

AS LENT APPROACHES, WE, AS ROMAN CATHOLICS, INEVITABLY THINK ABOUT THE SUFFERINGS, WHICH OUR LORD endured on this earth for our sakes. Lets hope that the traditional rituals and liturgies of our Church can make us more mindful of our own failings and permit us to redouble our efforts to become more like Our Savior.

Not a year goes by, when, during Lent, I do not recall the melodious intonations during the Stations of the Cross when the priest or deacon intoned "*Flectamus Genua*" and a few moments later "*Levate!*".

I vividly recall serving at dozens of Stations of the Cross in my youth. Yet how many of us now make a point of attending this beautiful Liturgy? How many of our children or grandchildren even know what the Stations of the Cross are?

Lets try to make one of our Lenten promises to be that we will try to attend a traditional Stations of the Cross liturgy during this upcoming Lenten season. If we have children or grandchildren, lets try to expose them to this beautiful and ancient ritual! Only by exposing our children, grandchildren, nieces and nephews to the riches of the Catholic Church can we hopefully assure that they to will treasure them as much as we do!

I am thrilled to announce, after many months of preparation, that by the time you receive this newsletter, our on-line membership application and membership renewal should be fully operational. What this means is that anyone may now join the Latin Liturgy Association by simply logging on to our website at www.latinliturgy.com and charging his or her membership with a major credit card. For those of us who are members, we can now simply log on to the website and click the option for "membership renewals" and we will be able to renew our membership in our association in less than a minute and without the need to get out the note paper, enve-

lope, stamp, and checkbook! We hope that all of you will find this new service easy to use and a real time saver for you!

I am also proud to announce that on January 9, 2001, our Association was incorporated as a not for profit corporation under the laws of the State of New York. Our formal name is now the Latin Liturgy Association Inc. We hope to have IRS

recognition of our not for profit status this summer, which will mean that any donations or bequests made to our Association will now be fully tax deductible for income tax purposes.

For those joining our association or renewing membership by check, please make all checks payable to "Latin Liturgy Association, Inc."

I look forward to meeting many of you at our Latin Liturgy Association convention which will be held on Saturday, June 23, 2001 and Sunday, June 24, 2001 at St. John Cantius Church in Chicago, Illinois. For those who have never attended one of our conventions, it can be a memorable opportunity to meet other men and women, both lay and religious, who believe that it is impor-

tant to preserve our liturgical patrimony and to pass it on to future generations of Roman Catholics. Don't miss the convention—your national officers are working hard to make this the best convention ever!. Additional details about the upcoming convention can be found elsewhere in this newsletter.

Lastly, I want to let you know that all of you will be in my prayers this Easter as we approach the greatest of all feasts of the liturgical year —Easter Sunday!

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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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.



CONVENTION ANNOUNCEMENT

THE NATIONAL CONVENTION OF THE LATIN LITURGY ASSOCIATION will be held at St. John Cantius Church, Chicago, IL, this coming June. Dates are Saturday, June 23 and Sunday June 24. As always, it promises to be an exciting event for our members and guests. This year we are pleased to be welcoming Msgr. Arthur Calkins of the Pontifical Commission Ecclesia Dei. Monsignor will address the convention on matters relating to the indult Mass arrangements that this commission oversees. More news about our speakers will appear in the next newsletter, which will reach members before the convention. But don't wait. Register for the convention now and make your travel arrangements. St. John Cantius parish has been a leading influence for traditional liturgy, both the Novus Ordo Mass in Latin as well as the Tridentine Mass under the indult. It was one of the first places in the United States to make the indult Mass available. The church itself is an architectural treasure that has been magnificently restored in recent years. In addition to its rich ornamentation and inspiring artwork, it houses an interesting parish museum in one of its towers. The choirs always offer uplifting accompaniment to the liturgy. We will be honored to have Bishop Perry, Auxiliary Bishop of the Archdiocese of Chicago, as our celebrant at one of the Masses during the weekend.

Registration for the full convention is available for a fee of \$45, payable in advance. We ask our members to register early to assist us in making our final arrangements. This fee includes all convention sessions Saturday and Sunday as well as lunch each day, served in the relaxing surroundings of the café in the church's basement. Hotel accommodations are available at additional charge. Members should contact their hotel directly. The LLA has made special arrangements to reserve a block of rooms at the high-rise Motel 6 on Ontario Street, just off Michigan Avenue in the Magnificent Mile neighborhood. *Nolite timere*: this Motel 6 is not the usual Motel 6. It has elevators, internal corridors, and quite comfortable guestrooms, each with a full standard bath. There are numerous restaurants and shopping adjacent and nearby. The nightly rate is just \$93 plus tax. We have selected it as a reasonably priced, comfortable place for our members to stay during the convention. It is situated in a neighborhood with many other hotels in various quality/price ranges and their respective amenities. Each morning during the convention, a chartered bus will pick up our members in front of the Motel 6 for the short drive to St. John Cantius. The bus will make the return trip to the hotel at the end of each day's activities.

To make reservations at the Motel 6, downtown Chicago, call the hotel directly at (312) 787-3580 and ask for reservations. Be sure to mention that you are with the Latin Liturgy Association to receive our special rate. We have pre-reserved rooms based on our needs at previous conventions, but don't delay. To ensure having accommodations ready for your arrival, we encourage all who plan to attend to reserve as soon as possible. The hotel address: Motel 6, 162 E Ontario Street, Chicago 60611.

To register for the convention itself, here is the registration form which you may photocopy or cut out of the newsletter as you prefer. Please submit one reservation form for each person in your party and enclose with payment of the \$45 by check or money order, payable to the LLA. Mail your registration to the Secretary as soon as you are able, but no later than June 8th.

Please fill out this form completely and mail to:

Mr. Scott Calta
Secretary-Treasurer, LLA
P O Box 831150
Miami, FL 33283-1150

Name

Address

City

State

Zipcode

Telephone

Fax

Email

Will you be staying at the Motel 6? Yes No

If yes, please contact the hotel directly to reserve your room. See the instructions above this form.

We look forward to seeing you in Chicago!

LETTERS TO THE EDITOR

Dear Editor,

Here's what information I have on Latin Masses in Europe. Although Berlin is hardly famous as a center of Catholicism, there are several wonderful Latin Masses offered here on a regular basis. The ones I'm aware of are:

- ST. BERNARDSKIRCHE, Koenigin-Louise-Str. 33, *Novus Ordo* Gregorian Chant Latin Mass every first and third Sunday of the month at 11:00. This is the parish my wife and I attend and it is a real jewel. That is to say, the building itself is nondescript, but the pastor and the parish community are outstanding. He is a former student of Cardinal Ratzinger, multilingual (doctorate in French and Spanish literature before deciding to join the priesthood; also fluent in English and Italian), orthodox, and very active. The members of the Gregorian chant chorus are a distinguished lot, including a senior professor of physics at Berlin's Free University, a German federal judge, and a Japanese diplomat. (The professor and his wife are spending a semester in California and were very glad to get information on Latin Masses there I was able to provide from the LLA web site.) The Mass might be described as "hybrid" under LLA criteria in that the pastor says a few of the prayers in the vernacular, but on the other hand all of the music including the responsorial psalm is in Latin Gregorian chant. This church is in the western part of Berlin near the former US military command and consulate . . . Telephone number is (030) 832 86 09; fax is (030) 831 1131. If calling from the US one would start with 011 49 and omit the first zero.

- ST. HEDWIG'S CATHEDRAL -- Gregorian chant Latin High Mass (*Novus Ordo*) normally every first Sunday of the month at 10:00; classical compositions with Latin text also often used in the ordinary of other Sunday High Masses at 10:00. This is the church where the Blessed Bernard Lichtenberg worked in the 1930s and 1940s; he was arrested by the Nazis for his support of the Berlin Jewish population and died on the way to Auschwitz; Pope John Paul II beatified him several years ago. The cathedral is just across the street from the former Communist Central Committee building in East Berlin and remained active during 40 years of Communist rule. The Latin Masses are indicated under the "music" section of the Berlin diocese web site: <http://www.kath.de/bistum/berlin/musica/index.htm>.

- CHAPEL OF ST.-JOSEF-HEIM, Pappelallee 61, Tridentine Rite Mass every Sunday and major feast day at 10:30; sponsored by the Berlin diocese *Ecclesia Dei* group. You can find information on this Mass in the internet under <http://www.pmt-berlin.de>. This site also includes a listing of approved Tridentine Rite Masses throughout Germany, Austria, and German-speaking Switzerland.

- DOMINICAN CHURCH OF ST. PAUL, Oldenburgerstr. 46—apparently has Gregorian chant Latin Masses at least once a month. I just came across this information on the internet while researching this note and will try to attend Mass there soon. Information is avail-

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able under the web site of the music director, www.skoczowski.de. In addition, I thought you might like to know about Latin Masses I happened to come across during recent travels in several other cities.

In downtown Munich, the THEATINERKIRCHE in the Theatinerstrasse close to the Odeonsplatz subway stop offers a *Novus Ordo* Latin Mass every Sunday at 11:00.

Also in Munich, the ST.-ANN-DAMENSTIFTSIKIRCHE (Damenstiftstr. 1) has a Tridentine Rite Mass every Sunday at 9:00 a.m. and every Wednesday at 5:30 p.m.

A very wonderful church I came across in London is the CHURCH OF THE IMMACULATE CONCEPTION in Farm Street, not far from the US Embassy. It has a *Novus Ordo* Latin Mass every Sunday at 11:00. The church is a beautiful historical building and is run by priests of the Jesuit order. The pastor's telephone (within the UK) is 0171-493-7811.

Finally, in a recent trip to Paris I noticed that the famous church of THE MADELEINE now has two Sunday Latin Masses posted, at 12:30 and (I believe) 6:00 p.m.

This is certainly not a comprehensive listing for these cities, but only the places I've been able to find during the past 18 months. I would certainly be interested in any others LLA members are aware of.

Stephen Artner

Dear Editor:

Over the years, some member of LLA has been occasionally publishing a list of musical references to the tune of the *Dies Irae*. I have been lucky enough to add to the list—and perhaps am again. Besides the quick and almost inaudible use of the tune in "The Lion King" (at the beginning of the battle in which the old King dies,) another has come up: it is the leitmotif for Cortez in the Dreamworks production "The Road to Eldorado." This is a children's movie of no great substance which I would not necessarily recommend to children—on the other hand, it is not particularly harmful. Perhaps you would like to advise our membership of this.

L. A. Stich

Editor's Note:

Many of our long-time members will recall the extensive list of musical compositions that grew through a few issues of the LLA newsletter from one brief discussion in a newsletter item several years ago. These were instances of composers quoting a portion of Dies Irae in their compositions. It's fascinating to see how this long-time traditional chant of the liturgy remains such a riveting musical icon in western culture, even in Res Disneyenses. I happened to hear the beginning of Dies Irae in a TV commercial recently, but I cannot recall it exactly. I think it might have been selling an automobile.

Some items received just as our Fall Newsletter was going to press, and it was a little late to include them. But we know you members like to hear about what's been going on in various places. If there's a special occasion in your parish or Mass community, we'd like to hear about it. Drop a line to the editor—even a postcard will do. Whether it's a special anniversary, a wedding, a baptism, or whatever, let us include it in our news and announcements. Perhaps your parish had special music at Mass for a particular occasion.

NEWS from the LOCAL CHAPTERS

BATON ROUGE-LAFAYETTE

On Sunday, November 19th, Clare Elizabeth Tomba was baptized into the Catholic Faith at St. Agnes Church in Baton Rouge LA. The ceremony was conducted entirely in Latin according to the 1962 Sacramentary. Clare is the daughter of Mr. and Mrs. Charles Tomba; her father is the chairman of the Baton Rouge chapter of the Latin Liturgy Association. Officiating at the ceremony was Rev. Msgr. Robert H. Berggreen, Pastor of the parish (LLA).

CHICAGO

A Solemn High Mass was celebrated at St. John Vianney Parish, North Lake, Illinois (Archdiocese of Chicago), this past August 2. It was on the traditional feast of St. Alphonsus Liguori, and was one of a novena of special Masses in preparation for the Feast of St. John Vianney. The following were participants in the Mass:

Celebrant: Bishop Perry, Auxiliary Bishop of Chicago

Deacon: Fr. Dudley Day

Subdeacon: Msgr. Richard Soseman (LLA)

M.C.: Bart Unsor (a layman from St. John Cantius)

Music was provided by the St. Gregory the Great Schola Cantorum. Fr. Charles Fanelli is the pastor.

CLEVELAND

Tridentine Mass will be said during Lent every weekday Monday through Friday at 7 AM at Immaculate Conception Church.

NEW YORK

Msgr. Eugene Clark (LLA) has been named rector of St. Patrick Cathedral. He will be moving to Fifth Avenue from his previous pastorate at St. Agnes Church, a few blocks away in Manhattan.

PITTSBURGH

At St. Boniface Church in Pittsburgh PA, the faithful had the opportunity to attend the Latin Mass for five consecutive days (November 1-5) for the first time since the return of the Latin Mass to the diocese. Sunday, December 11th, was the date of the annual Christmas party of the Pittsburgh Latin Mass Community. It was held at 12:30 PM in the Holy Ghost Social Center near St. Boniface's Church. An appreciation dinner for Fr. Eugene Dougherty was held at Norbert Hall on January 14. Fr. Dougherty has "fully" retired. Fr. Kenneth Myers has been appointed as the new chaplain for the Latin Mass Community. Best wishes to both.

NEWS from OTHER PLACES

ATLANTA, GEORGIA

On October 8th, the Most Rev. John F. Donoghue, Archbishop of Atlanta (who is an Episcopal Adviser of the L.L.A.), solemnly consecrated St. Francis de Sales Church in suburban Mableton GA. This is a "Latin Mass parish" staffed by the Priestly Fraternity. Naturally, the consecration ceremonies were in Latin.

CAMDEN, NEW JERSEY

It has become known that it is the intention of the Most Rev. Nicholas Di Marzio, Bishop of Camden, to elevate Mater Ecclesiae Mission in Berlin NJ to the status of a canonical parish at a future date. This mission is in the care of Fr. William Ashley, who intends to set up a Society of St. Philip Neri, the priests of which will offer Mass according to the old Missal. Bishop DiMarzio visited the Mission on December 23, 2000, attending the 7:30 PM Mass that day, before which he led the congregation in a ceremony blessing the church.

Late this autumn the *Ancillae Mariae Mediatricis* made their move from New Jersey to Illinois at the invitation of the Most Rev. Thomas Doran, Bishop of Rockford. They have taken up residence in Annunciation Convent in Rockford IL. The community is under the direction of Sister Mary Neri.

FLINT, MICHIGAN

On September 24th, a special Solemn High Mass (old Missal) was offered at All Saints Church in Flint MI. Celebrant was the well-known preacher, Fr. George Rutler of the New York Archdiocese. (Our members will remember him as one of the celebrants during our 1999 convention.) Deacon was Rev. Mr. Neal Nichols and Subdeacon was Rev. Mr. Joseph R. Howard, both of whom are deacons in the Priestly Fraternity of St. Peter. Fr. Rutler was the featured speaker at the dinner which followed this Mass.

LINCOLN, NEBRASKA

On Saturday, December 9th, the Most Rev. Fabian Bruskwitz, Bishop of Lincoln, gave his solemn blessing to the newly opened Our Lady of Guadalupe Seminary in Denton NE. This seminary is to serve the Priestly Fraternity of St. Peter for the foreseeable future. His Excellency had previously come out on September 22nd to bless the residence wing. The building, though not yet complete, is being used for classes and other seminary activities.

MILWAUKEE, WISCONSIN

From our member Rev. Robert Skeris, President of the Church Music Association of America, comes a listing of the music to be included at the 11:30 AM Sunday Mass (1962) at St. Mary, Help of Christians parish, 1204 South 61st Street, West Allis, Wisconsin. The Men's schola sings the Gregorian propers at these Masses: March 4, *Mass in A* by Casciolini; March 11, *Missa XVII* from the Kyriale; March 18, *Missa Brevis* by Pranschke; March 25, *Mass in C* by Bruckner; April 1, *Missa O Magnum Mysterium* by da Victoria; April 8 (Palm Sunday) Sung Passion and music of de Lassus and da Victoria; April 12, (Holy Thursday) music of Anerio, Duruflé, and Bruckner; April 13 (Good Friday), music of da Victoria and Bruckner; April 14 (Holy Saturday), music of Palestrina and Anerio; April 15 (Easter), *Missa Lauda Sion, Op. 38* by Scheel; April 22, *Missa Susanne un Jour* by Mangon, April 29, *Mass in honor of the Immaculate Conception* by Refice; May 6, *Missa super Pour un Plasir* by Amon; May 13, *Missa IV* from the Kyriale, May 20, *Missa super "Dixit Maria"* by Hassler; May 27, *Josefmesse, Op. 21* by Flor Peeters; June 3, *Missa "Stella Maris" Op. 141* by Griesbacher, *Veni Creator Spiritus* by Palestrina; June 10, *Missa IX* from the Kyriale, June 17, *Missa Aetern Christi Munera* by Palestrina.

PALO ALTO, CALIFORNIA

Sunday, November 26th, was the Feast of Christ the King in the new Church calendar. The feast was observed with a Latin Mass at St. Thomas Aquinas Church in Palo Alto CA, at which the St. Ann Choir, under the direction of Prof. William Mahrt (an L.L.A. Council member), sang the *Missa Nisi Dominus* by Ludwig Senfl.

Even better news is that the singing of Sunday Vespers in Latin, long a tradition in Palo Alto, has now returned to St. Ann's Chapel on the campus of Stanford University. Vespers are sung at 6:15 PM every Sunday.

PEORIA, ILLINOIS

St. Mary of the Woods, Princeville, Illinois, continues the weekly celebration of the Traditional Latin Mass. A High Mass was chanted at 11:15 a.m. on Christmas Day, using the text of the Mass during the Day. Celebrant was Fr. John Peter Pham (LLA), who was home for Christmas from the Pontifical Ecclesiastical Academy, the Vatican School for Diplomats. The Mass was served by Joseph Schonberger, who has served the Traditional Mass in the Peoria area for many years, and by William Moebus, a high school Freshman.

The small schola was led by Msgr. Soseman, pastor (LLA), using the Gregorian propers and commons (chiefly *Orbis Factor*). In addition, traditional Catholic Carols were sung, as well as Mozart's *Ave Verum*. The Mass concluded with the *Alma Redemptoris Mater* and *Adeste Fideles*. About 100 were in attendance despite the bitter cold, below 0.

SCRANTON, PENNSYLVANIA

November 30th marked the first anniversary of the establishment of the Servants Minor of St. Francis in the Diocese of Scranton PA. This band of brothers is committed to carrying out the Franciscan ideal as expressed in the rule which obtained in that great religious family in 1956. They are devoted to carrying out the works of mercy, and to participating in the daily Tridentine Mass. At present there are only three members: Brothers Isaac Marian, Gabriel Francis, and Patrick Toubin. May the Holy Spirit draw others to the banner they have raised.

On October 16th, the College of St. Justin Martyr opened in Shohola PA (Diocese of Scranton). At present all of the students are seminarians of the Society of St. John, but plans are to enroll lay students as well at a later date. On the opening day, the Votive Mass of the Holy Spirit was offered by Fr. Daniel Fullerton, S.S.I.; the homilist was Rev. Mr. Joseph Levine (the Dean of the College). The presidency will be held by Dr. Jeffrey Bond of the University of Chicago.

The Oblates of Mary, Queen of the Apostles, moved into their new home, the Priory of Our Lady in Greeley PA, about two miles from St. Justin Martyr College (where the sisters attend the Latin Mass). The community is under the direction of Sister Therese.

VIENNA, OHIO

On the evening of December 31, Holy Rosary Parish in Vienna OH (this is a traditional Latin Mass parish in the Diocese of Youngstown) sponsored an Evening of Reparation with Exposition of the Blessed Sacrament and then Mass at midnight followed by Benediction (all in Latin).

NORCIA, ITALY

After a 200 year absence, Benedictine monks have returned to their abbey here, which is built over the family home of St. Benedict and his twin sister, St. Scholastica. This occurred on the First Sunday of Advent, December 2, 2000. The Community of Maria Sedes Sapientiae was welcomed even as they arrived at the Roman gate of this ancient town by the Archbishop of the diocese along with other clergy, the town's mayor, and other dignitaries. A procession formed and entered the town amid medieval-style fanfare. The abbess of an already-existing Benedictine monastery of nuns here also welcomed the new arrivals. The prior of this traditional community is Fr. Cassian Folsom, O.S.B., who has left his post at the Pontifical Liturgical Institute to devote himself full-time to his duties as prior at Monastero S. Benedetto, via Reguardati, 22, 06046 Norcia (PG), Italy.

FROM THE WEB

Web sites of interest to our members:

www.institute-christ-king.org (the Institute of Christ the King)

www.fssp.com (Priestly Fraternity of St. Peter)

www.nd.edu/~archives/latgramm.htm (a new Latin Grammar site at the University of Notre Dame)

www.cherz.com/oratiocollectiva (a new traditional Catholic web site in Belgium)

(Also see the web sites listed in the letter from our member Stephen Artner in the letters section of this newsletter.)

Don't forget, the LLA is found at www.latinliturgy.com

FROM THE PRESS

On November 22nd the *New York Times* published a short but effective letter in favor of more widespread use of the Latin Mass. The author was Dr. Robert John Sklenar of the University of Michigan. Such letter writing is very beneficial, and our members are encouraged to take the trouble to send in their thoughts on the Mass to the media whenever the occasion presents itself.

The Homiletic and Pastoral Review (January, 2001) featured "The Gestures of Worship" by W. Patrick Cunningham. In this article, he stresses the importance of liturgical gestures and how they have suffered neglect in the years since Vatican II. He talks about how appropriate posture and movement on the part of the celebrant, the altar servers, and the congregation enhance the liturgy and how less careful actions detract. He is critical of certain excesses that have crept into parish liturgies in recent years, especially regarding the greeting of peace, pointing out that this greeting has a certain hierarchical character in the older Latin Rite [Solemn High Mass], by which the greeting is passed from the celebrant to those who assist him in a carefully prescribed, dignified manner. This sense of solemn order has been lost in the free-for-all that now takes place in many celebrations of Mass.

The Adoremus Bulletin (December, 2000) had a news item related to the traditional Benedictine monks at Our Lady of the Annunciation Priory near Clear Creek, Oklahoma. The motherhouse for this Abbey is Our Lady of Fontgombault in France. The monks say private Mass according to the Missal of St. Pius V. The conventual Mass is celebrated with some variation from the Tridentine form.

In the same *Adoremus* issue "Why Scripture was ICELated" describes the current questions about ICEL's future, quoting various observers. The history of the ICEL Psalter, its initial adoption and the withdrawal of its imprimatur, is also considered. Early in 2000, the Congregation for Divine Worship directed that this English language Psalter not continue to be distributed.

Also in this issue is a book review by Fr. Paul Scalia of Joseph Cardinal Ratzinger's *The Spirit of the Liturgy*. He describes how the Cardinal has designed his discussion, beginning with the essence of Christian liturgy, then its structure, followed by a consideration of sacred music and art and their roles in liturgy. The fourth and final section of the book, "Liturgical Form," deals with issues related to the meaning of rite and the significance of the detailed aspects of liturgy, including posture and gestures. A basic premise is that the spirit of the liturgy remains the same, but certain aspects of it adapt themselves to different times and cultures. A problem for modern man is a tendency to seek to control and dominate the liturgy. The reviewer summarizes: "the suggestion that there exists a definitive, objective meaning to the liturgy scandalizes him. He resists the spirit of the liturgy—would rather dominate the liturgy to make it fit his own whims and desires. Lurking behind every liturgical abuse and every call for 'updating' the liturgy we find his arrogant view that the liturgy is something we create and manipulate. This view displays an attitude of rebellion and an unwillingness to receive the true worship that Christ gives us."

Also in this issue are facsimiles of responses from the Congregation for Divine Worship to (1) American questions regarding the posture of the faithful at Mass and the reservation of the Blessed Sacrament along with (2) a translation of a letter to a European cardinal who had asked about the orientation of the priest at Mass, *ad orientem* or *versus populum*. Also included are excerpts from the bishops' debate and approval of *Built of Living Stones*, the new document regarding church design and architecture.

In *The Wanderer*, a continuing series of articles by Fr. John T. Zuhlsdorf considers the collects of the Roman Missal in their original Latin and in the renderings by ICEL. In The January 11 issue, he looks at the collect for the Epiphany of the Lord: *Omnipotens sempiternae Dues, qui caelestia simul et terrena moderaris, supplicationibus populi tui clementer exaudi, et pacem tuam nostris concede temporibus*. He gives a literal translation: "Almighty, eternal God, who governs heavenly and earthly things at the same time, mercifully give ear to the supplications of your people, and grant your peace in our temporal affairs." ICEL renders the text somewhat bluntly: "Father of Heaven and earth, hear our prayers, and show us the way to peace in the world." Fr. Zuhlsdorf observes that the length of the ICEL version is considerably shorter than the Latin. He says, "it is a hint that something may not be right. Usually when you take a Latin text and put it into English, the English will be considerably longer than the Latin by the time you are done."

When you see an English prayer shorter than the Latin, red flags and loud alarm bells should go off in your wary minds." He goes on to describe the prayer as lacking in poetic flare. Moreover, there is a definite sense of humble supplication in the Latin that is not at all present in ICEL's effort. The following week (January 18), he considers the collect from the 1970 Missal for the second Sunday in Ordinary Time. One line of particular interest originates as *dirige actus nostros in beneplacito tuo*, which literally is "direct our actions in your gracious purpose," but then is rendered by ICEL as "direct your love that is within us." Fr. Zuhlsdorf points out that the focus seems to shift from Him to us and is thus not very accurate as a translation. The Fourth Sunday in Ordinary Time has a collect that begins *Concede nobis, Domine Deus noster, ut te tota mente veneremur* which is literally "grant us, O Lord our God that we may venerate you with our whole mind," but from ICEL we have "Lord our God, help us to love you with all our hearts." This rendering seems to reduce the Divine role ("help") and Fr. Zuhlsdorf states that he gets "a whiff (imagined or not) of Pelagianism."

“When you see an English prayer shorter than the Latin, red flags and loud alarm bells should go off in your wary minds.”

—FR. JOHN T. ZUHLSDORF in his continuing series on ICEL translations in *The Wanderer*

The Wanderer (February 1) reports on the inauguration of Tridentine Mass in Charleston, South Carolina, with the permission of Bishop Baker who said that he had received more letters concerning Latin Mass than any other subject. Msgr. Lawrence McNerny of Stella Maris church on Sullivan's Island has been given permission for the Mass. An Associated Press report on the establishment of the Mass here also observed that Tridentine Masses are available in more than half the dioceses in the United States and that younger people in search of tradition and mysticism are inclined to attend along with older Catholics.

In this same issue, Frank Morriss reviews a book by Fr. John Mole, O.M.I., *Whither the Roman Rite* that deals with the issues surrounding liturgy in the post-conciliar church. In this book, Fr. Mole suggests that the traditional Mass and its pieties are finding favor with a new generation of clergy and laity.

The Wanderer (February 8) described reports that the Society of St. Pius X has engaged in high level discussions with the Papal Commission *Ecclesia Dei* regarding regularization of the Society. One report has stated that Cardinal Castrillon-Hoyos requested a meeting with SSPX bishops in Rome following the pilgrimage to Rome of nearly 6000 people organized by the Society. According to the rector of St. Mary Major, this was the largest organized pilgrimage during the Jubilee Year.

Fr. Zuhlsdorf's series continues in this issue, discussing the rendering of the Latin collects of the Missal into English by ICEL. He notes that the "ICEL prayers of Ordinary Time seem, by and large, less in harmony with the Latin originals than those of Advent/Christmas and Lent/Easter. They seem less 'sacral.'"

The Benedictine Priory of Our Lady of the Annunciation in Oklahoma was featured in *The Latin Mass* (Winter 2001) with drawings of the new Priory buildings designed by University of

Notre Dame architect Thomas Gordon Smith. At present, the monks are living in a converted barn. Of the thirteen monks, half grew up in the United States. All received their formation at Fontgombault, France.

This same issue of *The Latin Mass* includes "Building and Belief" by Dino Marcantonio, also of the Department of Architecture at the University of Notre Dame. He explains that this department is now in the vanguard of "a traditionalist movement that has [begun]...purely in reaction to the widespread ugliness of our built environment." He describes how the Church's building program "has become confused and incoherent" but is now trying to restore coherence. In an extensive discussion, he deals with issues such as religious purpose and architecture, their classical origins, and how the modern mind approaches them.

Also in this issue of *The Latin Mass* is "What Does a General Indult Portend?" by Jeffrey Tucker. He describes reactions to an interview with Dario Cardinal Castrillon-Hoyos published last fall in an Austrian news magazine in which the Cardinal suggested that a general indult for the Tridentine Mass might be appropriate, by which any priest could choose to celebrate Mass in the older form. This idea generated some alarm in certain quarters, notably at the *National Catholic Reporter*, which commented that such a move "would leave the church with two Roman Rites, with priests and parishes to decide which to employ." Among the other points he makes is that many laymen are petitioning bishops for the indult Mass, but the desires of the clergy to do so often are not heard on account of a certain reticence on their part to bring up this issue. Tucker also suggests that the issuance of such a general indult might not change how authorities regard those priests who would choose to use it. Moreover, such a general indult would not be a total solution to the question of how to sustain communities that choose it: "Biritual parishes face a huge range of practical problems, from questions of altar placement to the difficulties of juggling two calendars side by side. Ultimately, the greatest hope for the Faith rests in sustaining parishes that say the traditional rite exclusively."

"A Personal Prelature and the Crisis in the Church" by "Father X" appears in the same issue of *The Latin Mass*. It describes the sentiments of Archbishop Lefebvre during the attempts at reconciliation in 1988. Father X reports that the Archbishop signed the Protocol of Accord, and afterward received a Vatican emissary who asked him to sign an additional document: a plea of forgiveness for his errors. The Archbishop is reported to have been disturbed by this, since he had not understood that his actions had been "errors" and thought that any assent to this idea would possibly disavow his doctrinal stance. He considered his actions up to this point, such as ordaining priests without dimissorial letters and conditional re-confirming of children, as actions *extra legem* but not *contra legem*. After discussing this affair and leadership issues related to it, Father X segues into a discussion of whether a Tridentine ordinariate might be

appropriate for leadership of traditional Catholics, in light of the 1983 Code of Canon Law. In a fairly exhaustive discussion, he concludes that it could be helpful but would require careful implementation. "The fear might arise in some people that a traditional personal prelature would become a 'Church within the Church.' That concern is easily countered by the fact that the prelate is named or confirmed by the Roman Pontiff."

A survey of religious communities concerned with traditional liturgy is found in this same issue of *The Latin Mass*. Pat Metress looks at European and North American that have been established with Ecclesiastical approval during the years from 1948 to 1998, beginning with Fontgombault and leading up to the Society of St. John. He lists the number of members for each and describes their activities. He also mentions the 16 communities, which are independent of ecclesiastical approval in various ways. The largest of these is the Society of St. Pius X. The author mentions these in the hope that they will eventually be reunited with the Holy See.

Sacred Music (Fall, 2000) has a number of items of interest. Vincent A. Lenti's "Holy Week and Easter in Rome at the Time of Gregory XVI and Pius IX" describes in detail how the important Holy Week observances were conducted in the papal chapel at this time. The same author also presents "The Hymns of the *Liturgia Horarum* (1971)", comparing this new collection issued by Pope Paul VI with its predecessor in the *Breviarum Romanum*. Hymns of the temporal and sanctoral cycles are examined along with those of the commons.

Also in this issue of *Sacred Music* is an article by LLA member Duane Galles, JD, JCL, "The Question of a Choral *Sanctus* after Vatican II—A Canon Lawyer's Opinion." Upon examining the relevant canons and discussing instructions issued during and following the Council, he concludes that "the *jus vigens* does not proscribe the singing of a polyphonic *Sanctus* in the Latin Church [*Novus Ordo*], even though the effect would be that priest and people might not thereby themselves sing every word of the text of the *Sanctus*."

As a follow-up to the preceding article, this *Sacred Music* issue includes the text of Pope John Paul II's 1998 address to some American Bishops from the Northwest on active participation.

Liturgical Ministry (Volume 10, Winter, 2001) features "The Rite for the Commendation of the Dying" by James Michael Donohue, C.R. Fr. Donohue considers the changed ritual context for administering visitation of the sick and the last rites from the 17th century to the present. He also looks at the Latin texts for administration. When he reaches the 1972 revision of the rite, he says in part: "The 1983 ICEL translations of biblical and euchological texts reflect further theological complexities such as the changed meaning of some biblical texts in their translation from original languages as well as the rendering of euchological texts that are more narrow

“A traditionalist movement that has [begun]... purely in reaction to the widespread ugliness of our built environment.”

—DINO MARCANTONIO,
Department of Architecture,
University of Notre Dame, in his
article "Building and Belief",
The Latin Mass (Winter 2001)

in meaning and are prosaic and conceptual rather than poetic and richly imaginative. It is questionable, therefore, whether the ICEL translations have captured the richness of the Latin *editio typica* of 1972." *Liturgical Ministry* is published by the Liturgical Press, Collegeville, Minnesota.

The previous issue of *Liturgical Ministry* (Volume 9, Fall, 2000) shows us the other end of the spectrum in "Liturgy without Borders" by John Gallen, S.J. One quote summarizes his position: "To insist, for example, that Roman cultural liturgical form must stand as a prime analogue for the development of the Church's liturgical tradition in the West risks imposing an arbitrary cultural phenomenon, however suitable in its place and time, as the controlling element of a liturgical event whose primary obedience is to the liturgy of the world and its shaping by the paschal event of the death and rising of Jesus Christ."

Editor's comment: so now we know—Peter and his legacy were arbitrary. It seems we are being exhorted to consider a total deconstruction of our liturgical heritage, one that might even deny who we are as members of the Church of Rome. As one of the kids in the "Our Gang" comedies of years past observed, "Maybe we ain't us."

New Liturgy is the bulletin of the National Secretariat of the Irish Episcopal Commission for Liturgy. In the Autumn, 2000, issue we find "The Lectionary and Revision" by Patrick Jones. In part, he deals with issues regarding decisions to include or not certain scriptural passages dealing with ideas that may relate to sensitive contemporary social issues. This received some attention in the press last year. But he also describes how readings are compiled for the Lectionary: "The Lectionary is not the Bible: rather the Lectionary selects passages from it. The introduction to the Lectionary tells us that its compilers tried to place before us at Sunday Mass the more important passages of scripture. It also tells us some of the criteria used to determine the selection in addition to what Church tradition offered on the arrangement of a Lectionary. An average length was decided upon (e.g. the average gospel reading is 10-11 verses) and if the selected passage is significantly above this often a shorter version is given as an option."

Antiphon (2000, Number 2) includes an essay by Fr. Bruce Harbert, a member of the LLA's counterpart in England, the Association for Latin Liturgy. Fr. Harbert has addressed the LLA National Convention in years past. In "Ancient Rhetoric and Modern Prayer: The Case of the Roman Canon," he considers the traditional Roman Canon as an example of issues for translators. For example, when we are praying that God will grant to the dead *locum refrigerii* we are literally saying "a place of coolness." This sounds appealing to Christians in warmer climates, but is not so appealing to those in northern climes. So it was that the *Consilium for the Implementation of the Constitution on the Sacred Liturgy* warned against a literal translation of *refrigerium*. Thus the English equivalent was rendered as a "happy" environment rather than a cool one.

But there are problems with the current translation of this prayer. For example, the canon begins *Te igitur, clementissime Pater* which is rendered by ICEL as "We come to you Father with praise and thanksgiving" which is not really close to the literal beginning of this prayer which is, "Therefore, most merciful Father, we suppliants pray and implore you..." ICEL's explanation for their wording was that "in many instances Latin words such as *supplices* and pairs of words such as *rogamus ac petimus* are employed for reasons of Latin rhythm and style or rhetoric; they do not represent the thought content which need be or should be explicitly translated in another language." Whereas the Latin begins with a reference to God, the English begins with "We come," two words that do not convey the sense of addressing the Godhead, but rather discuss human action. Fr. Harbert goes on to consider other cultural and social factors that affect translation. He describes how the new introduction to the Roman Missal "emphasizes the enduring value of the Roman Rite which, though originating in Rome, has absorbed into itself elements from elsewhere, and thus acquired an international character. To hand on the rite is to hand on the faith; the loss of elements of the rite can be detrimental to the faith. ...the adaptation of the rite to local circumstances does not mean the beginning of the development of new ritual families."

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—Dr. Ralph McInerny, opening editorial, *Catholic Dossier* (September-October 2000)

Ministry and Liturgy is a publication that was formerly titled *Modern Liturgy*, and generally contains trendy discussions of recommendations for parish liturgies. In its February, 2001 issue it considers music for Holy Week. In recommending music for Holy Thursday, it says in part that the "traditional Gregorian chant setting of *Ubi Caritas* is a beautiful way to connect with centuries of believers who have gone before us." It then proceeds to recommend a number of Latin selections for the various Triduum liturgies. These are offered in addition to the more modern choices (e.g., "Table Song" and "Now We Remain" by David Hass). There are: two more settings of *Ubi Caritas*, Taize and Durufle's; *Pange Lingua* Plainchant and a modern setting; *Adoramus* (sic) *Te Christe* adapted by Marty Haugen; the traditional *Exsultet*, and the Taize *Surrexit Dominus Vere II*.

Catholic Dossier (September-October 2000) opens with an editorial by Dr. Ralph McInerny in which he confronts the "embarrassing and *ad libitum* personalizing of the liturgy" on the part of many priests: "The priest as emcee—perhaps that sums up what the liturgical changes have meant in the post-conciliar Church. From the fruity "Good Morning," through all the smiles and eye contact, the priest is the presumed cynosure of all our eyes. There is something unnerving to see a celebrant's eyes roam the congregation as he rotates with the host and pronounces the words of consecration." He goes on to say that the assumption that people come to church to be entertained by a priest whose performance imitates the hosts of late-night talk shows, is perhaps running its course. He points to the publication of Cardinal Ratzinger's *The Spirit of the Liturgy*, as an example of the leadership that is redressing problems in the cel-

eboration of the Novus Ordo Mass. Moreover he comments on the popularity of the Tridentine Mass: "But there is one thing that is unquestionably present at the old Mass, and that is a palpable sense of reverent worship, the realization that this is an action unlike any other we perform. The very silence is eloquent."

In this same issue of *Catholic Dossier* appears "Are We Balkanizing Catholic Worship" by the editor of the *Adoremus Bulletin*, Helen Hull Hitchcock. She describes how the Holy See is addressing the confusion and conflict in the conduct of liturgy in a world where "diversity is good" has been a guiding principle. But "when, as is increasingly the case, there are striking variations in practice from parish to parish, from diocese to diocese, it is impossible not to see that our present problem is not a lack of diversity, but in fact, the opposite. Instead of achieving greater unity in the ritual expression of Christian belief—and in belief itself—we're moving toward a liturgical and theological Balkanization. Catholics in Los Angeles or Erie or Rochester or Miami or Milwaukee may alter their customs or worship, while those in Philadelphia or Boston or Lincoln or Denver or St. Louis do not. Can a legislated liturgical 'diversity' increase people's perception of the unicity and universality of the Church?" She concludes with a call for Catholics to maintain unity and is critical of the Lefebvrists who have separated themselves from the Church because of the "false worship" they have seen in many places there.

This same issue of *Catholic Dossier* gives us "The Mass of Vatican II" by Fr. Joseph Fessio, S.J., who is the publisher of the magazine. He describes the range of liturgies encountered by Catholics today. At one extreme is an informal style of Mass, all in the vernacular, celebrated facing the people. At the other end of the spectrum is the Tridentine Mass under the indult. Then there is what Fr. Fessio calls "the Mass of Vatican II" which is the new rite of the Mass celebrated according to the new liturgical books in a manner that reflects the intentions of the Council and the traditional sensibilities of the Church. Early in the article, he points out that the first use of the phrase *actuosa participatio*, active participation "referred explicitly and exclusively to the restoration of the congregational singing of Gregorian Chant" in a *motu proprio* of Pope St. Pius X, *Tra Le Sollicitudini* ("Among the Concerns"). This was in 1903. This use of

the phrase was repeated by Popes Pius XI and Pius XII and did not achieve an enlarged meaning until the Second Vatican Council. Another noteworthy statement by Fr. Fessio: "Although the Pope doesn't say it in so many words, he is of the opinion that the way Mass is currently celebrated doesn't conform fully to the mandates of the Council, as intended by the Church for the next century." Fr. Fessio also describes his own recently acquired preference for celebrating the new Mass *ad orientem* rather than versus populum as he did for his first quarter century as a priest.

Also in this issue is an article by Michael S. Rose, author of the popular book, *The Renovation Manipulation*. He asks the question, did Vatican II promote the reform of church architecture? He describes how much of the banal results in new architecture stemmed from a misguided belief that, in the name of active participation, statues and other artwork had to be removed less it distract. High altars had to be hacked up, communion rails ripped out, and newer furnishings shoved under the noses of the faithful just because they were new and closer to them. How terribly absurd it seems today. However the tide is now turning in favor of an appreciation for the Church's artistic and historic patrimony. Additional articles of interest in this issue include "Sacred Music" by Janet E. Smith describing her trip to Rome with the *Collegium Cantorum* of the University of Dallas. James Hitchcock offers "Vandalizing Churches" by which purely humanistic concerns have negated sacred space. There is also "Orthodoxy and Traditionalism" by Gerald V. Bradley. His point is that merely adhering to traditions will not guarantee orthodoxy if the prime focus is only on maintaining tradition and not on the faith that supports it.

Crisis (November 2000) featured "Sun Rising in the East: On Priests and Altars." By Fr. Michael Morriss, O.P., Ph.D. Coming along in the wake of many articles have considered the controversies surrounding which way the celebrant is to face the altar, this one focuses refreshingly on the whole idea of "the East" and its meaning traditionally and liturgically.

Also in this issue of *Crisis* is "The Pope's Latinist" concerning the peripatetic Fr. Reginald Foster. It is written by Patrick Harvey who studied Latin in Rome with with Fr. Foster.

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“Liturgy without Borders” *Liturgical Ministry* (Volume 9, Fall, 2000)

RITUALE

1969-70: PROMULGATION OF THE REVISED *MISSALE ROMANUM*

by **Scott Calta**, *Secretary-Treasurer*

Introduction

This article is the last in a series that has chronicled liturgical reforms—beginning with the 1955 revisions of the Holy Week rites (newsletter 75), continuing with the revision of the rubrics in the 1960 and 1962 editions of the *Missale Romanum* (76), the first round of reforms in 1964-65 (77), followed by more conspicuous revisions between 1966 and 1968 (78). [All back issues are available from the Secretary-Treasurer for a nominal charge—Ed.] This last installment deals with the promulgation by Pope Paul VI of the completely revised edition of the *Missale Romanum* in 1969, and its full implementation the following year.

The missal of Paul VI, commonly called the 1970 missal, was by no means the final result of the Vatican II-era of liturgical reforms. Quite the contrary, it was merely the first completed set of revisions and was followed by revisions of every liturgical and sacramental text in the Latin rite. Nevertheless, it is obvious that the revised missal, particularly as it was generally implemented, in its vernacular form and with the celebrant of the Mass facing the people—though neither was required by the 1970 missal—had more of an impact on the lives of most Catholics than any other liturgical reform. With this in mind, this column seeks to delineate the liturgical features of the 1970 missal, as it was promulgated by Paul VI on 3 April 1969. Space limitations do not permit extensive discussion of the revised rites; rather, attempt is being made here to trace the appearance of various modifications and place them within the larger context of the reform sequence that occurred from the middle 1950's through the early 1970's.

Apostolic Constitution *Missale Romanum*

On 3 April 1969, His Holiness Pope Paul VI promulgated the new edition of the Roman Missal, with his Apostolic Constitution *Missale Romanum*. This marked the first edition of the missal since the promulgation of the first *Roman Missal* by

Pope St. Pius V in 1570. The 1570 missal, the first ever to be codified into a single volume, had come in the aftermath of the Council of Trent, hence its common name “Tridentine,” which comes from the Latin word pertaining to Trent. Numerous minor changes, called “typical editions,” had been made through the centuries, most recently in 1962, which is why one frequently hears reference made to the “1962 missal.” This refers to the 1962 typical edition of the 1570 missal. Similarly, the 1970 missal came in the aftermath of the Second Vatican Council and may therefore be accurately referred to as the Vatican II missal. In neither case did an ecumenical council publish or revise the missal, but decreed that subsequent revisions would be made. Very slight changes to the 1970 missal were made just several years later; these resulted in the 1975 typical edition that is still used as of this writing. (Curiously, the 1975 Latin edition refers to itself not as the *editio typica*, as had previous typical editions, but as the *editio altera*, the altered edition.)

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—SCOTT CALTA, 1969-70: PROMULGATION OF THE REVISED
MISSALE ROMANUM

Pope Paul's Apostolic Constitution explained the rationale for the new missal, citing various decrees of the Council, as well as decrees from the pontificate of Pius XII, who had also contributed greatly to the liturgical movement during the post-World War II years. Indeed, the Holy Week reforms of the fifties were in many ways the impetus for the revision of the *Roman Missal*. Pope Paul explained that the new missal was the result of the Council's decree that the rites should be clarified and “express more clearly the holy things they signify” (Vatican II, *Constitution on the Sacred Liturgy*, article 21). In keeping with this decree, a greater variety of Sacred Scriptures was provided in the new lectionary; the latter would

be forthcoming within weeks of the missal's promulgation. Recognition was made of scholarly advances by the liturgical movement since the turn of the twentieth century. Much of this recognition was applied to the three new canons, or eucharistic prayers, which had been promulgated some eight months earlier, as alternatives to the traditional Roman Canon. Paul VI remarked that some elements of the liturgy had come about incidentally, the results of historical accidents, while others had vanished for similar reasons. The new missal sought to place these into their proper perspectives.

Paul VI directed that his promulgation decree was to be put into effect beginning on the First Sunday of Advent, 1969, which marked the start of the 1970 liturgical cycle. The entire missal itself was officially put into use on 26 March 1970, its date of publication in the various vernacular languages. The Latin edition was published three months later. The latter is quite significant, when one recalls that publication of vernacular editions actually preceded the Latin original by several months! This is hardly surprising, given the fact that few American parishes have even seen a Latin edition of the *1970 Missale Romanum*, much

less owned one. Decree 166/70 from the Sacred Congregation for Divine Worship, printed in front of the missal, decreed that "the Latin edition may be put into use as soon as it is published..." For most American Catholics, that time appears never to have come.

Since the initial reforms in the middle sixties, vernacular texts of revised Mass prayers for altar missals had been swiftly published in booklet form and distributed to parishes, who then inserted them into their existing Latin altar missals. The 1970 missal English texts were no different, as there was a gap of about six months between their official promulgation and actual arrival of the new altar edition at the parish level. So, by the time the complete altar edition—known as the *Sacramentary*—had arrived at parishes, pasting and taping of English texts into altar missals had been a recurring phenomenon for over five years. A momentous feature of the 1970 missal is the *Institutio Generalis Missalis Romani*,

rendered in the English edition as the *General Instruction of the Roman Missal* (GIRM). This is the collection of general rubrics that governs the celebration of Mass. This section replaces the *Rubricæ Generales Missalis*, *De defectibus in celebratione Missæ occurrentibus*, and the *Ritus Servandus*, all from the Tridentine missal. Discussion of even the highlights of the GIRM could fill an entire newsletter by itself. Even more pertinent would be the fact that a revised edition of the GIRM in Latin has been issued by the Holy See within this past Jubilee Year; however its English translation has yet to be promulgated and is, therefore, not yet of obligation.

Rather than examine the rubrics, this article will focus on the liturgical forms themselves. Broadly speaking, the most notable revisions made in the 1970 missal were: the introductory rites, the scripture readings, the offertory prayers and, to a lesser extent, the communion rite. Concurrent with this was the promulgation of the revised kalendar itself, which will be the subject of a future *Rituale* column.

Ritus initiales

The revised *Ordo Missæ* begins with the *Ritus initiales*, the introductory rites. The main focus of this part of the Mass, as it always had been, is the penitential preparation made at the start of the liturgy. The missal prescribes an introit verse (entrance song or antiphon), which is not required. Unlike the former missal, which had placed the introit text after the penitential prayers at the foot of the altar—though they were sung at the entrance of the ministers—the revised missal places the introit text before the sign of the cross that begins the Mass. The cele-

brant greets the congregation with the salutation *Dominus vobiscum* or an approved variation, such as the *Gratia Domini*.

The penitential rite follows here. This may take one of several forms. One form is a shortened version of the confiteor, recited by priest and people together, and is the option most reminiscent of the former missal. Another option is the *Asperges*, which had formerly been a separate rite that preceded the principal Sunday Mass; it had not been considered part of the Mass itself. The revised form is particularly appropriate during Easter season. A third and final penitential rite option is an expanded, litany-like version of the *Kyrie*, which asks forgiveness for sins in a manner reminiscent of Eastern liturgies. Provision is also made for the omission of the penitential rite when the Divine Office is celebrated immediately prior to Mass. This reminds one that under the 1960 rubrics, the prayers at the foot of the altar were also omitted

completely on certain occasions, when other liturgical rites preceded the Mass. The *Kyrie*, if not recited as part of the penitential rite, and the *Gloria*, if it is to be recited, follow.

The underlying theme of the prayers at the foot of the altar had always been the preparation of the ministers to enter the sanctuary. Chief among these preparatory prayers was the Confiteor, recited first by the celebrant, then by those around him. The new missal retained the emphasis on penitential preparation at the start of Mass, but varied the forms for doing so, and relied less on the image of actually entering the sanctuary.

Liturgia verbi

Since the 1965 reforms, the terms Mass of the Catechumens and Mass of the Faithful had been dropped in favor of Liturgy of the Word and Liturgy of the Eucharist, although the rite itself had remained essentially the same, albeit in increasingly vernacular tongue. The new terms had been intended to more clearly describe the focus of each of the two main parts of the Mass. The 1970 missal shortened the title of the former to simply Liturgy of the Word and, most dramatically, added an old testament reading to the Sunday Mass. Instead of two, there would henceforth be three, scriptural readings, along with a responsorial psalm between the first and second readings. This was certainly one of the major liturgical reforms of Paul VI. To facilitate this step, a new lectionary—for the first time a separate volume from the altar missal itself—was promulgated almost concurrently with the new missal. The lectionary provided a three-year cycle of readings for Sunday Masses and a two year cycle for weekday Masses during the ordinary season. This was a conscious effort by the Church to expose the faithful to a far greater

The new missal was the result of the Council's decree that the rites should be clarified and "express more clearly the holy things they signify" (Vatican II, *Constitution on the Sacred Liturgy*, article 21). "

selection of scripture than had the one-year cycle of the old missal.

The presence of the responsorial psalm exposed the laity in a more systematic way to the psalter; this had previously been accomplished largely by Mass antiphon verses, which were de-emphasized somewhat in the new missal, with the arrival of the more conspicuous responsorial psalm. Although the introit and communion verses continued to appear on the pages of both altar and people's missals, they were no longer mandatory. The gradual verse before the gospel was omitted, with only the alleluia portion remaining--and even this was printed in the lectionary, rather than the altar missal; the offertory verse had been omitted altogether.

Another reform was, during Mass, the reduction in frequency of the salutation *Dominus vobiscum* and its response *Et cum spiritu tuo*. These had become liturgical signposts, indicators to the people that the celebrant was turning an important corner and coming to another vital part of the Mass. These were ostensibly reduced in frequency to emphasize the new structure of the Mass around Liturgies of Word and Eucharist, which were themselves book-ended by the brief introductory and concluding rites. The salutation and its response were retained at the beginning of Mass, at the gospel, the preface, the *Pax Domini*, and at the conclusion of Mass; they were jettisoned before the collect, offertory and postcommunion. (The last gospel had been suppressed in 1965, along with its salutation.) The specific rationale behind retaining some exchanges, while discarding others, is not clear.

One also observes that the 1970 missal was the first appearance of the English response *And also with you* to the salutation. Prior to that, the translation that had generally appeared in people's hand missals and, interestingly, the vernacular texts that had been used since 1964, had been *And with your spirit*. (See *Rituale* column, newsletter 78, for more on this.) Although there had previously been a handful of limited appearances of *May He also be with you* in ritual books, these renditions had been for private use (i.e., study) by the liturgically-minded, and were never intended for public liturgical use. Translations of Latin liturgical texts made by the International Committee on English in the Liturgy (ICEL) in the 1970 missal will not be commented upon in this column, as the opinions of this author, most members of the Latin Liturgy Association and other sympathetic parties, is presumed to be understood.

Offertory prayers

Virtually anyone who has ever taken the time to investigate the differences between the 1570 and 1970 missals notices that one

of the most conspicuous variances between the two Orders of Mass lies in the offertory prayers. As in the case of other items discussed in this article, a discourse on the offertory prayers could be held at great length.

The 1967 instruction *Tres Abhinc Annos* (see newsletter 78) had already simplified the priest's gestures at the offertory, omitting the signs of the cross made with the paten and chalice, and directing that the host remain on the paten, sitting on the corporal. Previously the host had been deposited on top of the corporal itself, while the paten was slid halfway under the corporal, on the epistle side, with its exposed portion covered with the purificator. The motivation for the change in positions was a desire to clarify the offering of the host through simplification; the hiding of the paten had developed gradually through a series of medieval circumstances.

The prayer recited at the offering of the host became *Benedictus es, Domine, Deus universi* with the response *Benedictus Deus in saecula*. The priest is permitted to say the prayer aloud, if there is no offertory hymn. The prayer at the blessing of the water is *Per huius aqua et vini mysterium*, which is recited quietly; this is a shortened version of the prayer in the Tridentine order. The offering of the chalice is accompanied by a variation of the aforementioned *Benedictus es Domine, Deus universi* and its response. The priest bows and quietly says the familiar *In spiritu humilitatis*. This prayer is significant because it is the only offertory prayer from the missal of St. Pius V that remained completely unchanged in the missal of Paul VI. The incensation of the altar follows, if it is to be done. Incense is blessed silently, and the altar, cross, celebrant, ministers and people are censed, also without any specific prayer.

The priest then washes his hands, quietly saying *Lava me, Domine, ab iniquitate mea, et a peccato munda me*. This could be reasonably be considered a one-line summary of psalm 25, formerly recited at this point. The Mass then continues with the *Orate, fratres* and the *oratio super oblata*, the prayer over the offerings—the name by which the former “secret” had become known since it began being said aloud in the 1964-65 reforms.

The offertory action, of course, remained efficacious, just as it had been since ancient days. Its prayers, however, were among the most obvious changes in the new missal. Another key point is that the new missal was also the first to provide the priest's offertory prayers in the

vernacular. All previous changes in the Mass forms had kept in Latin the offertory and all prayers said quietly by the priest. Even after the 1967 instruction—which, from a purely aesthetic perspective, seemed to be transition from the Tridentine mindset to that of the Vatican II missal—the priest's prayers remained in

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Latin. Catholics who may have access to pictures of even the most modern free-standing altars of the period 1965-1969 will recognize that the altar cards containing the priest's quiet prayers in Latin, including the canon, remained flat on the altar, as they were still necessary to some degree or other until 1970.

Communion rite

The 1967 instruction had made optional the conjoining of the priest's fingers from the consecration to the ablutions. It had also provided the first permission for the Canon to be said aloud and in the vernacular (more evidence of the shift described above). The 1970 missal virtually presupposes all of these conditions.

The *Pater Noster* is followed by a modified *Libera nos*, which is said entirely aloud for the first time, this is responded to with *Qui tuum est regnum et potestas, et gloria in saecula*. The latter surprised many with its appearance in the Latin rite, though it is the conclusion to the embolism *Libera nos*, rather than the *Pater Noster* itself. The *Domine, Iesu Christe* (prayer for peace) is then moved up to this point; it leads directly into the peace, rather than the *Libera nos*. The peace may be followed by the admonition *Offerte vobis pacem* by the deacon or priest, then the sign of peace is appropriately shared. The *Hac commixtio* and *Agnus Dei* follow as they had previously.

The priest chooses either *Domine Iesu Christe, Fili Dei vivi* or *Perceptio Corporis et Sanguinis tui* to say quietly; both of these were prescribed in the prior rite. He then genuflects and says the invitation to communion *Ecce Agnus Dei*, to which is once responded *Domine, non sum dignus*, marking the first appearance of the once-only form. The priest receives communion after the invitation, rather than before, as had been previously done. The former sequence had actually been a reflection of the fact that, in the old missal, communion of the people was not presupposed at each Mass; indeed, it had, at times, been viewed as a separate rite unto itself that could be used during or after Mass, as necessary. After communion, the priest still says *Quod ore sumpsimus*, but not *Corpus tuum*.

Conclusion

This has been merely an overview of the most conspicuous reforms made in the Order of Mass of Paul VI. There are many smaller nuances that may be noted in the Order itself, to say nothing of the Propers of the Mass, some of which may be examined in future columns.

It has never been this writer's intent to question the validity of any liturgical reform before, during or after the Second Vatican Council, the Council of Trent, or any other competent ecclesiastical authority. All liturgical forms are known to be both valid and efficacious. Also to be avoided is a mindset that sets a particular edition of the *Missale Romanum* as a definitive standard

against which others must be judged, however tempting it may seem to do so. A study of the Roman Church's own liturgical history reveals the variety of liturgical forms and rites employed at different times.

Given the interest of the membership in understanding liturgical forms used in the missals of St. Pius V and Paul VI, this article has attempted to point out how some of the texts and rubrics were reformed in the latter. Although some limited commentary has been offered, the main emphasis throughout this series has been on depicting the timeline of the reforms and, from a practical standpoint, their manner of appearance at the parish level. Recognition is also made of the Latin texts that comprise the missal of Paul VI, entities all too rarely experienced in American parishes during the past thirty years.

EXCEPTUM OVERHEARD

This feature will return in the next issue (after Lent).

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*S*tabat Mater dolorosa,
Iuxta crucem lacrimosa,
Dum pendeat Filius.

ORATIO PRO MISSA LATINE CELEBRANDA PRAYER FOR THE CELEBRATION OF THE MASS IN LATIN

(Official Prayer of the Latin Liturgy Association)



OMUNDI 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 ORATORIS 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.

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