worship is suitable for a Catholic people [ed note: !].

The Wanderer (November 16) carried a report that, on September 25, the Congregation for Divine Worship and the Discipline of the Sacraments released Protocol N. 2036/00 clarifying the matter of positioning of the altar *versus absidem* (toward the apse) or versus

populum (toward the people): "Before all else, it is to be borne in mind that the word *expedit* does not constitute an obligation, but a suggestion that refers to the construction of the altar *a pariete sejunctum*. The clause *ubi possibile sit* refers to different elements, such as for example, the topography of the place, the availability of space, the artistic value of an existing altar, the sensibility of the people participating in the celebrations of a particular church, etc. It reaffirms that the position toward the assembly seems more appropriate inasmuch as it makes communication easier (cf. the editorial in *Notitiae* 29 [1993] 245-249), without excluding, however, the other possibility." This effectively does not exclude the position *versus absidem* for Mass. Cardinal Medina Estevez, prefect of the Congregation, criticized the use of the phrase *versus Deum* for this position, since all Masses are in fact offered to God. When celebrating Mass toward the people, however, their "spiritual attitude ought to be *versus Deum per Jesum Christum*, as representative of the whole Church," he said.

The Catholic World Report (November) reported that availability of the new *Roman Missal* (in Latin) may be delayed because of a time-consuming printing process that includes settings for Gregorian Chant. Archbishop Francisco Tamburino, the secretary of the Congregation for Divine Worship, is quoted describing the new prayers in this edition: "Many of these prayers come from ancient theological texts. Here we touch on an important role for our Congregation, which is to work for Christian unity by going back to the sources of the liturgy, to the patrimony of the Church as she was before the divisions." He also noted a particular emphasis on Gregorian Chant in the new *Roman Missal*.

The same issue of *The Catholic World Report* gives us an analysis of the *versus absidem/versus populum* issue from Fr. Joseph Fessio, S.J., publisher of the magazine and LLA member. It is "Which Way to Turn: A Tale of the Two Citations." The citations are number 262 from the *General Instruction for the 1975 Missal* and number 299 from the *General Instruction for the 2000 Missal*. Here they are, in Latin and English, as presented in a sidebar to his article:

1975, Number 262

Altare maius exstruatur a pariete sejunctum, ut facile circumiri et in eo celebratio versus populum peragi possit. The High altar should be freestanding to allow the ministers to walk around it easily and Mass to be celebrated facing the people.

2000, Number 299

Altare maius exstruatur a pariete sejunctum, ut facile circumiri et in eo celebratio versus populum peragi possit, quod expedit ubicumque possibile sit. The high altar should be freestanding to allow the ministers to walk around it easily and Mass to be celebrated facing the people, which is desirable wherever possible.

[Ed. Note: As noted elsewhere in this newsletter, an official clarification recently issued has said that the conditions for "possible" depend on various things including architecture and the sensibilities of the congregation.]

He considers the historical issues, the recent confusion surrounding them, and the pastoral ramifications, then asks some questions. "Judge for yourself: do you think that Mass *versus populum* has

increased your active participation? Do you think your sense of awe, reverence, of humility before the ineffable Sacrifice has been enhanced?" He then quotes the Holy Father, who, during a 1998 *ad limina* visit of some American bishops, said to them: "The challenge is to move beyond whatever misunderstandings there have been and reach the proper point of balance, especially by entering more deeply into the contemplative dimension of worship, which includes the sense of awe, reverence, and adoration which are fundamental attitudes in our relationship with God." [Emphasis in original]

The New Oxford Review (July-August 2000) included *The Liturgical Pogrom: Purging Hebraic Elements from Catholic Worship* by W. Patrick Cunningham. He details how revised vernacular liturgical texts have not only been unfaithful to Latin and Greek antecedents, but to Hebrew sources as well. One example is the *Sanctus*, where *Sanctus, Sanctus, Sanctus, Dominus Deo Sabaoth* has most recently been rendered as "Holy, Holy, Holy Lord, God of power and might." While the last two attributes might be appropriate, they do not convey the range of meanings of *Sabaoth*, including angels, hosts of Heaven, battling armies. In various other ways, such things as sacrificial language and genealogies of Old Testament figures are being de-emphasized or eliminated. The newer Eucharistic Prayers do not have these elements as does the original Roman Canon. He also observes, "Another instance of de-Hebraicizing that has devastated the innate beauty of liturgy is the practical abandonment in Catholic parishes of Gregorian chant, which is ancient Christian song built upon a provably Semitic musical foundation. In modern Catholic worship, the many, many instances of de-Hebraicizing amount to a troubling pattern. It is clear that the practice of Catholic common prayer is incrementally becoming less Semitic, even a-Semitic, and that in our public speech and gestures we are becoming the opposite of what Pius XI pronounced us to be. [He said, "Spiritually, we are all Semites."] Are we becoming, perhaps, spiritual anti-Semites? For we seem to be in the midst of what can only be called a liturgical pogrom, unprecedented in Church history."



FROM THE WEB

Here are some web sites for booksellers and publishers who are of interest to our members. Information on publications available for purchase, subscription information for periodicals, and articles from current and past issues publications can be found. You will enjoy browsing.

Loome Theological Booksellers are specialists in secondhand and out-of-print scholarly books in philosophy, theology, religion, and related areas. They are also a patron of our LLA Newsletter.

www.booktown.com/loome/loome.htm

Bolchazy-Carducci Publishers Inc. offers an extensive range of Latin Language teaching materials and textbooks.

www.Bolchazy.com

GIA Publications is a major publisher of sacred choral music, hymns, sacred music recordings, music education materials, and other fine products.

www.giamusic.com

Ignatius Press is a leading publisher of Catholic books and periodicals. Periodicals include *Catholic World Report*, *Catholic Dossier*, *Catholic Faith*, and *Homiletic and Pastoral Review*. *Catholic World Report* is the leading monthly journal of Church and world news. It is read and quoted by top Church leaders and other publications. Excerpts and reprints of articles from this magazine have appeared in the LLA Newsletter, including this current issue.

www.catholic.net/rcc/Periodicals/Igpress/

The *National Catholic Register* is a weekly Catholic newspaper. (Do not confuse with another publication whose first two and last three letters of its last name are identical.)

www.ncregister.com

The Wanderer is a weekly Catholic newspaper

www.thewandererpress.com/

The New Oxford Review is a monthly Catholic news and views magazine.

www.newoxfordreview.org/

The Adoremus Society and its newsletter, *The Adoremus Bulletin*:

www.adoremus.org

Don't forget, the LLA is found at

www.latinliturgy.com

STUDY DOCUMENT FOR THE 2000 GIRM

The following summary and commentary on the new GIRM was prepared by the Secretariat for the Liturgy of the NCCB. English translation of GIRM excerpts are copyright 2000 by ICEL. The complete text appears here by permission of the NCCB and ICEL.

The 2000 Revision of the *Institutio Generalis Missalis Romani*

On Holy Thursday, 2000, Pope John Paul II approved the revised *Institutio Generalis Missalis Romani*, popularly known as the General Instruction of the Roman Missal. The present revision replaces the 1975 edition of the *Institutio Generalis* and is now available in Latin from the Vatican Press and in an English language study edition from the NCCB Secretariat for the Liturgy. This summary is offered to our readers in order to provide an introduction to some of the new aspects of this important liturgical document.

At the outset, it is important to understand that the revised *Institutio* stands in direct continuity with the Constitution on the Sacred Liturgy (*Sacrosanctum Concilium*) of the Second Vatican Council, and the former General Instruction on the Roman Missal (*Institutio Generalis Missalis Romani*) of 1975. As with both these seminal documents, the prescriptions of the new *Institutio* are to be seen as concrete ways of specifying and underscoring the nature and importance of the sacred liturgy in the church's life (see *Sacrosanctum Concilium*, 5).

The structure of the *Institutio* remains largely unchanged, though there are some significant exceptions. The number of paragraphs has been increased from 340 to 399. A ninth chapter of new material regarding "Adaptations which are the Competence of Bishops and Conferences of Bishops" has been developed in the light of the Fourth Instruction on the Implementation of the Constitution on the Liturgy (March 29, 1994).

The introduction to the *Institutio* (1-15) contains the theological and spiritual rationale for what follows. These paragraphs deserve special attention because they show how this new document is an organic outgrowth of what has occurred since Vatican II in the reform of the liturgy, and they contain important theological insight about the central place of the Eucharist in the life of faith. As with the prior edition of the *Institutio*, its first chapter contains a general reflection on the "Importance and Dignity of the Eucharistic Celebration." The second chapter then examines the "Structure, Elements and Parts of the Mass." The third chapter ("Offices and Ministries in the Mass") is divided into three sections also found in the previous edition, dealing with the role of the ordained, the gathered faithful and special ministries. A fourth division has been added to the new edition, addressing the Distribution of Roles and Preparations for the Celebration.

Chapter four ("Different Forms of Celebration") has been significantly restructured. The first section regarding "Mass with a

Congregation" is now divided into four parts: "Mass without a Deacon" (previously, "Basic Form of Celebration"); "Mass with a Deacon" (previously, "Functions of the Deacon"), "Functions of the Acolyte" and "Functions of the Reader." Part III (previously, "Mass without a Congregation") is now entitled "Mass at which only one Minister Assists."

Chapter five ("The Arrangement and Furnishing of the Church for the Celebration of the Eucharist") is now divided into three sections: I. "General Principles", II. "Arrangement of the Sanctuary for the Sacred Synaxis" (formerly, "Arrangement of the Church"), and III. "The Arrangement of the Church." The structure of chapters six, seven and eight remains substantially unchanged.

In other instances, paragraphs have been added which conveniently collect rubrical information found elsewhere throughout the *Institutio* or otherwise found in the Order of Mass. An example of this is found at number 90, which provides a convenient summary of the concluding rites. While much of the revision in the new edition is stylistic and editorial, bringing greater precision to the *Institutio*, many of the changes are introduced to nuance or enhance the meaning of a particular passage. For example, the adjective "sacred" is added regularly to such words as ministers, celebrations, hosts, vestments and action, in keeping with the *Institutio*'s own general admonition that "[a]nything out of keeping with the sacred is to be avoided." (344) Likewise, the adjective "profound" has been added to the word "bow" in most instances and the adjective "liturgical" to the word "assembly" when suggested by the context.

Other more substantive changes are described under the following five categories: I. The Bishop, Priest and Deacon; II. Lay Ministers; III. Ritual Changes; IV. Sacred Things and V. Adaptation

I. THE BISHOP, PRIEST AND DEACON

An introductory paragraph (91) has been added to the section on liturgical ministries, providing a context for ministries engaged in at the Eucharist. The *Institutio* recalls that the Eucharistic celebration is an action of Christ and the Church, that is, of "a holy people gathered together and ordered under the Bishop." Thus does the Eucharistic celebration belong to the whole Body of the Church:

Such a celebration manifests this same Body and affects it. As to the individual members of the Body, the eucharistic celebration touches them in different ways, according to their rank, office, and degree of participation in the Eucharist. In this way, the Christian people, "a chosen race, a royal priesthood, a holy nation, a people of his own" demonstrates its cohesion and its hierarchical ordering. Therefore, all, whether ordained ministers or Christian faithful, by virtue of their function or their office, should do all and only those parts that belong to them.

A. The Bishop

At the center of every liturgical celebration is the diocesan Bishop, for "celebration of the Eucharist in a particular Church...is of the greatest importance." (22) Masses which he celebrates "with the participation of his presbyterate, deacons and the people" manifest the mystery of the Church and ought to be an example to the whole diocese. (22) He is "chief steward of the mysteries... moderator, promoter and guardian" of "the entire liturgical life" of his diocese,

striving to assure that all "grasp interiorly a genuine sense of the liturgical texts and rites, and thereby are led to an active and fruitful celebration of the Eucharist." (22)

Two ritual changes affecting the bishop are found in the revised *Institutio*. The bishop now enjoys the option of blessing the people with the Book of the Gospels after its proclamation. (175) Secondly, more specific wording is provided for the intercession for the bishop in the Eucharistic Prayers (149), including the reminder that while it is appropriate to pray for the co-adjutor and the auxiliary bishops, other bishops who may be present should not be mentioned.

B. The Priest

Because the celebration of the Eucharist is seen as the priest's principal office (19), it is recommended that every priest "celebrate the Eucharistic sacrifice even daily, whenever possible." (19) Likewise, whenever he is present at Mass, the priest should participate as a vested concelebrant, unless excused for a good reason. (114)

When Mass is celebrated without a congregation, it should not be celebrated without a minister "except for a just and reasonable cause," in which case all greetings, instructions and the blessing at the end of Mass are omitted." (254)

Likewise, the priest, neither adding, removing nor changing anything on his own authority, may make choices in preparing the Mass (24) at the same time retaining "the right of directing everything that pertains to himself." (111) In choosing among the options provided in the Order of Mass "liturgical songs, readings, prayers, introductory comments and gestures which may respond better to the needs, degree of preparation and mentality of the participants..." (24) he is counseled to consider "the common spiritual good of the people of God, rather than be concerned about his own inclinations." (352)

The *Institutio* expands on the adaptations permitted to the priest celebrant usually expressed in the Order of Mass by the rubric, "...these or similar words. The purpose of such adaptations is to make the instructions during the liturgy more understandable to the faithful. (31) The priest must, however, "always respects the sense of the introduction given in the liturgical book and he should express it only in brief terms." (31) Thus the priest celebrant may adapt a very brief introduction to the Mass of the day, to the Liturgy of the Word, to the Eucharistic Prayer and make comments before the dismissal. (31)

Introductory Rites

A common confusion is addressed with regard to the Penitential Rite, with the statement that the absolution at the conclusion of this rite "lacks the efficacy of the sacrament of penance." (51) The widespread practice of the priest intoning the Gloria is recommended for the singing of this hymn of praise. (53, 68) It may, however, also be intoned by the by a cantor or choir. (53)

Liturgy of the Word

Priest concelebrants are reminded by the new *Institutio* that even the present practice at a concelebrated Mass without a deacon allows a priest concelebrant to proclaim the gospel. In the presence of a bishop, such a priest asks for and receives the blessing in the

same manner as would a deacon. (212)

“Nevertheless, this should not be done in a concelebration in which a priest presides.” (212)

To the previous *Institutio*'s explanation of the homily several sentences are added, describing the homily as a living commentary on the Word of God, to be “understood as an integral part of the liturgical action.” (29) The homily may be given by the priest celebrant, by a concelebrating priest, or even by a deacon, “but never by a lay person.” (66) “In particular cases and with just cause, the homily may even be offered by a Bishop or a priest who is present at the celebration, but cannot concelebrate.” (66) Homilies are required on Sundays and holy days of obligation and may be eliminated from Mass with a congregation only for a grave reason. (66) The priest gives the homily in a standing position either “at the chair or at the ambo, or, when appropriate, in another suitable place.” (136)

The priest celebrant introduces and concludes the intercessions from the chair. He introduces them with hands joined and prays the concluding prayer with hands extended. (138) At the offering of the gifts, the priest may choose to pray the blessing formulas aloud, but only when neither a song is sung nor the organ played. (142)

The priest is to pray the Eucharistic Prayer alone “in virtue of his ordination,” while the people “associate themselves with the priest in silent faith, as well as by the prescribed acclamations in the Eucharistic Prayer, which are their responses in the Preface dialogue, the Sanctus, the acclamation after the consecration and the great Amen after the final doxology, and also other acclamations approved by the Conference of Bishops and confirmed by the Holy See.” (147) The priest is also encouraged to sing those parts of the Eucharistic Prayer provided with musical notation. (147)

A significantly expanded description of the sign of peace is included in numbers 82 and 154. The pax is defined as the rite “by which the Church asks for peace and unity for herself and for the whole human family, and the faithful offer some sign of their ecclesial communion and mutual love for each other before communicating by receiving the Sacrament.” (82) In order to avoid a disruption to the rite, the priest may exchange a sign of peace only with others in the sanctuary. (154) (The form for the sign of peace is left to individual conferences of bishops.) Likewise, for the faithful, “it is suitable that each person offer the sign of peace only to those nearby and in a dignified manner.” (82) As all in the congregation offer each other the sign of peace, they may say: The peace of the Lord be with you always. The response is: Amen. (154)

The section on the Breaking of the Bread is significantly expanded, noting that this rite “signifies that in sharing the one bread of life which is Christ, who died and rose for the salvation of the world, the many faithful are made one body (1 Cor. 10,17).” The rite is “reserved to the priest and the deacon;” it should not “be unnecessarily prolonged or its importance be overemphasized.” (83) Thus the practice of extraordinary ministers sharing in the breaking of the bread and the filling of chalices with the Precious Blood is no longer allowed.

The option is given for elevating the host over the chalice at the This is the Lamb of God (*Ecce*), thus holding both species before the assembly. Otherwise, the host may be held over the paten. The

host by itself is never held aloft at the *Ecce*. (243, 157)

The manner in which the priest gives the final blessing is described in greater detail. After the greeting and response, the priest joins his hands, and then immediately places his left hand upon his breast, elevates his right hand and gives the blessing. (167)

C. The Deacon

A new section is added describing the ministry of the deacon, including both an enumeration of the particular responsibilities of the deacon at Mass, and several clarifications. When he carries the Book of the Gospels in the entrance procession, the book is “slightly elevated.” (172) When arriving at the altar with the Book of the Gospels, he does not bow, but immediately places the Book of the Gospels on the altar and then kisses the altar at the same time the priest does. (173) When not carrying the Book of the Gospels, he reverences the altar in the customary fashion. (173) If incense is used at this point, he assists the priest. (173) Likewise, he “proclaims the gospel reading, sometimes preaches God’s word, announces the intentions of the general intercessions, ministers to the priest, prepares the altar and serves the celebration of the sacrifice, distributes the Eucharist to the faithful, especially under the species of wine, and from time to time gives directions regarding the people’s gestures and posture.” (94)

When present, the deacon may exercise his function (116) and is counted, next to the priest, as the first among the ministers by reason of his sacred ordination. (94) While the dalmatic is the proper vesture for the deacon it may be omitted “for some necessity or on account of a lesser grade of solemnity.” (338)

Greater detail is given to the deacon’s role in the proclamation of the Gospel as well. He is to bow when asking for the blessing and when taking the Book of the Gospels from the altar. (175) A description of the optional kissing of the Book of the Gospels by the bishop is likewise included. The deacon may proclaim the readings, but only in the absence of a qualified reader (176) and he proclaims the intentions “as a rule from the ambo.” (177)

During the Eucharistic Prayer the deacon “as a rule” kneels from the epiclesis to the elevation of the chalice. (179) For the remainder of the Eucharistic Prayer, the deacon stands near the altar when his ministry involves the chalice and Missal. “Nevertheless, as much as possible, the deacon stands back from the altar, slightly behind the concelebrants.” (215) When incense is used during the elevations of the host and chalice he places incense in the censer and, kneeling, incenses the Blessed Sacrament. (179) In the absence of a deacon, paragraph 150 makes provision for another minister to perform this incensation.

At the Kiss of Peace, the deacon’s invitation to exchange the sign of peace is given with his hands joined. (181) He then receives the sign of peace from the priest and exchanges it with the ministers who stand near him. (181)

At Communion, the priest himself gives communion to the deacon under both kinds (182). When Communion is given to the faithful under both kinds, the deacon ministers the chalice. After Communion has been distributed, the deacon, at the altar, reverently consumes any of the Blood of Christ which remains. (182)

More explicit note is made of the deacon's admonition, "Bow your head and pray for God's blessing," before a solemn blessing and he is instructed to give the final admonition, "Go in the peace of Christ," with hands joined. (185)

II. LAY MINISTERS

Lay ministers are also described in the new *Institutio*. They are to wear the alb or other vestment that is approved by the Conference of Bishops. (339) Chosen by the "pastor or rector of the church," they receive their ministry through a liturgical blessing or a temporary deputation. (107)

Extraordinary Ministers of Holy Communion

Extraordinary ministers of Holy Communion may be called forward by the priest only when a sufficient number of priests or deacons is not present. (162) First among those to be called forward are instituted acolytes, then those who have been commissioned as extraordinary ministers of Holy Communion, and last of all, those commissioned for the occasion. (162)

The *Institutio* describes in detail the way in which such extraordinary ministers of Holy Communion exercise their ministry. At Mass, they assist only with the distribution of Holy Communion. Extraordinary ministers of Holy Communion come to the altar only after the priest has received Communion (162) and always receive from the priest the vessel which contains the Blessed Sacrament which they will distribute. (162) The distribution of consecrated hosts and the Precious Blood to sacred vessels is reserved to the priest or deacon.

After Communion, the remaining consecrated wine is consumed by the deacon, or in his absence, by the priest. (163) The deacon or priest or instituted acolyte are likewise charged with the purification of sacred vessels immediately after Mass. (279) No provision is made for the purification of vessels by an extraordinary minister of Holy Communion.

Readers

The duties of the instituted reader are described as specific to him and "he alone ought to perform [them], even though ordained ministers may be present." (99) In the absence of an instituted reader, other truly qualified people may proclaim the scriptures, provided they have been carefully prepared. (101) The functions of the master of ceremonies (106), musicians, (103), sacristan (105) commentator (105), collectors and ushers/greeters (105) are likewise described. An expansion of the roles relating to the Word of God recalls that because the office of reading the Scriptures is a ministerial, not a presidential function, "the readings should be delivered by a reader, the Gospel being proclaimed by the deacon or by a priest other than the celebrant." (59)

In the absence of a deacon, the reader, "wearing the appropriate vesture, may carry the Book of the Gospels slightly elevated" in the entrance procession. (194) Upon entering the sanctuary, he places the Book of the Gospels on the altar. Then, he takes up his position in the sanctuary with the other ministers. (195) The Lectionary, however, is never carried in procession.

(120)

Acolytes

The instituted acolyte has "special duties" (98) which he alone ought to perform and which should ideally be distributed among several acolytes. (187) If an instituted acolyte is present, he should perform the most important functions, while the others may be distributed among several ministers. (187) These "special duties" are described in detail in 187-193, many of which are exercised only in the absence of a deacon, and include incensation of the priest and people at the preparation of the gifts (190), and administration of the chalice at communion. (191) Unlike other extraordinary ministers of Holy Communion, the instituted acolyte may help the priest or deacon cleanse the sacred vessels at a side table. (192) In the absence of an instituted acolyte, lay ministers may serve at the altar, assisting the priest or deacon. "They may carry the cross, candles, ashes, censer, bread, wine and water" or serve as extraordinary ministers of Holy Communion. (100) The Bishop may issue norms concerning the function of such altar servers. (107)

The Congregation

The revised *Institutio* significantly expands the section on gestures and postures at Mass, which "allow the whole celebration to shine with dignity and noble simplicity, demonstrating the full and true meaning of each of their diverse parts, while fostering the participation of all." (42) Thus greater attention needs to be paid to what is laid down by liturgical law and by the traditional practice of the Roman Rite, for the sake of the common spiritual good of the people of God rather than to personal inclination or arbitrary choice. The uniformity in posture to be observed by all taking part is a sign of the unity of the members of the Christian community gathered for the sacred Liturgy: it both expresses and fosters the spiritual attitude of those assisting. (42)

The postures of the assembly are then described in detail, as in the previous *Institutio*. The new document, however, makes several minor adjustments to these directives, noting that the faithful stand from the invitatory, Pray that our sacrifice..., and not from the prayer over the gifts, as in the previous *Institutio*. (43) "Reasons of health" have been added to the list of exceptions when people may stand at the consecration (43) and the *Institutio* now directs that those standing at the consecration "ought to make a profound bow when the priest genuflects after the consecration." Finally, the new *Institutio* notes that "where it is the custom that the people remain kneeling from the end of the *Sanctus* until the end of the Eucharistic Prayer [as in the United States] this is laudably retained." (43)

Two paragraphs define the meaning and practice of two primary gestures. Genuflection "which is made by bending the right knee to the ground, signifies adoration." Genuflection is reserved to "the Most Blessed Sacrament and to the Holy Cross, from the solemn adoration in the liturgy of Good Friday until the beginning of the Easter Vigil." (274) The priest genuflects three times during Mass: after the showing of the Eucharistic bread, the chalice and before communion. As in the previous *Institutio*, a genuflection is made by all the ministers upon arriving at and departing from the altar at the beginning and end of Mass if the tabernacle is located in the sanctuary, "but not during the celebration of Mass itself." (274) "Ministers who are carrying the processional cross or the candles bow their heads in place of a genuflection." (274) Bowing is seen as

an expression of reverence and honor towards “persons or what represents those persons.” (275) The revised Institution refers to two types of bows: a profound bow, and a bow of the head.

III. RITUAL CHANGES

A. Liturgy of the Word Several articles from the recently revised introduction to the Lectionary for Mass have been added, including the insistence that the order of readings be strictly adhered to (357) and that non-biblical texts never be substituted for the Lectionary text. (57) The division of any readings into parts, except for the Passion, is prohibited by the new Institutio. (109) The readings are always given from the ambo in Masses with a congregation. (58) While the new Institutio recommends the singing of the Responsorial psalm (61), it notes that “if the psalm cannot be sung, then it should be recited in a way more suited to fostering meditation on the word of God.” (61)

The profession of faith is described by the new Institutio as “a way for all the people gathered together to respond to the word of God” by which “the great mysteries of the faith may be recalled and confirmed before their celebration in the Eucharist is begun.” (67) Likewise, the General Intercessions are seen as a response to the Word of God by the faithful who, “exercising the office of their baptismal priesthood, offer prayers to God for the salvation of all.” (69) To the prior descriptions of this prayer is added the recommendation that the intentions be sober, discrete and brief, “expressing the needs of the whole community.” (71)

Silence

The Institutio’s section on sacred silence has been expanded, recommending that “even before the celebration itself, it is praiseworthy for silence to be observed in church, in the sacristy and adjacent areas, so that all may dispose themselves for the sacred rites which are to be enacted in a devout and fitting manner.” (45) Admonishing that the Liturgy of the Word “must be celebrated in such a way as to promote meditation,” (56) the Institutio cautions against “any kind of haste which impedes recollection” and recommends brief moments of silence throughout the liturgy, especially after the readings and the homily so that the word of God may be “taken into the heart by the fostering of the Holy Spirit.” (56)

Music

Following an introduction almost identical to the 1975 edition which commends and contextualizes sacred music at Mass, (40) the new Institutio recalls that liturgical law requires the use of music on Sundays and Holy Days of obligation, but the complete absence of singing on weekdays should be guarded against. (40)

A re-emphasis on the privileged place of Gregorian chant as “more proper to the Roman liturgy” is included, though “other kinds of sacred music, polyphony in particular, are not in any way to be excluded, provided that they correspond with the spirit of the liturgical action and that they foster the participation of all the faithful.” (41) A preference for singing many parts of the Mass is expressed in the new Institutio by the introduction of the phrase “is either sung or recited” at the profession of faith (137), the Lamb of God (155), Preface (216), the Kyrie (125) and the Gloria. (126) Songs or hymns may never be substituted for either the Agnus Dei or the other chants of the Mass. (366) Finally, more specific direction for the use of the organ during Advent (used with moderation) and Lent (permitted

for accompanying sustained singing) is included. (313)

B. Liturgy of the Eucharist

The sections of the Institutio recommending the reception by the faithful of Communion consecrated at that Mass “just as the priest himself is bound to do,” (85) on the reciting of the Communion antiphon “either by the faithful, or by a group of them, or by a reader” (87) and care for providing for the reception of Communion by cantors (86) have been slightly expanded.

Communion under both kinds In the light of the significant growth of the practice of the reception of the Eucharist under both kinds, the new Institutio has restructured and expanded this section. The occasions on which Communion under both kinds may be permitted, in addition to those found in the ritual books, now include

- for priests who are not able to celebrate or concelebrate;
- for the deacon and others who perform some role at Mass;
- for community members at their conventual Mass or what in some places is known as the “community” Mass, for seminarians, for all who are engaged in spiritual exercises or are participating in a spiritual or pastoral conference. (283)

In addition, the bishop may establish norms for the distribution of Communion under both kinds for his own diocese “which must be observed even in the churches of religious orders and in celebrations with small groups.” (283) A broader authority is also given to the diocesan Bishop to permit Communion under both kinds “whenever it seems appropriate to the priest to whom charge of a given community has been entrusted as their own pastor, provided that the faithful have been well instructed and there is no danger of the profanation of the Sacrament or that the rite would be difficult to carry out on account of the number of participants or for some other reason.” (283) Norms established by a Conference of Bishops in regard to how the Eucharist is distributed to the faithful are to be confirmed by the Apostolic See. (283)

Cleansing of Sacred Vessels

Several changes regarding the cleansing of sacred vessels are also introduced. Whatever remains of the Precious Blood after Communion is completely consumed at the altar by the priest, deacon or instituted acolyte, who ministers the chalice. (284b, 279) The vessels may be left on a side table, placed on a corporal to be cleansed immediately after Mass by the priest, deacon, one of the concelebrants, or an instituted acolyte. (163, 279) The extraordinary minister is noticeably omitted from the list of those entrusted with the cleansing of the sacred vessels.

In every Mass, Communion should be offered under the form of bread (284c), and care should be taken that no surplus of the Blood of Christ remains after Communion. (285a) More detailed directions concerning the procedure for the distribution of Communion by intinction are also given. (285b)

The sacrarium, only incidentally referenced in prior liturgical documents, is recommended and described as the place in the sacristy

"into which water from the cleansing of sacred vessels and linens is poured." (334)

IV. SACRED THINGS

The sanctuary is defined as "the place where the altar stands, the word of God is proclaimed, and the priest, deacon and other ministers exercise their offices." (295)

The Altar

As a rule, every church should have a single, fixed and dedicated altar (303) which "signifies to the assembly of the faithful the one Christ and the one Eucharist of the Church" (303) and "represents Christ Jesus, the Living Stone (1 Peter 2:4; see Eph. 2:20) more clearly and permanently" (298) than does a moveable altar.

The *Institutio* admits, however, of instances in the renovation of churches when an old altar, impossible to move without compromising its artistic value, "is so positioned that it makes the participation of the people difficult." (303) In such instances, another fixed and dedicated altar may be erected. The old altar is then no longer decorated in a special way and the liturgy is celebrated only on the new fixed altar. (303)

A new paragraph is added cautioning that nothing should be placed upon the altar except for an indicated list of what is required for the celebration of Mass. (306) Even flowers are to be arranged modestly and with moderation around the altar but never on top of it. (305) A paragraph on the arrangement of altar flowers likewise notes that during Lent the decorating of the altar with flowers is prohibited, except on Laetare Sunday, solemnities and feast days. In the same way, a certain moderation is exercised during the Advent Season when altar flowers convey "the character of the season but which should not anticipate the full joy of the Nativity of the Lord." (305)

The Altar Cross

Where the previous *Institutio* spoke only of an altar or processional cross, the revised *Institutio* speaks always of "a cross with the figure of Christ crucified upon it." (308, 122) This cross, "positioned either on the altar or near it," should be clearly visible not only during the liturgy, but at all times recalling "for the faithful the saving passion of the Lord, [and] remain[ing] near the altar even outside of liturgical celebrations." (308)

The Ambo

To the previous descriptions of the ambo is added the summary observation that "the dignity of the ambo requires that only a minister of the word should approach it." (309) Likewise, as often as possible, the readings should be delivered from the ambo. (58)

The Chair for the priest Celebrant and Other Chairs

The new *Institutio* reiterates the statement from the 1975 edition that "the best place for the chair is at the head of the sanctuary," (310) but to the previous list of exceptions are added instances "where the tabernacle is positioned medially behind the altar." (310) To this section is also added a description of sanctuary chairs for concelebrants and priests present in choir (310), the deacon ("near that of the celebrant") and the seats for other ministers which are to

be arranged so that "the ministers are easily able to fulfill the office assigned to them," and yet are "clearly distinguished from the seats for clergy." (310)

The Tabernacle

The section on the place of reservation of the Blessed Sacrament has been adjusted and expanded. (314-317) It begins by recalling the instruction *Eucharisticum Mysterium* 54 with the general statement that "the Most Blessed Sacrament should be reserved in a tabernacle in a part of the church which is noble, worthy, conspicuous, well decorated and suitable for prayer." (314) The requirements summarized in the previous *Institutio* are repeated: that there should be only one tabernacle, which is immovable, solid, unbreakable, locked, and not transparent.

A paragraph on the location of the tabernacle then begins by citing the *Eucharisticum Mysterium* 55, recalling that "the tabernacle in which the Most Blessed Sacrament is reserved not be on the altar on which Mass is celebrated." (315) This is immediately followed by a reminder that the location of the tabernacle should always be determined "according to the judgment of the diocesan Bishop." (315) Two options for such a location follow: either in the sanctuary, apart from the altar of celebration, in the most suitable form and place, not excluding on an old altar which is no longer used for celebration; or even in another chapel suitable for adoration and the private prayer of the faithful, and which is integrally connected with the church and is conspicuous to the faithful. A description of the sanctuary lamp (316) is then followed by the admonition that "none of the other things prescribed according to the norm of law concerning the reservation of the Most Blessed Sacrament should be forgotten." (317)

Sacred Vessels

The paragraphs on sacred vessels (327-333) have been rewritten, with a stronger emphasis on the character of sacred vessels as "clearly distinguished from those [vessels] designed for every day use." (332) Described as holding a place of honor at the eucharistic celebration, these vessels "in which the bread and wine are offered, consecrated and consumed," (327) are to be made "from noble metal." (328) If the metal is of a lesser quality or produces rust, the interior is to be fully gold-plated. (328) It is only following a formal action of the Conference of Bishops and confirmation by the Apostolic See that "other solid materials which, in the common estimation of the region are regarded as noble" (329) may be used. Preference "is always to be given to materials that do not break easily or deteriorate." (328)

Sacred Images

A new introductory paragraph has been added to the section on sacred images, setting their use in an eschatological frame: In the earthly liturgy, the Church participates in a foretaste of the heavenly liturgy, which is celebrated in the holy city Jerusalem, towards which she tends as a pilgrim and where Christ sits at the right hand of God. By so venerating the memory of the saints, the Church hopes for some small part and company with them. (318)

This is followed by an expanded description of the purpose of these "images of the Lord, the Virgin Mary, and the saints" which are "displayed in sacred buildings for the veneration of the faithful, and

may be so arranged that they guide the faithful to the mysteries of the faith which are celebrated there.” (318) While the cautions of the previous document regarding limiting the number and placement of images in churches are retained, their duplication has been prohibited “as a rule.” (318)

Bread for the Eucharist

The paragraph on the composition of bread for the Eucharist is brought more closely into conformity with canon 924, with the added requirements that the bread must be made only from wheat and recently baked. (320)

Incense

Incense is explained at greater length in the new *Institutio*, observing that “incensation is an expression of reverence and prayer as signified in the Sacred Scriptures (cf. Ps. 140:2; Rev. 8:3).” (276) After placing incense in the censer, the priest blesses the incense with a silent sign of the cross (277) and makes a profound bow before and after incensing a person or thing, (277)

Blessing of Sacred Things

There is an increased emphasis throughout the revised *Institutio* on the care of all things destined for liturgical use, including everything associated with the altar (350), and liturgical books, which should be “revered in the liturgical action as signs and symbols of supernatural things, and hence, retain true dignity, beauty and distinction.” (350) Thus the tabernacle (314), organ (313), ambo (309), presidential chair (310), vestments for priests deacons and lay ministers (335), sacred vessels (333), and all things destined for use in the liturgy should receive the requisite blessing.

V. ADAPTATIONS AND INCULTURATION

The ninth chapter of the *Institutio Generalis* summarizes the “Adaptations which are the competence of Bishops and Conferences of Bishops.” Adaptations in the liturgy are seen as a response to the Council’s call to foster that “full, conscious and active participation which is required by the nature of the Liturgy itself and to which the faithful, in virtue of their state, have a right and duty.” (386) Thus have certain points of “accommodation and adaptation” been assigned to “the judgment either of the diocesan Bishop or of the Conference of Bishops.” (386)

The role of the diocesan bishop is then revisited, for from him “in some sense the life in Christ of [the] faithful is derived and is dependent.” (387) He must, therefore, “foster, govern and watch over the liturgical life in his diocese.” (387) In addition to his primary task of nourishing all with the spirit of the sacred Liturgy, the *Institutio* assigns him four actions in adapting the liturgy to the life of his diocese:

- the governance of the discipline of concelebration;
- the establishment of norms for altar servers;
- the establishment of norms for distribution of Holy Communion under both kinds;
- the establishment of norms for the construction and ordering of church buildings.

Other tasks of adaptation are within the competence of Conferences of Bishops: to prepare and approve a complete edition of the Roman Missal in the vernacular language and to submit it for the recognitio of the Apostolic See; (389) to define, with the recognitio of the Apostolic See, those adaptations to the Roman Missal which are indicated in the *Institutio*, (390) such as:

- gestures and posture of the faithful;
- gestures of veneration to the altar and the Book of the Gospels;
- texts of various chants;
- readings from Sacred Scripture for special circumstances;
- the form of the gesture of peace;
- the manner of receiving Holy Communion;
- material for the altar and the sacred furnishings, especially the sacred vessels, and also materials, form and color of the liturgical vestments; inclusion in the Missal of Directories or Pastoral Instructions; (390)
- to carefully prepare translations of biblical texts for use at Mass, in a language “which responds to the capacity of the faithful and which is suitable for public proclamation, while maintaining those characteristics that are proper to the different manners of speaking employed in the biblical books”; (391)
- to prepare translations of other liturgical texts “in such a way that while respecting the nature of each language, the sense of the original Latin text is fully and faithfully rendered. In carrying this out, it is well to keep in mind the different literary genres which are employed in the Missal, such as the presidential orations, the antiphons, acclamations, responses, litanic supplications, and so on.” (392) The proclamatory dimension of such texts is not to be neglected, for such texts are destined to be “read aloud or sung in the course of a celebration.” (392) The language used should be accommodated to the faithful, but should be “nevertheless noble and marked by literary quality.” (392)
- to approve appropriate melodies for the Mass and to judge which “musical forms, melodies, and musical instruments may be admitted into divine worship, in that they are truly apt for sacred use or can be rendered apt.” (393)
- to draw up a proper calendar for the country to be approved by the Apostolic See. In such calendars “only celebrations of the greatest importance should take precedence” over Sunday, and the liturgical year should not be obscured by secondary elements. (394) Similarly, “each diocese should have its own calendar and Proper of Masses.” (394)
- to propose “variants and points of deeper adaptation in order that the sacred celebration” facilitate the participation and spiritual good of a people in light of their mentality and customs in accord with article 40 of the Constitution on the Sacred Liturgy. (395) A series of steps to be followed in such proposals are then outlined in keeping with the Holy See’s Instruction, *Inculturation and the Roman*

Liturgy. (395) The *Institutio* then recalls the indispensable need for the “instruction of the clergy and faithful in a wise and orderly fashion” (396) in preparation for receiving any such adaptations. The *Institutio* then cautions that such adaptations not compromise the accord between each particular Church and the Church universal, “not only as to the doctrine of the faith and the sacramental signs, but even as to the usages universally admitted by apostolic and unbroken tradition.” (397) Such common usages are maintained “not only so that errors may be avoided, but even with the purpose of handing on the faith in its integrity.” (397)

The *Institutio* concludes by describing the “notable and valuable part of the liturgical treasure and patrimony of the Catholic Church” which is the Roman Rite, admonishing that any diminishing of this treasure would gravely harm the universal Church.

Through the centuries, the Roman Rite has not only “conserved the liturgical usages that had their origin in the city of Rome, but has also in a deep, organic and harmonious way incorporated into itself certain others, thus acquiring a certain ‘supra-regional character.’” (397) Both the identity and unity of the Roman Rite are today expressed in the Latin typical editions and the approved and confirmed vernacular editions derived from them. (397)

Thus the *Institutio* insists that the liturgy should not be changed in the interest of inculturation unless “a real and certain need of the Church demands it and with all proper care that new forms in some way grow organically from already existing forms.” Thus understood, “inculturation requires a necessary amount of time, lest in a hasty and incautious manner the authentic liturgical tradition suffer contamination.” (398) Inculturation is not aimed at creating new rites, and approved innovations may not be “at variance with the distinctive character of the Roman Rite.” (398)

The *Institutio* closes with a summary description of the *Missale Romanum*: “Thus the Roman Missal, although in a diversity of languages and in a certain variety of customs, must in the future be maintained as a means to the integrity and unity of the Roman Rite, and as its outstanding sign.” (399)

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Guest FEATURE

LLA Member Fr. Jerry J. Pokorsky wrote the following article for the October issue of Catholic World Report, a periodical often quoted in our Newsletter. By special permission of the publisher, we are reprinting it here. The entire article is copyrighted 2000 by Catholic World Report, Ignatius Press. Father Jerry J. Pokorsky is a priest of the Diocese of Arlington. He is also the co-founder of CREDO and a member of the executive committee of Adoremus. Here he looks at the current liturgical milieu in light of developments we have been reporting in the Newsletter.

Saving the Roman Rite?

By Rev. Jerry J. Pokorsky

Recently I asked a priest friend how he would size up the liturgical landscape after the Second Vatican Council. He is a man of the Church and a man of culture. Well, at least he is a man of television culture. He compared the state of the liturgy to the comedy series “The Munsters.” Remember Marilyn Munster? From the perspective of the audience, she was normal, indeed beautiful. But from the perspective of the comically grotesque family, she was abnormal because her beauty didn’t fit into the family of monsters. My priest friend wryly observed that since the Council, the grotesque has often become the norm in the liturgy. Consequently, from this perspective, the priests who strive to celebrate Mass according to the letter and spirit of liturgical legislation are considered “ultraconservative,” even freakish.

Revised liturgical legislation offers hope that the “Munster” analogy will some day be as outdated as the television series. On Holy Thursday, 2000, Pope John Paul II approved the revised Latin version of detailed instructions governing the celebration of the Mass. The revision, *Institutio Generalis Missalis Romani*, commonly referred to in its English translation as the General Instruction of the Roman Missal (*GIRM*), replaces the 1975 edition. In July 2000, the US bishops’ Committee on the Liturgy released an English language study edition and devoted the June-July issue of its newsletter to a commentary on it. Early reports suggest that the translation, in the main, accurately reflects the Latin.

It’s not clear when the new legislation takes effect because the *GIRM* is part of the revised Roman Missal, third edition in Latin, which has not yet been released. The Roman Missal contains the texts of prayers used by the priest at Mass. In an interview with the *Zenit* news service, Archbishop Francesco Pio Tamburrino, secretary of the Vatican’s Congregation for Divine Worship and the Discipline of the Sacraments, said the revised Roman Missal should be ready for presentation toward the end of September 2000. Still, the English translation of the texts—including the translation of the revised *GIRM*—need Vatican confirmation. Presumably, the official promulgation of all of these texts depends upon the Vatican’s confirmation of the English translations. The liturgical legislation is binding upon promulgation.

To a significant extent, with the release of the draft English translation of the revised *GIRM*, there is evidence that the Church is struggling to reclaim the essential elements of the Roman Rite as the sacramental representation of the Cross and Resurrection of Christ. The revised *GIRM* approved by the Holy Father this year makes considerable progress in providing guidelines in stabilizing liturgical practices, in large measure, according to the teachings of the Second Vatican Council. To those who are looking for liturgical stability and a recovery of the sacred, there are clear signs of hope. On the other hand, it will surely be disturbing to those who are accustomed to liturgical license.

But a good deal of post-conciliar practices—including some that are arguably alien to the Roman Rite—have been ratified by the revised legislation. There remain significant questions and ambiguities concerning the posture at Mass, in particular: kneeling after the *Agnus Dei*, the option to celebrate Mass *ad orientem*, female service at the altar, and certain liturgical nuances that are important to the fabric of the liturgy.

For example, the use of the chalice veil is optional in the revised *GIRM*, ratifying a common, albeit incorrect, practice. Additionally, the revised *GIRM* reverses the 1975 *GIRM* by instructing priests not to genuflect in front of the tabernacle during the celebration of the Mass. As a matter of liturgical movement, the genuflection can arguably be overdone, even disruptive. But to exclude it completely may have the tendency to violate Catholic sensibilities with respect to the proper reverence due to the reserved Sacrament.

The general historical context of the revised liturgical legislation is complicated. Over the last 30 years, at times, liturgical legislation was simply violated; at other times, liturgical legislation could not have possibly envisioned an “innovative” practice.

For example, the following common liturgical practices are clearly unauthorized under the 1975 *GIRM* currently in effect or clarified by other Vatican documents. In most cases, the revised *GIRM* reinforces the 1975 *GIRM*:

- Using improper vestments: no chasuble or stole over the chasuble (violating the 1975 *GIRM*, 299);
- No chalice veil (violating the 1975 *GIRM*, 80). The revised *GIRM* reiterates the traditional vesting practices, including the chasuble over the stole (337), but now only indicates that it is merely “very fitting that the chalice be covered with a veil” (118).
- Omitting the Penitential rite and the *Gloria* after the entrance (and brief introduction), and essentially beginning Mass with the Opening Prayer (violating the 1975 *GIRM*, 24-31). The revised *GIRM* legislates the same as the 1975 *GIRM*.
- Carving up the Gospel or the readings into parts to be read by a series of lectors (except for the Passion on Palm Sunday and Good Friday). The 1975 *GIRM* encourages the distribution of readings to more than one reader, if possible, but no mention is made of dissecting individual texts (see 71). The revised *GIRM* is even more explicit, directing “. . . it is not at all appropriate that several per-

sons divide a single element of the celebration among themselves, e.g., that the same reading is divided into two parts for two readers, unless it is the Passion of the Lord” (109)

- Allowing the laity to preach at Mass (violating the 1975 *GIRM*, 42). The revised *GIRM* is even more forceful: “The homily must be given by the priest celebrant or is entrusted by him to a concelebrating priest, or, as circumstances dictate, may even be given by a deacon, but never by a lay person” (66).
 - Omitting the *lavabo* rite (washing of the hands). This omission is common in some parts of the US, regardless of the clear instruction in the 1975 *GIRM* (106). The revised *GIRM* repeats the instruction (76).
 - Using the Mass as a vehicle for other purposes, such as inserting a grade school “graduation ceremony” or some kind of video presentation for some purpose after Communion, instead of a lawful “brief announcement” (see 1975 *GIRM*, 123). The revised *GIRM* also does not envision using the Mass in this fashion but only allows for “[b]rief announcements as needed” after the Prayer After Communion (90).
 - Inviting the Extraordinary ministers to the altar before the *Ecce Agnus Dei* and distributing Communion to them as if they were concelebrants (see 1975 *GIRM*, 22, 56 and 244). The revised *GIRM* anticipates this abuse and directs that extraordinary ministers of the Eucharist “do not approach the altar before the priest has received Communion, and always accept from the hands of the priest the vessel which contains either species of the Blessed Eucharist for distribution to the faithful” (162).
- Other liturgical practices may not have been explicitly excluded in the 1975 *GIRM*, but they are clearly alien to the traditional celebration of Mass. This is where the “Munster” analogy can be applied in earnest. The argument used by many priests to justify their improvisations is that, if the local bishop doesn’t take exception to the practice, the practice is lawful. The following examples, along with many others, are often documented in Catholic News Service or official diocesan newspaper photos:
- Inviting the congregation—usually a small group—to gather around the altar in the sanctuary.
 - Questionable “themes” for liturgical seasons or feasts. For example, in one Midwestern parish, the Lenten theme was entitled “A Hobo Homecoming,” and during each Sunday of Lent the people were introduced to a new “hobo symbol.”
 - “Clown masses” where the priest (in all other ways, arguably “properly” vested) is depicted as a clown for “children’s liturgies.” Priests who process into Mass on Christmas as “Santa Claus” or on Easter dressed as the “Easter Bunny.”
 - Miming or acting out the Gospel.
 - New Age practices introduced into the Mass in the name of “multiculturalism,” such as the incensing of the four winds or of the four directions of the compass.

Using the Mass as entertainment, e.g., “folk Masses” or, as is common in the Midwestern section of the US, “polka Masses.”

The practices such as these that are alien to the Roman Rite are simply innumerable. For the revised *GIRM* to identify even a few of the egregious offenses perhaps would risk implying that unlisted practices are acceptable. So the revised *GIRM* immediately speaks of the “coherent tradition” (1) of the Roman Rite and warns the priest he “is not permitted, on his own initiative, to add, remove, or to change anything in the celebration of Mass” (24).

Still, it seems that an opportunity was lost in the revised *GIRM* to identify, in general terms, that bishops and priests have the obligation to avoid using the Mass as a motif for other purposes rather than as the “source and summit” of Christian life.

The feminization of ministries

Often there were ambiguities in the text of the 1975 *GIRM* and other liturgical legislation, resulting in genuine confusion and argumentation among priests and laity. Ambiguities in the law resulted in—as one wag put it—“*GIRM* warfare.” Those promoting agendas for liturgical change often exploited the ambiguities. The revised *GIRM* at times clarifies ambiguities, but at other times fails to do so.

There’s a distinct “unisex” flavor to the revised *GIRM*. The universal principle expressed in the 1975 *GIRM* that women “may be appointed to ministries that are performed outside the sanctuary” (1975 *GIRM*, 70) has been dropped in the revised *GIRM*. Hence, the traditional understanding of the sanctuary as the priestly “holy of holies” is obscured. In essence, the ambiguity ratifies the feminization of ministries that has occurred over the last 30 years.

When the new 1983 Code of Canon Law dropped the explicit reference to male altar servers, many priests and liturgists saw a new opportunity to promote female altar servers. When it apparently became necessary for the Holy See to deflect some episcopal pressure for female deacons, the ambiguity was at last “clarified” and permission for altar girls was made explicit.

The revised *GIRM* indicates that “[t]he function of altar servers is regulated by the norms established by the Bishop for his diocese” (107). The presumption is that girls continue to be permitted to serve at the altar in accordance with the permission granted by the Vatican in 1994. But this should not suggest that bishops have the power to mandate female altar servers. “Function” means what the servers do, not their sex. There is no indication at all that the present confused legislation has changed; bishops may approve but not require female altar servers.

Cardinal Jorge A. Medina Estévez of the Congregation of Divine Worship has recently reiterated in correspondence a long-standing liturgical principle that bishops do not have the authority “to exclude or mandate the use of a legitimate option” but are “competent to provide further guidance to priests in their choice of the various options of the Roman Rite.”

Another means to involve women in the action of the Mass has been the widespread promotion of “liturgical dance.” There are countless

examples in Catholic periodicals where priests and even bishops promote liturgical dance. Some have assumed that dance, either as part of the entrance or during the Mass itself, is permitted. In a 1975 document issued by the Vatican’s Congregation for the Sacraments and Divine Worship, the Congregation admits to the possible propriety of dance within the liturgy in some cultures. But in “western culture,” the Congregation argues, “dancing is tied with love, with diversion, with profaneness, with unbridling of the senses: such dancing, in general, is not pure” (Notitiae 11 (1975) 202-205). The revised *GIRM*, like the 1975 *GIRM*, does not directly address the practice.

The revised *GIRM*, however, points out that the “gestures and posture of the priest, deacon, and the ministers, as well as of the people, should allow the whole celebration to shine with dignity and noble simplicity, demonstrating the full and true meaning of each of their diverse parts, while fostering the participation of all. Therefore, greater attention needs to be paid to what is laid down by liturgical law and by the traditional practice of the Roman Rite, for the sake of the common spiritual good of the people of God rather than to personal inclination or arbitrary choice” (42, emphasis added).

The location of the tabernacle

A good deal of liturgical turmoil does not center around what is unauthorized, but what the Church actually authorizes. Perhaps the single most important clarification in the revised *GIRM* involves the placement of the tabernacle in the church.

The 1975 *GIRM* favored a separate chapel for the reserved Sacrament: “Every encouragement should be given to the practice of Eucharistic reservation in a chapel suited to the faithful’s private adoration and prayer. If this is impossible because of the structure of the church, the sacrament should be reserved at an altar or elsewhere, in keeping with local custom, and in a part of the church that is worthy and properly adorned” (276).

However, the revised *GIRM* levels the playing field. The revised legislation indicates that “the tabernacle should be placed, according to the judgment of the diocesan Bishop: a) either in the sanctuary, apart from the altar of celebration, in the most suitable form and place, not excluding on an old altar which is no longer used for celebration; b) or even in another chapel suitable for adoration and the private prayer of the faithful, and which is integrally connected with the church and is conspicuous to the faithful.” But the tabernacle should “not be on the altar on which Mass is celebrated” (315).

Hence, it can no longer be argued that the Church necessarily “favors” a separate chapel for the reserved Sacrament over reservation in the sanctuary.

Genuflections and kneeling during Mass

The renewed emphasis on a prominent location of the reserved Blessed Sacrament in the church, particularly in the sanctuary, apparently caused a change in the number of times the celebrant genuflects during Mass. In the 1975 *GIRM*, the priest was instructed to genuflect three times during Mass, “after the showing of the Eucharistic bread, after the showing of the chalice, and before communion” (233). The Instruction then adds, “If there is a tabernacle

with the blessed sacrament in the sanctuary, a genuflection is made before and after Mass and whenever anyone passes in front of the blessed sacrament” (233, emphasis added).

But in the revised *GIRM*, the priest, deacon and other ministers are instructed to “genuflect to [the tabernacle] when they approach or leave the altar, but not during the celebration of Mass itself” (274, emphasis added). It would seem the intention here is to keep the focus of attention on the action of the Mass, rather than on the reserved Sacrament. If this is indeed the intention, it is arguable that the new legislation would not exclude the devotional genuflection in front of the tabernacle when the Blessed Sacrament is reposed by the priest, deacon or acolyte after Communion.

The question of posture during the Eucharistic prayer has proven to be one of the most controversial questions of liturgy in recent times. Recently across the US, many priests and bishops have instructed the faithful to stand during the Eucharistic prayer. But this violates the directives of the 1969 US Appendix to the *GIRM* directing the “people [to] kneel beginning after the singing or recitation of the *Sanctus* until after the *Amen* of the Eucharistic prayer, that is, before the Lord’s Prayer.”

During the American bishops’ debate on the “American adaptations” to the revised translation of the Roman Missal in June, 1995, Bishop Donald W. Trautman of Erie, Pennsylvania, then chairman of the liturgy committee, said his committee had accepted Cardinal Joseph Bernardin’s amendment to allow for standing during the Eucharistic prayer as an option at the discretion of individual bishops. During the meeting, Cardinal Bernard F. Law of Boston objected to the option as a serious breakdown in uniformity in the celebration of the Mass across the country. When a large minority of bishops, including several cardinal archbishops, became clearly alarmed over this proposal, the liturgy committee withdrew the Bernardin motion.

The revised *GIRM* takes a firm stand in favor of the American rules.

[The faithful] . . . should kneel at the consecration, except when prevented by reasons of health, lack of space, the number of people present, or some other good reason. However, those who do not kneel at the consecration ought to make a profound bow when the priest genuflects after the consecration. But it is up to the Conference of Bishops to adapt the gestures and posture in the Order of the Mass to the customs and reasonable traditions of the people according to the norm of law. The conference, however, must make sure that such adaptations correspond to the meaning and character of each part of the celebration. Where it is the custom that the people remain kneeling from the end of the *Sanctus* until the end of the Eucharistic prayer, this is laudably retained (43).

Ad orientem?

An emerging liturgical interest is the rediscovery of celebrating Mass *ad orientem*. The legitimacy of the interest has been bolstered in the writings of Cardinal Joseph Ratzinger, the present prefect for the Congregation for the Doctrine of the Faith, who has referred to the practice as “essential” to the proper understanding of celebrations of the liturgy.

On a popular level, it is commonly thought that the Second Vatican Council mandated that the priest “face the people” when celebrating Mass. This is incorrect. The Council makes no mention of the practice. However, shortly after the Council, the new liturgical legislation merely permitted priests to face the people when celebrating Mass, and it became a common, almost normative, practice. But in fact, bishops and chancery officials have no authority to insist that the priest face the people during Mass. The celebration of Mass *ad orientem* continues to be a lawful option.

Some say that the revised *GIRM* as written strongly suggests that Mass should be celebrated with the priest facing the people during the Liturgy of the Eucharist rather than *ad orientem*, that is, facing east (priest and people facing the same direction). The construction of the sentence is a bit convoluted:

In every church there should ordinarily be a fixed, dedicated altar, which should be freestanding to allow the ministers to walk around it easily and Mass to be celebrated facing the people, which is desirable whenever [ubicumque] possible (299).

Jerry Filteau of the *Catholic News Service* (CNS) was quick to declare an end to the controversy. In a July 28 CNS article, he wrote, “It [the revised *GIRM*] also makes a clear legislative decision on a controversy of recent years by declaring that it is ‘desirable whenever possible’ for the priest to celebrate Mass facing the people.”

Filteau may have been hasty in his judgment. In private conversation, a high ranking Vatican official said that the revised *GIRM* did not intend to change existing legislation on the question of facing east. Some observers have also pointed out that the instruction, “desirable whenever possible,” does not refer to the celebration of Mass “facing the people,” but that the altar be “freestanding, whenever possible.” The suggested reference to the altar is even stronger if *ubicumque* is translated “wherever.”

Lending credibility to this view is the revised *GIRM*’s repeated instruction to “face the people” (or more accurately “turn toward the people”) for a particular gesture or prayer. If it is necessary to direct the priest to “face the people,” then it is obvious that he may lawfully be facing another direction. For example, during the Communion Rite, the revised *GIRM* directs that “. . . the priest genuflects, takes the Eucharistic bread, and, holding it slightly above the paten or above the chalice, while facing the people, says: This is the Lamb of God” (157).

In any case, it would seem that an official Vatican clarification may be necessary.

Latin or the vernacular?

Another popular misconception is that the Second Vatican Council excluded the celebration of Mass in Latin. In fact, while the Council permitted the vernacular, the Fathers insisted that “[t]he use of the Latin language, with due respect to particular law, is to be preserved in the Latin rites” (SC 36). The revised *GIRM* echoes the Council. While the revised legislation directs that “[t]he use of the vernacular in the liturgy may certainly be considered an important means

for presenting more clearly the catechesis on the mystery that is part of the celebration itself" (13), it also insists that "the Roman Missal is to be published whole and entire" in Latin or in vernacular languages (389).

The revised *GIRM* also retains the 1975 *GIRM* directive promoting the use of Latin even within the context of a Mass in the vernacular: "Since the faithful from different countries come together ever more frequently, it is desirable that they know how to sing at least some parts of the Ordinary of the Mass in Latin, especially the profession of faith and the Lord's Prayer, set to simple melodies" (41).

Garden variety liturgical abuses

When nature biologically closes in on itself, it degenerates. So too with liturgy. When the Mass becomes a mere "celebration of community" or a means of communal "self-expression," inattentive to the universal liturgical guidelines, it closes in upon itself, degenerates, and threatens the very nature of the Mass as the representation of the one Sacrifice of Christ. This is the reason liturgical legislation must take into account practices that are harmful to the universal character of the liturgy.

The revised *GIRM* frequently recognizes that certain liberties have been taken with the Mass since the Council. Consequently, it points out that "the celebration of the Eucharist is the action of the whole Church; in it all should do only, but all of, those parts that belong to them in virtue of their place within the people of God. In this way greater attention will be given to some aspects of the Eucharistic celebration that have sometimes been neglected in the course of time" (5).

The revised *GIRM* also paraphrases the Second Vatican Council (SC 22), directing that "the priest must remember that he is the servant of the sacred Liturgy, and that he himself is not permitted, on his own initiative, to add, remove, or to change anything in the celebration of Mass" (24). Consequently, the revised *GIRM* directly addresses several historical liturgical abuses. Here are some examples [emphases added]:

■ "The *Gloria* is the ancient and venerable hymn in which the Church, assembled in the Holy Spirit, praises and entreats God the Father and the Lamb. The text of this hymn is not to be replaced by any other" (53).

■ "The intentions [for the Prayers of the Faithful] announced should be sober, with a discrete freedom and composed of few words, expressing the needs of the whole community" (71).

■ ". . . he [the priest] alone makes the doxology: Through him" (151). "The concluding doxology of the Eucharistic Prayer is said solely by the principal priest celebrant together with the other concelebrants, but not by the faithful" (236).

■ "The priest may give the sign of peace to the ministers, always remaining within the sanctuary, lest the celebration be disrupted" (154).

■ ". . . it is suitable that each person offer the sign of peace only to those nearby and in a dignified manner" (82).

■ "The faithful are not permitted to take up the consecrated bread

or the sacred chalice themselves, and still less hand them on to one another" (160).

■ Each type of sacred vessel intended for liturgical use should be "clearly distinguished from those designed for every day use" (332).

■ The revised *GIRM* ensures that the term "cross" includes the figure of Christ crucified (cf. 117, 122, 308).

■ "At the funeral Mass there should as a rule be a short homily, but never a eulogy of any kind. The homily is also recommended at other Masses for the dead celebrated with a congregation" (382). This is a reiteration of the 1975 *GIRM*.

Liturgical nuances: Is the devil in the details?

The details of the celebration of Mass sharpen the focus of the Mass as a sacrifice and sacred meal. A rather pleasant emphasis in the revised *GIRM* is the use of the sacral vocabulary. The revised *GIRM* accentuates the sacral vocabulary by a repeated use of "sacred" as in sacred rites, sacred liturgy, sacred ministers, sacred place, etc. Traditional descriptions are also used to describe vestments and sacred vessels: sacristy, chalice, vestments, albs, cincture, censer, thurifer, etc. As a matter of rhetoric, the use of the sacral vocabulary is a refreshing foil to the efforts of many liturgists to emphasize the "table fellowship" of the Mass rather than the Mass as sacrifice.

Another change favoring traditional practices involves the Communion Rite. The priest can once again hold the host above the chalice—which is the more traditional form accenting both the Body and Blood of Christ—for the *Ecce Agnus Dei*, "This is the Lamb of God": "The priest then shows the Eucharistic bread above the paten or above the chalice to the faithful and invites them to the banquet of Christ" (84). In the 1975 *GIRM*, the priest was instructed to hold the host "slightly above the paten" (1975 *GIRM*, 115).

The reception of Communion—in the hand or on the tongue—has been another point of contention. There have been innumerable reports of priests insisting that the people receive Communion in the hand. There have been occasional reports of priests insisting that people receive Communion only on the tongue. The revised *GIRM* continues to indicate that Communion on the tongue is the norm, with Communion in the hand where permitted by law: "If Communion is given only under the form of bread, the priest raises the Eucharistic bread slightly and shows it to each one, saying: The body of Christ. The communicants reply: Amen, and receive the Sacrament as they choose, either on the tongue, or in the hand, where this is allowed" (161).

The revised *GIRM* also recommends "that the priest celebrate the Eucharistic sacrifice even daily, whenever possible" (19). Again, the insertion of this directive is a foil against many priests and liturgists who argue that weekday Masses somehow distract the faithful from the centrality of the Sunday Eucharist.

As every priest knows, it has become almost impossible to silently prepare for Mass, especially on Sundays. Many liturgists, again excessively promoting "table fellowship," consider a noisy gathering before Mass as a sign of good "community" and not as a threat to worship. So it is significant that the revised *GIRM* promotes the

value of silence, event before Mass begins: "Sacred silence should be observed at the designated times as part of the celebration. . . . Even before the celebration itself, it is praiseworthy for silence to be observed in church, in the sacristy, and adjacent areas, so that all may dispose themselves for the sacred rites which are to be enacted in a devout and fitting manner" (45).

The revised legislation failed to clarify the question of kneeling after the *Agnus Dei* as well as after Communion. This is particularly unfortunate in view of the confusion caused by certain bishops who have recently outlawed the practice. Kneeling in this fashion has been for decades—and probably much longer—a spontaneous act of worship. It was so traditional that, despite the fact that the 1975 *GIRM* made no mention of kneeling for the *Ecce Agnus Dei* and after Communion, it remained an unchallenged liturgical practice until relatively recently.

The revised *GIRM* adds to the confusion. Vatican officials must have been aware of the controversy and could have explicitly instructed the faithful not to kneel if the gesture was (contrary to fact) truly alien to the practice of the Roman Rite. Instead, the revised *GIRM* reads, "[The faithful] should sit during the readings before the gospel reading and during the responsorial psalm, for the homily and the preparation of the gifts, and, if this seems helpful, during the period of religious silence after Communion" (43, emphasis added). In view of the traditional practice, it's probable that the revised *GIRM* simply takes the kneeling gesture for granted. The phrase "seems helpful" suggests that, because the faithful could be kneeling for an extended time, they may need a break. The revised *GIRM* hence gives them permission to sit. It would seem that the traditional practice of kneeling at Communion time can continue as a matter of sound tradition.

A beloved traditional practice is the ringing of bells during the Consecration. Actually, it may be one of the most important symbolic actions in an era of disbelief in the Real Presence. The 1975 *GIRM* indicates that bells may be used "depending on local custom" (109). This ambiguous instruction was used without basis by many chancery officials to outlaw bells during Mass. The instruction remains unchanged in the revised *GIRM* (150). An opportunity to underscore belief in the Real Presence by favoring the use of bells at the Consecration has been missed.

Another ambiguity that will be resolved with the revised legislation involves whether the deacon or lector—when a deacon was present—should normally read the Prayers of the Faithful. Again, the ambiguity was resolved in favor of contemporary practice. The 1975 *GIRM* at first seems to make it optional, indicating that "it is desirable that a deacon, cantor, or other person announce the intentions" (47). But later, the same Instruction indicates that it is the deacon who "leads the general intercessions" (61). The revised *GIRM* clearly spells out the options: "As a rule, the intentions are announced from the ambo or another suitable place, either by the deacon or cantor, or even by the reader or a member of the lay faithful" (71).

Not all liturgical ambiguity resolved by the revised *GIRM* favored common practice. For example, priests often argue among themselves as to whether the deacon should stand or kneel for the

Consecration. The common practice is for the deacon to stand. The 1975 *GIRM* is silent; the Ceremonial of Bishops, the book of prayers used by bishops during the celebration of major celebrations, directs that he kneel. The revised *GIRM* clarifies the practice by directing, "As a general rule, from the epiclesis until the elevation of the chalice the deacon remains kneeling" (179).

Conclusion

Several years ago, I had a conversation with an old man whose wife was dying in the hospital. Over coffee in the hospital cafeteria, we discussed some of the events of his life. During the Second World War, he was a member of the Dutch resistance. He told me that it didn't take them long to realize that the Jews that were being rounded up and taken away in rail cattle cars were likely coming to an unhappy end. So they decided to do what they could to save as many of their Jewish neighbors as possible. He said his family "adopted" a Jewish family and insisted that they attend Mass on Sundays to deflect the attention of the Nazis. The plan worked. By the grace of God, the family attended Mass every Sunday and survived the war.

But in a couple of years, my Dutch friend would be overjoyed to receive an unexpected letter in the mail. He and his wife were invited to celebrate the entry of the entire Jewish family into the Catholic Church. Such can be the appeal of the majestic Roman Rite and the celebration of the Mass. The Liturgy can transform lives even in the violence of world war.

In view of the cultural maelstrom within the Church, some have suggested that attention to the details of the Liturgy amounts to "rearranging the chairs on the deck of the Titanic." But the new liturgical legislation for the universal Church is important because it provides a certain objectivity to the Liturgy. The celebration of the Mass according to the relatively stable norms of the Roman Rite will continue to provide modern man with a lifeboat in the turbulent waters of cultural upheaval.

Maybe "Munster" liturgy, in this fallen world, will be with us always. Despite perhaps inevitable deficiencies, the revised *GIRM* offers guidelines that more or less guard against individualistic and introspective liturgical practices. But a recovery of a sense of the sacred—as well as a rediscovery of the normal—ultimately depends upon the resolve of priests and bishops to take the new Vatican guidelines as binding and normative.



RITUALE

Liturgical Changes, 1966-1968

by Scott Calta, Secretary-Treasurer

Introduction

In the last newsletter, the 1965 "interim" missal was discussed. More specifically, decrees of the Second Vatican Council and from the Holy See during 1964-65 concerning the use of vernacular in the liturgy were discussed from a practical standpoint. It was shown that although there was a rapid—almost dizzying—rate of liturgical reforms implemented during this period, there was a schema to the changes, though the timing of their implementation varied from diocese to diocese.

The 1965 "interim" missal (so called because it prescribed certain changes in the *Ordo Missæ*, while still following the 1962 *ordo*) was intended to be a temporary form, as the curial decree *Inter Oecumenici* put it, "[u]ntil reform of the entire *Ordo Missæ*..." Just what that reform would entail was still anyone's guess in 1964 and 1965, since the Council itself did not end until December of 1965.

Stages of Development

Liturgical development after the Second Vatican Council proceeded in several stages. It started with the formulation of guidelines and directives and with the translation into vernacular languages of virtually unchanged Latin ritual texts. Then came structural changes in the Mass and other phases of the liturgy. The first set of changes, extending from late 1964 through early 1966, were discussed in the last newsletter.

During this time, and still for some time to come, the greeting *Dominus vobiscum*, when rendered in English as The Lord be with you, still received the response And with your spirit, which is, of course, a linguistically accurate rendering of the Latin *Et cum spiritu tuo*. All of the English-language ritual books of this period used And with your spirit, with the more contemporary-sounding And also with you not coming until several years later.

However, this writer was able to locate the first all-English copy of the *Rituale Romanum* designed for clerical use, published by the Bruce Publishing Company of Milwaukee, in late 1964. It was translated by Father Philip T. Weber of the LaCrosse, WI diocese and bears an imprimatur from his bishop, John Treacy. It makes use of the English response, "May He also be with you." (Though this was the first proposed liturgical use of the now-familiar English response, it was not the first. "And with you, his minister" had been used by Msgr. Ronald Knox in missal translations of the early 1950's, though these were not intended for actual liturgical use.) Nevertheless, Fr. Weber's bold strides in translation attempts are quite evident in his volume, and include suggested introductory

remarks by the celebrant. In his preface to the *Rituale* he invokes the Italian proverb "*Traddutore traditore* (the translator is a traitor)," thus foreshadowing the direction that not only his own groundbreaking translation efforts would take, but also those of the International Commission on English in the Liturgy (ICEL). Father's work remains a model of experimental efforts of the period, many of which were incorporated into the liturgical books several years later.

The 1966 American Sacramentary

Nevertheless, in February 1966, The English-Latin *Sacramentary* was published by the newly-formed National Conference of Bishops; it contained Cardinal Spellman's *imprimatur*. This represented not only the first publication by the bishops' conference, but also the first postconciliar use of the English-language term *Sacramentary* for the priest's altar missal. It contained the traditional *Ritus servandus* in front (the general rubrics in Latin for celebrating Mass), but they had been slightly modified to incorporate the changes made by *Inter Oecumenici* beginning in Lent, 1965. But a far greater change in layout was immediately apparent to even the most casual browser.

The *Sacramentary* contained all texts and rubrics in both Latin and English, but the pages featured the English versions in large type, with the Latin originals in smaller print in the left-hand margin. One need almost squint at times to be able to read the Latin texts, to say nothing of the rubrics. It is clear from the layout by Catholic Book Publishing Company that there was a rapidly growing desire (at least among publishers of liturgical texts) to use English wherever possible. This was ostensibly due to a vote in late 1965 by the U.S. bishops, permitting the vernacular in even more portions of the Mass, beginning on the First Passion Sunday, 1966. As a result, the official Latin Mass texts were relegated to an almost footnote-like position in most dioceses. Contemporary artwork, which had actually begun to be used by CBPC in the previous interim edition, was expanded to include images of a free-standing altar and celebrant *versus populum*.

To be fair, the Order of Mass is still that of St. Pius V, with only slight modifications. There are still the prayers at the foot of the altar (though without psalm 42), two readings, the four Mass antiphons, the old offertory prayers, a smaller number of prefaces, the *Domine, non sum dignus* said three times, and a dismissal that preceded the blessing. Changes by *Inter Oecumenici* were apparent, just as they had been in the interim edition, but the Tridentine rite is still quite evident, whether one followed in Latin or English. However, the layout clearly favored use of English. The vernacular was permitted in all parts of the Mass except prayers said quietly by the priest. For these, no English texts were printed, only Latin—which then shifted to the larger, main part of the page, where English otherwise dominated. Thus, the priest's prayers before and after the gospel, all offertory prayers, the Canon of the Mass, the prayers before communion, and the *Placeat tibi* were all said silently and in Latin. All others could be said aloud in English. As was mentioned in the last column, to what extent the option to use the vernacular prayers was employed varied with each nation, diocese and celebrant. But many, if not most, American bishops seem to

have gotten on the vernacular trail quite early, so for most parishes, all audible Mass prayers were recited in English by spring, 1966.

One notable exception to this is the doxology *Per ipsum, et cum ipso*, etc. at the end of the Canon of the Mass. Since the first round of changes in late 1964, the entire doxology was said or sung aloud in Latin, as opposed to just the words *per omnia sæcula sæculorum*. This continued in the 1966 *Sacramentary*. When Mass began to be concelebrated during the same period, people were hearing the entire doxology aloud in Latin, sung by the concelebrants. Since the initial changes emphasized the people singing responses at High Mass, there started the mistaken tendency of the congregation singing the doxology aloud with the concelebrants, a practice that continues at vernacular Masses today in some places. It stems from the singing of the doxology by the concelebrants, first in Latin, later in the vernacular, and the mistaken notion that the congregation was also to join in the singing.

The Instruction on Music in the Liturgy

On 5 March 1967 the Holy See published *Musica Sacra, the Instruction on Music in the Liturgy*. It was signed by Arcadio Cardinal Larraona, Prefect of the Sacred Congregation of Rites; Archbishop Fernando Antonelli, Secretary; and Giacomo Cardinal Lercaro, Archbishop of Bologna and President of the Consilium for the Implementation of the Constitution on the Sacred Liturgy. It was confirmed by Pope Paul VI, to be implemented on Pentecost Sunday, 14 May 1967.

Space limitations prevent an extensive explanation and commentary regarding the Instruction. Its most notable aspect is the permission for “competent territorial authority” to permit the supervised adaptation of Latin musical texts into vernacular languages and appropriate melodies. Bishops and their collaborators are urged to retain the use of Latin in liturgical settings, and ensure that Gregorian chant does not lose pride of place. Clerics who sing the Divine Office in choir are required to retain Latin, though lay religious are not.

Another important aspect (chapter III, art. 7) of the instruction is the abandonment of the categories of High, Sung and Low Mass. Though the principles behind each are retained, singing of various parts of the Mass is left more to local circumstances, including the availability of trained choirs, and the abilities of the congregation and even the celebrant (though it also says that a priest’s personal convenience is not relevant to making these determinations). The instruction speaks of a cantor (“singer”) to lead the people and choir in singing, if needed. Three degrees of musical participation are envisioned, depending on circumstances. Permission is even given for portions of “said Masses” (*Missa recitata*) to be sung, a common practice in the United States.

However, the writing on the liturgical wall is already apparent, as the *Instruction* states:

Where the vernacular has been introduced into the celebration of Mass, the local Ordinaries will judge whether it may be opportune to preserve one or more Masses celebrated in Latin—

especially sung Masses (*Missa in cantu*)—in certain churches, above all in large cities, where many come together with faithful of different languages (ch. VI, art. 48).

While gatherings of international tourists are among the more practical occasions for Latin liturgy, one trembles at the above guideline, which is often interpreted to mean that Latin is not needed in very many other situations. Even so, the idea that bishops would have to “judge” whether or not the Church’s own language should be preserved, is at the very least, unsettling. A slight consolation is the directive that Latin musical settings may be used in vernacular Masses, a practice seen today on televised Masses on EWTN.

The Second Instruction on the Liturgy

The next round of changes came with the publication of *Tres Abhinc Annos, the Second Instruction on the Liturgy*, from the Sacred Congregation of Rites, on 4 May 1967. This document was signed by Cardinal Larraona and confirmed by Pope Paul VI for implementation on 29 June 1967, the feast of the Holy Apostles Peter and Paul. It recalled the *Constitution on the Sacred Liturgy* and the reforms of the three years that followed. This decree was, in this writer’s opinion, the hinge between the Tridentine and Vatican II liturgical eras. Its provisions enabled the Mass to bear less resemblance to the missal of St. Pius V and more to that of Paul VI. It goes without saying that both editions of the *Missale Romanum* were valid and efficacious. But in many ways, this instruction acted as a catalyst by transferring the emphasis needed to formulate the 1970 missal.

Here are the most salient portions of the decree, the revisions in the *Ordo Missæ*:

Part III: Changes in the Order of the Mass

7. The celebrant genuflects only:

- a. on going to or leaving the altar if there is a tabernacle containing the blessed sacrament;
- b. after elevating the host and the chalice;
- c. after the doxology at the end of the canon;
- d. at communion, before the words *Panem caelestem accipiam*;
- e. after the communion of the faithful, when he has placed the remaining hosts in the tabernacle.

All other genuflections are omitted.

8. The celebrant kisses the altar only: at the beginning of Mass, while saying the *Oramus te Domine*, or on going to the altar, if the prayers at the foot of the altar are omitted; at the end of Mass before the blessing and dismissal of the people. The kissing of the altar is otherwise omitted.

9. At the offertory, after offering the bread and wine, the celebrant places on the corporal the paten with host and chalice, omitting the signs of the cross with paten and with chalice. He leaves the paten, with the host on it, on the corporal both before and after the consecration.

10. In Masses celebrated with a congregation, even when not con-

celebrated, the celebrant may say the canon aloud. In sung Masses he may sing those parts of the canon that the rite for concelebration allows.

11. In the canon, the celebrant:

a. begins the *Te igitur* standing erect and with hands outstretched;
b. makes one sign of the cross over the offerings at the words *benedicas + haec dona, haec munera, haec sancta sacrificia illibata, in the prayer Te igitur*. He makes no other sign of the cross over the offerings.

12. After the consecration, the celebrant need not join thumb and forefinger; should any particle of the host have remained on his fingers, he rubs his fingers together over the paten.

13. The communion rite for priest and people is to have the following arrangement: after he says *Panem caelestem accipiam*, the celebrant takes the host and, facing the people, raises it, saying the *Ecce Agnus Dei*, then adding three times with the people the *Domine, non sum dignus*. He then communicates himself with the host and chalice and immediately distributes communion in the usual way to the people.

14. The faithful receiving communion at the chrisom Mass on Holy Thursday may receive again at the evening Mass on the same day.

15. A Mass celebrated with a congregation should include, according to circumstances, either a period of silence or the singing or recitation of a psalm or canticle of praise, e.g., Ps 33 [34], I will bless the Lord, Ps 150, Praise the Lord in his sanctuary or the canticle Bless the Lord [Dn 3:35] or Blessed are you, O Lord [1 Chr 29:10].

16. At the end of Mass the blessing of the people comes immediately before the dismissal. It is recommended that the priest recite the *Placeat* silently as he is leaving the altar.

Even Masses for the dead include the blessing and usual dismissal formulary, *Ite, Missa est*, unless the absolution follows immediately; in this case, omitting the blessing, the celebrant says: *Benedicamus Domino* and proceeds to the absolution.

The most obvious change is the permission for the Canon of the Mass to be said aloud. This represents a dramatic shift from centuries of the *voce secreta* and, despite an oft-quoted and well-known failed prophecy made just several years earlier, the Canon was not to be in Latin until the end of time, since on 22 October 1967, permission was given for the Canon to be recited in the vernacular, in accordance with guidelines of the Instruction. These two reforms regarding the Canon went a long way toward the forms ultimately adopted in the 1970 missal.

The reduction in the number of genuflections by the celebrant was also a shift. Only the genuflection at the end of the Canon remained to be dropped; otherwise, the genuflections and kisses of the altar resemble those in the missal of Paul VI. The prayers at the foot of the altar remained, but the many of the offertory gestures and the conjoining of the priest's fingers were

dropped. (Actually, the instruction says that the priest "may omit" the conjoined fingers, but LLA members know what the result of such directives always was and still is.) The priest's recitation of his own *Domine, non sum dignus* was dropped and thereafter said it three times with the people. The dismissal was placed after the blessing and the *Placeat* prayer dropped, since it is "suggested" that the prayer be recited secretly by the celebrant as he leaves the altar.

For anyone who had not yet pondered the full scope of liturgical reform, the format of the *Ordo Missae* by the end of 1967 had been drastically transformed from what it had been just three years earlier.

The New Eucharistic Prayers

On 23 May 1968 three new canons or Eucharistic prayers were introduced for use beginning on 15 August of that year, though many dioceses did not implement them until late in the year. Like the 1967 decrees concerning the Canon of the Mass, the introduction of three new Eucharistic prayers was extraordinary. Pope Paul VI acknowledged that the Roman Canon had taken on an unchanging form during the fourth and fifth centuries, but also articulated a desire that wider expressions of the sacred mysteries also be rendered as options, much as they are in the Church's Eastern rites.

The decree suggested that Eucharistic Prayer I, the traditional Roman Canon, be retained for principal use on Sundays and major feasts. (Members may remark that this canon, because it is the longest of the four, is rarely, if ever heard, at Sunday Mass today.) The second Eucharistic prayer is based on a canon by St. Hippolytus in the third century; it has its own preface but can be used with any other. The third Eucharistic prayer is a shorter form, which can be used with any preface, and the fourth Eucharistic prayer is an Eastern-style synthesis of salvation history. It contains its own unchangeable preface and is remarkably rich in its theological imagery. (Sadly, the English translation of EP IV, though richer than those of II and III, is still somewhat meager; even the Episcopal Church's own 1979 *Book of Common Prayer*, which adapted EP IV for its own use, contains a better linguistic rendering in certain parts.)

It is important to note that the vernacular texts of these Eucharistic prayers reached American churches long before the Latin texts (if the latter can be said to have reached, at all). Like so many of the rapid-paced changes of the period, altar missal inserts were sent to each parish, in an ominous foreshadowing of the age of the disposable missalette. These were used until 1970-71, when the complete edition of the revised missal finally reached parishes. Hence, the period of 1967-68 is characterized by rapidly vanishing Latin and rapidly accelerating disposable liturgical texts.

Case in Point: the (Arch)Diocese of Miami

In the last newsletter, an extensive excerpt was made from Father Michael McNally's *Catholicism in South Florida, 1868-1968*, where, among other topics, the liturgical reforms of the 1960's

were chronicled. Specific references to the promulgation by Bishop Coleman Carroll of the reforms outlined above was made. (Late in 1968 Miami was named an archdiocese.) Four such steps of liturgical reform were recalled for the period 1964-1965; the remaining four are enumerated below:

"As a fifth liturgical change, priests were permitted to concelebrate in their parishes for the Holy Thursday liturgy, and eleven instances where communion was permitted under both species were specified, but general permission was not granted.

"In October 1965 [the diocesan newspaper] *The Voice* announced that the U.S. bishops had decided that virtually all parts of the Mass were to be in the vernacular. This sixth major liturgical change went into effect five months later on March 27, 1966. Immediately after these changes, Carroll issued some "Liturgical and Ecumenical Guidelines": vernacular in the liturgy should be encouraged, although one Latin Mass should be offered for 'those disquieted by the changes'; music must be approved; caution should be taken in moving altars facing the people, although all new churches must have the altars so constructed; the altar rail must be retained. These admonitions reveal Carroll's less-than-enthusiastic reaction to the changes. The seventh major change took place on October 22, 1967 when the Canon of the Mass was changed [sic] from Latin to English. On the First Sunday in Advent, 1968, three new Eucharistic canons in the vernacular were introduced, marking the eighth major liturgical change in four years.

"...Two other less publicized, though significant, changes were the simplification of pontifical rites and insignias for bishops (June 1968) and the restoration of the permanent diaconate (1967).

"...The eight stages in the changes of the liturgy and the alterations in Catholic piety, the results of Vatican II [sic], shifted the spiritual ground of Catholicism in South Florida. The post-Tridentine Catholic synthesis was being eroded, to be replaced by a post-Vatican II formulation just beginning to have concrete liturgical and pietistical effects, the real significance of which were not clearly perceived by 1968."

Conclusion

The liturgical changes during the period of 1966-68 represent the apex of the cycle of change during and after the Council. Although the rate of change varied by diocese, most American sees appear to have followed a path similar to that of the Archdiocese of Miami, with a swift pace of changes, allowing little opportunity for reflection between reforms. In 1967 in particular, the model seems to have shifted from a more Tridentine emphasis to what may be termed a more postconciliar one. The purpose of this essay has not been to evaluate the reforms themselves (though some limited commentary has been offered); rather, an attempt has been made to depict the timeline that reforms followed during the period of implementation. The reader will be left to make evaluations according to his own criteria.

LITURGICAL QUESTION BOX

Periodically the LLA officers receive questions regarding liturgical matters. Members are invited to submit their questions for reply and possible publication in the newsletter. Please send these to the editor.

A member recently asked:

Q. What are the reasons for altar servers wearing red cassocks instead of black? Why is this done in some places and not in others?

A. The color of cassocks worn by servers is a matter of local custom. In some places and on some occasions, servers wear red cassocks instead of the usual black. Often this has to do with their role in the liturgy. For example, torch-bearers often wear red cassocks while the other servers wear black. Some members have told us that red cassocks were sometimes worn during certain times of the liturgical year, like the Easter Season.

There were even white cassocks in use years ago in some places. These were worn by principal servers (Master of Ceremonies, Thurifer, Cross Bearer, Acolytes) on some solemn occasions. One pastor directed servers at weddings to wear white cassocks.



EXCEPTUM(OVERHEARD)

The following item appeared in the Staten Island Advance on November 12:


Hours before Archbishop Edward Egan was scheduled to celebrate a Mass in St. Peter's Church today, a priest put out a fire near the altar. The fire occurred last night shortly before 8 o'clock in the New Brighton church's sacristy. ... Someone who was burning charcoal for incense ... didn't realize the charcoal was still aflame when it was put in a wastepaper basket in the sacristy, according to Richard Posavetz, chief of the 21st Battalion. When the basket filled with flames, the Rev. John Thenen jumped into action. The 78-year-old grabbed another wastepaper basket down the hall, filled it with water from a small sink in the sacristy and doused the blaze, which was out by the time

Firefighters arrived. "I saw the fire burning. I had to do something," said Father Thenen, who has been at St. Peter's for 11 years. There were no injuries. Smoke damaged a small part of the floor around the basket and a nearby cabinet. "He was good," said Posavetz about Father Thenen. "I said 'You saved the day.'" Charcoal is usually put in the sink after it is used for incense, according to Father Thenen, who said he didn't know who put it in the basket. Father Thenen said the fire would not affect Archbishop Egan's appearance in the Richmond Division Holy Name Society's annual Mass in the church at 9 a.m. today. The archbishop will be the principal celebrant of the mass.

LLA Exclusive:

Some days later, a parishioner quipped to Fr. Thenen and Msgr. Dorney, the pastor: "The lesson here is never use altar boys under the age of 50!"

This episode had a happy ending, but we have heard of more harrowing experiences with fire in sacristies. We remind all to be careful; only you can prevent sacristy (and church) fires.



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ORATIO PRO MISSA LATINE CELEBRANDA

PRAYER FOR THE CELEBRATION OF THE MASS IN LATIN

(Official Prayer of the Latin Liturgy Association)

MUNDI REGNATOR, QUI TE OMNI LINGUA HOMINUM ANGELORUMQUE LAUDARI VOLUISTI; TRIBUE, QUAESUMUS, UT ETIAM IN DIEBUS NOSTRIS SACRIFICIUM DILECTI FILII TUI IMMACULATUM ASSIDUE LINGUA ROMANA IN ORATORIIS GENTIS NOSTRAE OMNIUMQUE PERMULTIS TIBI OFFERATUR A POPULO AD TE TOTO CORDE CONVERSO: PER CHRISTUM DOMINUM NOSTRUM. AMEN.

O Master of the Universe, who have willed that you be praised in every tongue of men and angels, grant that in our day too, the perfect sacrifice of your beloved Son may continue to be offered to you in the tongue of the Romans in many churches of our land and every land by a people who have turned to you with all their heart; this we ask through Christ our Lord. Amen.

Cum licentia Ordinarii:
Baton Rouge, LA
August 8, 1994



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