



NEWSLETTER

#LXXX

Spring 2001

DON'T MISS OUR 2001 LLA CONVENTION IN CHICAGO JUNE 23-24!

AS I WRITE THIS COLUMN, THE NATIONAL OFFICERS OF THE LATIN LITURGY ASSOCIATION ARE HARD AT WORK planning the advertising, the speakers, transportation, and all of the other mundane tasks which must be performed if we are to hold our biennial LLA Convention. The Convention will be held on Saturday, June 23 and Sunday June 24, 2001 at St. John Cantius Church in Chicago.

I am frequently asked why one would want to drive hundreds of miles to an LLA Convention, or perhaps take a plane to the Convention—what's so important about the Convention that I should go out of my way to attend?

I believe that I speak from experience when I tell you that attending an LLA Convention is something you should not miss! I have attended every LLA Convention since I joined the Association in approximately 1984. At each and every Convention I have met fascinating people from all across America, from Europe and even sometimes from Asia and South America. These people—priests, nuns, choir directors, and plain catholic laypersons like ourselves, all have one thing in common: we believe that our Latin liturgical heritage is important to us, and that it should be preserved and passed on to the next generation.

This year's Convention will feature a number of well-known speakers including Monsignor Arthur Calkins of the *Ecclesia Dei* Commission in Rome, as well as Dr. Duncan Stroik, Associate Professor of Architecture at Notre Dame University and a lead-

ing authority on the design and redesign of Catholic churches, and many other excellent speakers. We are also honored to have Bishop Perry of the Chicago Archdiocese, who will celebrate a Pontifical Latin high mass for us this year.

FROM THE CHAIRMAN



ST. JOHN CANTIUS CHURCH, CHICAGO, IL

With all of the happenings over the past two years in the Latin liturgy movement, including changes in leadership at the Priestly Fraternity of St. Peter, ongoing talks between the Society of Pius X and the Vatican, etc., this is an exciting time to be involved with the Latin Mass movement.

Additional information can be found elsewhere in this newsletter about the Convention. For your convenience, you can now order your ticket to the Convention on-line by logging in to www.latinliturgy.com/store/conventioninfo.html. The cost is only \$45, which includes lunch on both Saturday and Sunday and attendance at talks. The convention sessions will be held in the auditorium at St. John Cantius Church, where the Masses and Vespers will take place. Order your ticket today. We accept Master Card, Visa and American Express.

Lastly, please remember that you can now renew your membership in the LLA on-line. Simply log on to www.latinliturgy.com

I hope to see many of you in Chicago!

WILLIAM J. LEININGER

Chairman of Latin Liturgy Association



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.



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CONVENTION UPDATE

THE EIGHTH NATIONAL CONVENTION OF THE LATIN LITURGY ASSOCIATION is only a few weeks away. Dates are Saturday, June 23 and Sunday June 24. It will be held at St. John Cantius Church, Chicago, Illinois. Highlights will include:

- **Monsignor Arthur Calkins** of the Pontifical Commission *Ecclesia Dei* who will speak on "The Latin Liturgical Tradition: Extending and Solidifying the Continuity."
- **Professor Duncan Stroik** of the Architecture Department of the University of Notre Dame (Indiana) will speak on "The Altar and Tabernacle as the Center of the Church." His presentation will feature two slide projectors running simultaneously to illustrate his talk.
- LLA member **Professor Daniel Martin**, who is on the faculty of Loyola University in Chicago, will speak on "Supplicatory Language in the Roman Canon."
- LLA Secretary **Scott Calta** will present "*Hebdomada Salutaris*: Holy Week, Summit of the Liturgical Year."
- LLA Chairman **Bill Leininger** will give us an update on the Latin Mass movement as well as the results of a new LLA survey on Latin in U.S. seminaries. There will also be a panel discussion of current topics by the LLA national officers and guests, with time for questions from convention attendees. This last feature was introduced at the 1999 Convention in New York City and proved very successful. The speakers mentioned here will all speak on Saturday. There will be additional speakers on Sunday—check the LLA website for updates as the convention approaches.

The convention will open with Tridentine Pontifical High Mass on Saturday morning at 8:30. On Sunday, two sung Latin Masses will be offered: *Novus Ordo* at 11:00 AM and Tridentine at 12:30 PM. Vespers will be sung Sunday afternoon. Chicago Auxiliary Bishop Perry will celebrate the Saturday Mass.

The site for the convention, St. John Cantius parish, is a popular destination for those who love traditional liturgy. It has been a leading influence both for the *Novus Ordo* Mass in Latin as well as the Tridentine Mass under the indult and 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

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 with the Motel 6 on Ontario Street, just off Michigan Avenue in the Magnificent Mile neighborhood. The hotel is in the process of changing ownership and will soon be a Red Roof Inn. Although it is a "budget" class hotel, it has elevators, internal corridors, and very 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. But hurry: a limited number of rooms have been reserved at this special rate.

Call the hotel directly at (312) 787-3580 and ask for reservations. Be sure to mention that you are with the LLA to receive our special rate. The hotel address: Motel 6, 162 E Ontario Street, Chicago 60611.

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.

At the time this newsletter was being printed, hotel rooms were going fast. Here are suggestions for members who might not be able to reserve a room at the Motel 6/Red Roof Inn on Ontario Street. These hotels are all within a mile of the Motel 6/Red Roof Inn, from which the bus will depart for the church each morning.

Club Quarters Chicago Adams and Clark Streets 1-888-649-6331 (very good rates)

Wyndham Hotel Erie and St. Clair Streets (312) 573-0300 (near RedRoof Inn)

Holiday Inn City Centre 300 E Ohio Street (312) 787-6100

Hyatt Regency 151 E Wacker (312) 565-1234

Clarion Executive Plaza 71 E Wacker (312) 346-7100

Courtyard by Marriott 30 E Hubbard (312) 329-2500

Hilton Garden Inn 10 E Grand Ave (312) 922-4400

This list is by no means exhaustive. The LLA does not have any special rate arrangements with these hotels. There are also numerous hotels near O'Hare International Airport. The Blue Line CTA train runs from here downtown, stopping at Milwaukee Ave. The church is about a block from this subway station. Fare is \$1.50 each way.

A SPECIAL INVITATION TO THOSE IN AND NEAR CHICAGO

We look forward to seeing many of our members and friends from the Chicago area at the convention. Come and hear our excellent speakers and meet LLA members from around the country and beyond. While on-street and other parking near St. John Cantius is extremely limited, public transportation access is better than ever. The CTA Blue Line subway that runs between O'Hare International Airport and downtown stops about a block from the church, at Milwaukee Avenue. This station is always open (a change from previous years) and the trains run around the clock. Those who would want to drive in from the suburbs and surrounding areas might consider parking near public transportation. For example, the Monroe Street Parking Garage at 350 East Monroe Street (behind the Art Institute) offers parking for \$10 per day. At the north end of this garage is the Randolph Street station (Metra Electric trains and the South Shore line from Indiana). An underground walkway extends west from this station to the Red Line sub-

way (State Street) and the Blue Line, a little farther west. Additional directions can be found on the St. John Cantius web site: <http://www.cantius.org/Directions.htm>.

NEW SPECIAL ONE-DAY RATE

Want to come to the convention but cannot attend both days? You can now register for one day of the convention for a special rate of \$30. On the order form, indicate that you want to attend one day only and specify either Saturday or Sunday. Lunch is included.

WALK-IN REGISTRATION

We ask everyone to register in advance if at all possible. However, if you are unable to do so, walk-in registration will be available the morning of each convention day beginning at 7:30 AM. However, we cannot guarantee that lunch will be available for all walk-in registrants. IF available, this will be on a first come, first served basis.

CONVENTION REGISTRATION FORM AND DIRECTIONS

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 per person fee. Make 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

I want to register for _____ both days at \$45
 _____ Saturday only at \$30
 _____ Sunday only at \$30

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:

I write to correct information that appeared in the winter newsletter. Fr. William Ashley is no longer in Berlin, NJ. Bishop DiMarzio asked him to leave the Diocese and his faculties ceased to exist as of September 30, 2000. After a sizeable reimbursement, the Diocese purchased the property from *Opus Mariae*, a secular corporation. Bishop Di Marzio then proceeded to establish *Mater Ecclesiae* Chapel as a Mission Church that will eventually become a diocesan parish. I was named Rector of *Mater Ecclesiae* on October 13, 2000. It will be staffed by Diocesan Clergy and the parish will celebrate the Liturgy by the exclusive use of the 1962 Missal. We also have a wonderful website www.materecclesiae.org. It is full of a great deal of information. We will soon begin posting the choral Masses that are sung. I thank Fr. Ashley for his establishment of this community and I thank Bishop DiMarzio for taking the next step of establishing it as a Diocesan Institution. We are truly fortunate to have such a place.

Sincerely,
Father Robert C. Pasley
Camden, N.J.

Ed. Note: Thanks to Fr. Pasley for the clarification.

ANNUAL CENACLE FOR LATIN CONVERSATION

The *Familia Sancti Hieronymi* will sponsor its annual Cenaculum from August 4th through 11th at St. Leo's Abbey, a few miles from Tampa FL. Those who attend will speak nothing but Latin for a full week! For details on taking part, write: 507 S Prospect Avenue, Clearwater FL 33756.



NEWS from the LOCAL CHAPTERS

BATON ROUGE/LAFAYETTE

The Baton Rouge-Lafayette chapter held its regular meeting on Sunday, Feb. 11th, at St. Agnes Parish and formulated its plans for the remainder of this year. On February 16th the Holy See announced that the Most Rev. Alfred C. Hughes, Bishop of Baton Rouge, had been appointed Coadjutor Archbishop of New Orleans. Bishop Hughes is an active Episcopal Adviser of the LLA, and has offered the Tridentine Mass at St. Agnes Church once a year since coming to the diocese in 1994. He will remain in Baton Rouge until May 2nd as Apostolic Administrator, then will move to New Orleans. The current archbishop, Most Rev. Francis Schulte (also an LLA adviser), has announced that he will step down as ordinary on December 23rd and will be succeeded by Archbishop Hughes on that day.

On July 26, 2000, the Most Rev. Edward O'Donnell, Bishop of Lafayette (Louisiana), rejected a petition for the celebration of the Tridentine Mass in his diocese.

PITTSBURGH

On October 20-22, *Una Voce America* held its leadership conference at St. Louis Church in Oswego NY. Fr. Eugene Dougherty of the Pittsburgh Diocese (and LLA member) was celebrant and homilist at the Latin Mass offered there on Sunday the 22nd. Fr. Dougherty is Chaplain of the Pittsburgh Chapter of the LLA. Last November, this community saw another Latin Baptism according to the 1962 Sacramentary. Welcomed into the Faith was Lucia-Marie Jacinta Petrone, daughter of Mr. and Mrs. Glenn Petrone. The Feast of the Purification (Candlemas) was observed with a special Latin High Mass on the evening of the 2nd, with Mass and blessing of throats the following morning in honor of St. Blaise, Bishop and Martyr. Mr. John Romanoski, a senior at Franciscan University in Steubenville OH is planning to enter Our Lady of Guadalupe Seminary to study for the Priestly Fraternity of St. Peter, but needs to retire his college debts. To that end, the Pittsburgh LLA chapter is purchasing a ticket for him in the North American Catholic \$15,000 Sweepstakes and inviting donations. Members of the chapter were also pleased to welcome a new celebrant of the Latin Mass at St. Boniface, Fr. Cyprian Constantine, OSB, who offered his first Tridentine Mass at St. Boniface on Sunday, March 25th. This active, generous LLA Chapter also presented the Secretary Treasurer with a donation of \$100 for the upcoming LLA National Convention. *Gratias!*

PALO ALTO, CA

Under the direction of LLA Council member William Mahrt, the St. Ann Choir continued its impressive program of Latin Church music this Winter. Some liturgies were at St. Thomas Aquinas Church in Palo Alto, others at the Catholic chapel at Stanford University.

These included:

Vespers on Christmas Eve (campus);

Midnight Mass and Christmas Day Masses (by de Victoria and Byrd, respectively) at Stanford;

Vespers of Our Lady, New Year's Eve (campus);

Solemnity of Our Lady on New Year's, Mass by de Moraes (Stanford);

Epiphany (de Victoria; Stanford);

special Requiem Mass, January 19th (Stanford);

full Candlemas service (*Mass for Four Voices* by Byrd, candlelight procession), Stanford Memorial Chapel; and

Ash Wednesday, Gregorian Mass in Latin with distribution of ashes, Stanford Memorial Chapel.

SHOHOLA, PA

On the Feast of the Immaculate Conception this past December 8th, six novices were received into the Society of St. John. On Dec. 27th, a seventh novice joined the Society of St. John: Mr. Paul McClery, a former teacher at St. Gregory's academy who was very active in the LLA in its earlier years. On the Feast of the Purification, Feb. 2nd, Mr. Esteban Dufourq of Argentina was received as a postulant of the Society of St. John. The Society conducted a special novena in honor of St. Valentine, Bishop and Martyr, consisting of nine consecutive Solemn High Latin Masses offered on February 14th through 22nd.

LORETTO, PA

We note with sorrow the demise of our member, Fr. Canice Crawford, T.O.R., who was buried in the Franciscan Cemetery in Loretto PA on February 18th. Requiescant in Pace.

ALBANY, NY

Late in 2000, the Most Rev. Howard J. Hubbard, Bishop of Albany NY, created a personal parish for those persons in his diocese who are attached to the traditional Latin Mass. The community worships at Sts. Peter and Paul Church in Troy NY, where Fr. James McNerny serves as pastor both of the geographical parish and of the personal parish.

BUFFALO, NY

On Sunday, October 15, as part of the observance of the Jubilee Year, a Solemn High Latin Mass was offered at St. Louis Church in Buffalo NY. Bishop Mansell was present for the occasion and

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addressed the congregation before Mass began.

STOCKTON, CA

Late in 2000, the Most Rev. Stephen Blaire, Bishop of Stockton (and an episcopal adviser of the LLA), authorized the celebration of the Tridentine Mass on a weekly basis at the Church of Our Lady of the Assumption in Turlock, CA.

HUNTINGTON BEACH, CA

Members of the Norbertine Abbey of St. Michael's in Silverado CA gave a special demonstration of the singing of Gregorian chant on Sunday, October 29th at the Parish of St. Mary's by the Sea here. This same parish was the site of a special candlelight procession in honor of the Immaculate Conception on December 8th.

BOSTON, MA

Special Latin High Masses were offered at Holy Trinity Church in Boston MA on October 29th and November 2nd. The first, offered by Fr. Bernard Shea, was in honor of the Feast of Christ the King and included the Act of Dedication of the Human Race to the Sacred Heart of Jesus. The second, offered by Fr. Charles J. Higgins, was in commemoration of All Souls' Day.

CHARLESTON, SC

If "the drop of water wears away even the hardest stone" (Lucretius), how much more so the power of assiduous prayer (and petitioning)! After years of refusal, the Diocese of Charleston SC has reversed itself and authorized the celebration of the Tridentine Mass. Mass will be offered on the evening of the second Saturday of the month (an anticipated Sunday Mass) at Stella Maris Church on Sullivan's Island SC. In a public statement, the Most Rev. Robert Baker of Charleston declared that he had received more mail on the topic of the Latin Mass than on any other subject over the past two years, and indicated that he was considering allowing the old form of the Mass to be offered at churches in other parts of his diocese as well. The first such Mass was offered on Saturday, Jan. 13th, by Fr. Lawrence McNerny, Pastor of Stella Maris.

DETROIT, MI

The conference "A Call to Holiness" concluded last October 29 with a Solemn Latin Mass (*Novus Ordo*) celebrated at Assumption Grotto Church. The Propers in Gregorian Chant were enhanced by the setting for the *Mass in C*, Op. 86 by Beethoven, the Offertory *Alma Virgo* by Johann Nepomuk Hummel, and a Communion *Meditation on the Stabat Mater*, Op. 63 by Alexandre Guilmant. A helpful 12-page booklet was distributed to the congregation. It contained the responses for the people in Latin with chant notation, along with English translations for these and for Eucharistic Prayer I. On Christmas Day, Latin Mass was celebrated with Schubert's *Mass in C* and the U.S. premiere of Paul Paray's *Pastorale de Noel*.

On Dec.30th the Catholic world mourned the passing of Fr. John

Hardon, SJ, a theologian of repute and a leader in the field of catechetics. In recent years Father Hardon resided at Assumption Grotto Church in Detroit MI, where he was an occasional celebrant of the Latin Mass there.

NEWS FROM OVERSEAS

GRICIGLIANO, ITALY

The Institute of Christ the King, Sovereign Priest, continues to grow slowly but steadily. In late Spring of 2000 their seminary here was the site of the offering of Solemn Vespers, accompanied by Benediction and the singing of the *Te Deum*. This liturgical service was attended by Cardinal Piovanelli of Florence and by four other bishops. These were Archbishop Jacqueline (Nuncio to Italy), Bishop Doran (Rockford IL), Bishop Lais (San Luis in Argentina), and Bishop Harb (Emeritus of Jounieh in Lebanon). In the Summer of 2000 five priests were ordained at Gricigliano for the Institute. Fr. Willaim Hudson (of England) was ordained on June 29th by Bishop Giovanetti, while four others (two Germans and two Frenchmen) were ordained on July 1 by Cardinal Stickler. And then in Fall 2000, Bishop Doran of Rockford returned to Gricigliano and ordained nine members of the Institute to the order of the subdiaconate.

ROME

On December 30th Bishop Fellay, head of the Society of St. Pius X, had a brief meeting with the Holy Father as part of ongoing discussions on the possible reunion of the Society with the Church.

On September 4th the leaders of *Una Voce* held a cordial meeting in Rome with His Eminence Dario Cardinal Castrillon Hoyos, the newly appointed head of the *Ecclesia Dei Commission*.

On February 24th the Holy Father strengthened the *Ecclesia Dei Commission* (which has since 1988 usually been a commission with only one full member) by appointing to it four senior officials of the greatest ability. This is understood to be a part of the ongoing process by which, one may hope, the Lefebvristes may once again be fully united to the Catholic Church. The new members are: Joseph Cardinal Ratzinger (Doctrine of the Faith), Jorge Cardinal Medina Estevez (Sacraments and Divine Worship), Louis-Marie Cardinal Bille of Lyons (head of the French episcopacy), and Archbishop Julian Herranz (Interpretation of Legislative Texts)

BIRMINGHAM, ENGLAND

On September 30, 2000, the (British) Association for Latin Liturgy held its annual general meeting. The Latin Mass (new Missal) was offered at St. Chad's Cathedral in Birmingham by the Administrator of that cathedral, Fr. Brian Doolan, assisted by Fr. Anthony Guziel and our friend Fr. Bruce Harbert.

OXFORD, ENGLAND

The Association for Latin Liturgy held its Spring meeting on Saturday, April 21st, at the Oratory in Oxford. The day included a Solemn Latin Mass (new Missal) and Solemn Latin Vespers.

NOTTINGHAM, ENGLAND

This past December 8th, the Prior of Blackfriars, Malcolm McMahon, OP, was consecrated Bishop of Nottingham. Bishop MacMahon has defended traditional devotional practices vigorously in letters to the editors of Catholic papers such as *The Tablet*, and is thought to be well disposed to the liturgy in Latin. After the ceremony the assembled clergy sang *Ad multos annos* quite creditably.

PARIS, FRANCE

This past October, His Eminence Jean-Marie Cardinal Lustiger, Archbishop of Paris, offered a Sunday Tridentine High Mass at the Church of Sts. Eugene and Cecile in Paris. This event is seen as a sign of some degree of "softening" toward the old Mass on the part of the French hierarchy, many of whom have been opposed to its celebration.

NORMANDY, FRANCE

On October 29th, the traditional Feast of Christ the King, over 700 of the faithful attended a Tridentine Mass offered by Fr. Meissonier of the Priestly Fraternity of St. Peter at the historic Abbey of Fecamp (in Normandy). The Mass was part of a Jubilee Year observance. The combined choirs of Notre Dame de Chretienite and of Notre Dame de Joie (from Versailles) sang the Mass.

SYDNEY, AUSTRALIA

On March 26th the Holy See announced the transfer of Archbishop George Pell from the Archdiocese of Melbourne to that of Sydney. Archbishop Pell, when an auxiliary in Melbourne, himself said the Tridentine Mass at the cathedral annually, and since his elevation to ordinary has presided at such Masses in his cathedral.

On Sunday, December 17th, the Latin Mass community of the Maternal Heart of Mary (which worships at the Chapel of the Little Company of Mary in Lewisham, a suburb of Sydney) experienced the unprecedented treat of an "all Aussie" Solemn High Latin Mass of the Tridentine form: Celebrant, Fr. Laurence Gresser; Deacon, Rev. Mr. Tattersall; Subdeacon, Rev. Mr. Fongemie.

NEW SOUTH WALES, AUSTRALIA

On Friday, December 15th the Most Rev. Kevin Manning, Bishop of Paramatta (in New South Wales) ordained to the order of the diaconate the Revs. Messrs. Glen Tattersall and John Fongemie of the Priestly Fraternity of St. Peter. These are believed to be the first ordinations performed according to the old Sacramentary in Australia in a generation.

VANCOUVER, BC, CANADA

On January 7, 2001, the Most Rev. Adam Exner, OMI, Archbishop of Vancouver (British Columbia), officially erected Divine Mercy Parish as a "personal quasi-parish" (the unusual description is in the document of establishment) for persons attached to the old form of the Mass. Appointed as pastor was Fr. Charles Ryan, FSSP. The quasi-parish does not have a church of its own in which to worship; ordinarily, Sunday Mass is offered at Holy Spirit Church in New Westminster, and weekday Mass at St. Michael the Archangel Church in Burnaby. But sometimes other churches are used: on All Saints' Day, Mass was at St. Peter's Church in New Westminster, and on Christmas Eve at Corpus Christi Church in Vancouver itself, thereby exposing parishioners of several locations to the traditional Latin Mass.

FROM THE PRESS

After the recent elevation of Fr. Avery Dulles, SJ, to the rank of cardinal, many publications interviewed this famous American theologian. In an interview published in the *New York Times Magazine* section on Sunday, February 11th, Fr. Dulles was asked what prompted him to convert to Catholicism (page 27). He replied: "We did have at Cambridge a very strong Catholic community, blue-collar people, ethnically Irish . . . Well, at Mass or at Sunday evening devotions, they were all singing hymns of Thomas Aquinas in Latin. I said, this is the church for me."

(Ed. Note: No word yet on how many brilliant Harvard students have been converted upon hearing "On Eagles' Wings.")

The March 2001 issue of *Laywitness* (the magazine of Catholics United for the Faith) contains a good article (pp.48-49) on the growth of the new Benedictine foundation, the Priory of Our Lady of the Annunciation at Clear Creek OK, where the liturgy is entirely in Latin. Fr. Philip Anderson is the prior. There are now 19 monks there, and it is expected that the community will grow to house some 50 to 60 monks. The article is by Tim Drake.

Among the Cardinals named this past February is the Archbishop of New York, Cardinal Edward Egan, who is an Episcopal Adviser to the LLA. In an interview that appeared in the *National Catholic Register* (March 4), he talked about how he views his contact with the press: ". . .I do not hesitate at all to speak to NBC or CBS or ABC or *The New York Times* or *The New York Post* or *Newsweek* or *Time* or anyone else. . . .I hope that I don't have any message of my own, and that my message would help the Lord, that it would always be what I believe the Church, as the mystical Body of Jesus Christ and our Lord and Savior, has told me to go out and say."

The appointment of four additional members of the Pontifical Commission *Ecclesia Dei* was discussed in *The National Catholic Register* (March 11): [See the news item earlier in this newsletter.] The article was headlined "Papal Picks May Soothe Latin Mass

Schismatics" and mentioned the December 30 meeting of Bishop Fellay, leader of the Society of St. Pius X, with the Holy Father. A statement by Bishop Fellay following this meeting, intended as a confidential memo to the Society's superiors, was leaked via the Internet in February. Bishop Fellay is reported to have said [regarding his audience with the Pope] that "no words of importance were exchanged."

An advertisement in *The New York Times* (Sunday, April 8) was placed by members and supporters of the Society of St. Pius X. It featured a photograph of Archbishop Lefebvre and expressed the sentiment that "all Catholics" are indebted to him for founding and sustaining the Society of St. Pius X. The occasion was the tenth anniversary of the Archbishop's death.

Cardinal Francis George, OMI, Archbishop of Chicago, (and an LLA Episcopal Adviser) was chosen to lead the annual Lenten retreat for the Holy Father and the papal household. A report in the *National Catholic Register* (March 18) described how the retreat was held in the newly renovated *Redemptoris Mater* chapel, adjacent to the Apostolic Palace. Commenting on the many mosaics in Eastern style that decorate the chapel, the Cardinal said ". . . there is a lot to see in a relatively small space. I would like to spend some hours there in order to appreciate it—it's a very interesting place." He added "During the retreat itself, the Pope is in an attached side chapel—the chapel of St. Lawrence—which is like a small sacristy. The retreat master can see the Pope, but the other participants do not see him and he does not see them. He was there for every talk, for all the offices, the rosary, benediction—for everything."

The Wanderer (February 15) reported on a Sacred Music conference at Franciscan University, Steubenville, Ohio. The conference "Sacred Music and the Priest" closed with a *Novus Ordo* Latin Mass that was celebrated by Fr. Augustine Tran, diocesan priest from St. Thomas More parish, Atlanta. Music included Palestrina's *Missa Aeterna Christi Munera*, and *Scapulis Suis*, a choral setting of Psalm 91:4 by composer Robert Kreuz.

The same issue of *The Wanderer* included a story about Pope John Paul greeting 80 participants in Rome for the International Congress of Sacred Music. He praised Gregorian chant, calling it ". . .an integral part of the liturgy. . . a unique and universal spiritual and cultural patrimony. . . at the service of the Word of God. Its influence on the development of music in Europe was considerable."

Also in this issue is another installment of Fr. John T. Zuhlsdorf's series "What Does the Prayer Really Say." This time, he considers the Collect for the Seventh Sunday in Ordinary Time.

In the following issue of *The Wanderer* (February 22) he discusses the Collect for the Eighth Sunday in Ordinary Time: "*Da nobis, quaesumus Domine, ut et mundi cursus pacifico nobis tuo ordine dirigatur, et Ecclesia tua tranquilla devotione laetetur.*" Literally this goes into English as "Grant us, we beg, O Lord, both that the course of the world be set by your methodical peace producing plan for us and that your Church may be made joyful by means of tranquil devotion." He remarks that he has been asked by readers for smoother translations (rather than the Latin teacher's literal restatement) and he obliges with "Grant, we beseech you, O Lord, that the

course of the world be steered by your plan for peace and that your Church be filled with joy from tranquil devotion to that plan." ICEL rendered this prayer as follows "Lord, guide the course of world events and give your Church the joy and peace of serving you in freedom." [This editor is perplexed: how does "serving you in freedom" come from "joy from tranquil devotion" to the plan?] Fr. Zuhlsdorf concludes that we should all pray for better translations. He considers the Collect for the First Sunday in Lent in the March 1 *Wanderer*, and the remaining Sundays of Lent in the following issues. When he examines the Easter Collect in the April 12 issue, he points out that the ICEL translation has "Let our celebration today raise us up and renew our lives" when the original Latin is expressing the hope that "we may rise again" through God's actions, not the celebration's.

The Wanderer (March 15) reported that Fr. Frank Phillips, pastor of St. John Cantius Church in Chicago (our convention destination this year) conducted a week of choral training at Magdalen College, Warner, New Hampshire. He was assisted by Thomas Zeman, organist and composer in residence at St. John Cantius. During Mass here on Feb. 18, the choir sang Haydn's *Missa Brevis Sancti Joannis de Deo*. Other music included Mozart's *Ave Verum* and Franck's *Panis Angelicus*.

The Wanderer (April 12) reported that Bishop John Leibracht of Springfield, Missouri, has refused permission for Tridentine Mass in his diocese. The local *Una Voce* chapter had appealed for permission, noting that a nearby Society of St. Pius X chapel was established in recent years and has 180 members.

Catholic Dossier (Jan-Feb, 2001) devotes the entire issue to Pope Pius XII. A number of features deal with unfounded accusations of collaboration with the Nazis during World War II. Among these is "The Attack on Pius XII" by LLA member and founding chairman James Hitchcock. In the Nov-Dec issue of this magazine, Dr. Hitchcock contributed "Was Vatican II Preconciliar?" in which he looks at interpretation of the Council in the social milieu of the 1960s. "Confused by the conciliar changes, and unable to grasp the subtle theology of the conciliar decrees, many Catholics simply translated the conciliar reforms into the terms of 'the counter culture,' which was essentially the demand for 'liberation' from all restraint on personal freedom. Had the Council been held a decade earlier, during the much more stable 1950s, it is likely that the post-conciliar upheaval would have been far less severe. (The most perplexing question about the post-conciliar period is why the hierarchy made so little effort to insure that the faithful were educated as to the Council's authentic meaning, and why the hierarchy failed to insure the authenticity of those programs which claimed to do so.)"

Another article in this same issue is "The Renewal of Vatican II: Distractions and Distortions" in which Douglas Bushman discusses how the Council's aim of spiritual renewal was obscured by a focus on change. This in turn was reduced to a "merely human clash between liberal and conservative forces." He also criticizes "the lib-

eral tendency to place strong accent on the human element of the Church." This "can degrade into a hypercritical attitude toward the church" that makes spiritual renewal impossible: "After the Council it became fashionable to criticize the Church and, for some, the process of self-criticism became an end in itself."

Also in the Jan-Feb *Catholic Dossier* is "The Reform of Pius XII" in which author Mark Brumley examines *Mediator Dei*, this Pope's instruction on liturgy. He discusses this Pope's effort to renew interest in the Eucharistic liturgy as the center of Christian life, Gregorian chant, and his warnings against invalid innovation.

Ministry & Liturgy (May 2001) continues to include some surprising and refreshing points of view. In "Worship for Postmodern Times" Dr. Marva J. Dawn writes about "wrong turns" and other missteps in guiding worship in recent years. She is apparently writing for a general audience, not just a Catholic one. She describes the postmodern view of the world that "repudiates any truth that claims to be absolute or truly true." She also describes how outside influences have affected worship, such as more and varied forms of entertainment accessible through the media: "With the proliferation of entertainments, some worship leaders sacrificed content for form and confused worship with evangelism and evangelism with marketing."

Inside the Vatican (May 2001) included "Restoring the Liturgy: How We Must Proceed." Written by the magazine staff, the discussion considers recent developments as trying to return to the course envisioned in the Council's Constitution on the Sacred Liturgy. Four events are seen as contributing to this: the revised *General Instruction of the Roman Missal*, last October's actions against ICEL, enlarging the *Ecclesia Dei* Commission as a means to work toward an accord with the Lefebvrists, Cardinal Ratzinger's book *The Spirit of the Liturgy*. The writers quote the *Decree on the Sacred Liturgy* stating that innovations "should grow organically from forms already existing," that responsibility for regulating the liturgy belongs to the Apostolic See, and that changes must not be made by others to suit themselves. After discussion of paragraph 36 describing the role of the Latin language, the writers comment: "In the light of these texts, it is evident that to be 'conciliar,' that is, to be 'in keeping with the mind of Vatican II,' is to be profoundly reverent toward the Eucharist as truly Christ present with his people, to be concerned about preserving the Latin language, and to be mindful of the continuity in Church teaching from all previous Councils, including Trent." Citing Pope John Paul's *Dominicae Cena*e and some remarks made in Dublin shortly before this document was released, the writers describe the Holy Father's view that, although there are differences between the pre-Conciliar and post-Conciliar liturgies, these are less important than the interior attitudes of those who attend them.

Envoy Magazine (Vol. 4.6) presents a very readable discussion of the status of the Society of St. Pius X with respect to the Holy See by Peter Vere, JCL/M. This canon lawyer is himself a former follower

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to the plan?.”

— JAMES F. PAUER, LLA Vice
Chairman and Editor on ICEL's
translation of the Collect for the
Eighth Sunday in Ordinary Time.

of the Society who is now a lay associate of the Priestly Fraternity of St. Peter. He first considers the language of *Ecclesia Dei Adflicta*, in which the Pope's own words reference the Society in the traditional terms used for schismatics. Then he looks at the justifications offered by the Society for their actions. The first of these is Pope St. Pius V's promulgation of his missal in perpetuity in the papal bull. But this view does not take into account the distinction between discipline and dogma in the Church. The bull is not dogmatic, but a matter of ecclesiastical discipline and, as such, is subject to legal change by future popes. Another justification is an argument based on current canon law that a state of necessity (in a condition of emergency) existed by which Archbishop Lefebvre was obliged to proceed with the episcopal consecrations although he had been instructed not to do so. The writer continues this discussion and concludes "we can clearly establish ...that the Church has excommunicated Archbishop Lefebvre. Rome has clearly spoken as the voice of Catholic Tradition, and thus the case is now closed." The *Novus Ordo Missae* is frequently criticized by the Society of St. Pius X, some more than others. Vere notes that "there is neither an 'old' Mass nor a 'new' Mass, but only the Mass. In fact what changed after the Second Vatican Council was not the Mass, but the liturgy. ...the liturgical books in use before the Second Vatican Council...the liturgical books revised by Pope Paul VI...are usages of the same Roman liturgical rite."

Mary Beth Bonacci discusses abuses of the "sign of peace" in "What is the Sign of Peace for, Anyway" in *Envoy Magazine* (Vol 4.4). She points out how, what is supposed to be a ritual greeting expressing forgiveness and peace while remaining mindful of the presence of Christ in the Eucharist has, in practice, degenerated into "a Hallmark moment" and "private little I-love-you festivals" with little or no regard for Christ present on the altar.

"Buried Treasure: Can the Church Recover her Musical Birthright" appears in two parts, spanning the March and April issues of the *Adoremus Bulletin*. Researcher Susan Benofly presents a discussion that seeks to answer such questions as: How can Gregorian Chant be given the place recommended for it by nearly every twentieth century pope and the Second Vatican Council? How can Catholics today recover and "re-inculturate" the Church's heritage of sacred music?

Noting that the secular world has shown renewed interest in classic Catholic music, she reports that "parishioners or choir directors who express an interest in introducing such music into Sunday liturgies are often told it is inappropriate for the 'post-Vatican II Church.'" Her survey of developments leading up to this state of affairs draws on the writings of the popes, the liturgical movement of the nineteenth century, and various achievements in this century. She describes, for example, the work of Monsignor Hellriegel at Holy Cross parish in St. Louis, where the congregation learned to sing the Gregorian chants for the Mass in the 1940s. Quoting a range of writers, from Dorothy Day to Monsignor Richard Schuler

(pastor of St. Agnes Church in St. Paul and a member of the LLA), she brings a broad spectrum into focus. In part II she deals with more recent developments including the publication of the *Graduale Simplex* in 1967. The unfortunate impact this event had on subsequent development of liturgical music is described.

The Latin Mass: A Journal of Catholic Culture has a new editor. He is Fr. James McLucas, who replaces Roger McCaffrey who has retired. Fr. McLucas holds an S.T.D. from the Angelicum (Rome) and is the former Dean of Students of the formation house for priest candidates in the Archdiocese of New York. The Spring 2001 Issue presents "The Missal of 1962: A Rock of Stability" by Michael Davies. Mr. Davies compares the 1962 Missal to the transitional 1965 Missal and the 1969. As might be expected, he remains critical of the later books and expresses a clear preference for 1962.

Editor's comment: It is understandable that a Catholic might prefer, even strongly prefer, one Missal to the others, but let this be done with a clear understanding of liturgical development. The 1962 Missal was a product of accumulated developments, and it is helpful to view these in context. For example, Mr. Davies writes:

A good number of changes incorporated into the 1965 Missal diminish the unique role of the celebrant, particularly in sung Masses. He no longer says quietly those parts of the Proper that are sung by the choir or the people. Thus when the Introit is sung the priest does not recite it after the prayers at the foot of the altar. The celebrant has the option of singing or saying the parts of the ordinary said or sung by the choir or the people with the choir or the people, as if he were simply a member of the congregation, rather than saying them separately *sotto voce*. Note how this diminution of the distinct role of the celebrant is developed in the 1969 *Ordo Missae*—where, for example, he is deprived of his separate *Confiteor* and is just one of the brothers and sisters who confess their sins.

Where to start? Well perhaps I'll limit the discussion to two ideas: the liturgy as prayer in itself rather than an interpretation of the entire liturgy as a dialogue between priest and people; and the effect of liturgical accretion. There are, to be sure, certain prayers in the Mass that are limited to the priest. The Canon or Eucharistic Prayer comes to mind since these are the words that specifically conduct the sacrifice and contain the words of institution. Only priests may pronounce these words during the Mass and they are ordained specifically to do so. There are, by ancient tradition, certain times of dialogue between priest and people, such as at the Preface to the Eucharistic Prayer and at the Dismissal. But there are also times when chants, such as the Introit (Entrance Hymn), the Gloria, or the Creed were traditionally said or sung together by all voices present and not otherwise occupied in private prayer. This practice was remembered by Pope Pius XII when, in Mediator Dei, he specified that the Introit (among other prayers) could be recited by the priest and people together at the same time in Mass celebrated with the fourth degree of active participation. This is done in some places today where in indult Mass is celebrated.

“What is supposed to be a ritual greeting expressing forgiveness and peace while remaining mindful of the presence of Christ in the Eucharist has, in practice, degenerated into a Hallmark moment”

—MARY BETH BONACCI, "What is the Sign of Peace for, Anyway" *Envoy Magazine* (Vol 4.4)

RITUALE

by Scott Calta, *Secretary-Treasurer*

In this issue the Secretary turns his column over to a guest writer, an Australian scholar who has labored to produce a translation of the pre-conciliar edition of the *Ceremonial of Bishops*. This liturgical book contained (and the present post-Vatican II edition still contains) the rubrics for all episcopal services and rites. The older edition in particular was an immensely detailed work, and complete vernacular translations were rarely seen; indeed, space limitations would prevent this column from publishing such a work, if it were possible. However, the excerpt below provides a substantive glimpse into the duties of masters of ceremonies at pontifical functions. The author is thanked for his insightful translation, made in accordance with the Dale/Baldeschi style.

THE CAEREMONIALE EPISCOPORUM: Book I, ch. V

Translation: James Chegwidden
(jchegwidden@altavista.com)

Two Masters of Ceremonies to be appointed by the bishop; what sort of person they ought to be; their functions in preparing the things which pertain to the celebration of the divine office and sacraments, and to the reception of Cardinals, princes and nobility; their dress; how they organise the order of seating; how a payment is to be made to them.

Before the rules of the ceremonies and their usages are described, one ought to set down guidelines concerning the Master of Ceremonies himself, to whose ministry and care all ecclesiastical functions are committed. The Bishop shall take care, therefore, that the chosen two men (if it is possible to have two) are from the very bosom of his church, are of appropriate appearance and stature, and, moreover, are versed and experienced in knowledge and good morals, and adaptable to this kind of office. They ought to have reached at least their twenty-fifth year and be ordained in the priestly state, instructed in the fine arts and, if possible, have a knowledge of Canon Law or Theology; they ought to be eager for the divine offices and rites of the Church, and diligent overseers. The Master of Ceremonies will, first and foremost, be occupied with the person of the Bishop, and of other people outstanding in dignity or nobility, in such a way that he be there for them, if they should need anything or if they need to be advised concerning something; nevertheless, he must fix his gaze on all the goings-on, and oversee the functions of each person.

When ceremonies which do not occur frequently are to take place, and are normally celebrated with more solemn rites and vestments,

especially when there are important people, cardinals, princes, nobility and the like who are to attend them, let the Master of Ceremonies check, on the day itself, or even several days before, and see to it that all things pertaining to the celebration are set out and organised rightly, especially that the Church itself, the altar, the priest's bench, the bishop's throne, and the seating for clergy and magistrates are appropriately prepared and adorned. He should also check that the other things necessary for the execution of the ceremony, such as sacred vestments and apparels, altar vessels, candlesticks, candles, torches and other requisites are prepared and in their right place, and set out well according to the norms and rules which are laid down in the following chapters. Nor shall the Master of Ceremonies hesitate to help the sacred ministers and all others with his own hands, when he deems necessary. He should advise beforehand and instruct those who need it, even explaining to them his broad plan. If any mistake should occur or be performed badly, it is the Master of Ceremonies alone who is considered to be at fault.

“Whatever he is doing,
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—THE CAEREMONIALE EPISCOPORUM: Book I, ch. V
Translation: James Chegwidden

The younger of the Masters of Ceremonies, who should at least be in Holy Orders, should especially concern himself with the person of the Celebrant, and his ministers. When he needs to lead one of them back or forth, he is to do it modestly and discreetly, with a low voice, and if possible by gesture alone demonstrating what is to be done. He should not run around eagerly, turn his head violently or throw his arms around inappropriately. Lastly, he should beware lest in his actions the vice of affectation be noticed. Whatever he is doing, he ought to take care to carry out with seriousness, in an agreeable way and with elegant bodily gestures, so that he himself might demonstrate reverence and devotion to all the others, and merit to be praised by all. One of the

Masters of Ceremonies may correct and make up for the mistake of another, when this is needed, but with great modesty and in silence. They can both do this in the time before the ceremony actually begins. They should work out beforehand what is to be done and divide the responsibilities between them, getting firm agreement about who is doing what, lest later they, who ought to teach and instruct the others be rightly criticised themselves. If they cannot agree, it is better to have only one Master of Ceremonies and not two.

Their clothing should be simply those of a cleric, but inferior to the Sacred Ministers' clothing. When it is possible, the cassock should be violet and the Master of Ceremonies should wear a clean cotta on top of this when the liturgy is being celebrated. At these liturgies he shall be vigilant, especially when there is no specific choirmaster present, that in the choirstalls there are no conversations taking place, which with a laugh, by some indiscretion or even by some less modest act might disturb the divine service. None of those in the choir should be allowed to fall asleep to the scandal of other people. Nor should they be reading letters or other literature while in choir.

Nor should they have books, even the Breviary or Diurnale, in their hands, nor should they recite the prayers or hours out of these books to themselves privately; rather, they should say or sing these hours aloud together with the choir, and have a Liber to permit them to do this. No one ought to be doing things differently from the rest in the Choir, such as standing when the others sit, sitting when others stand, genuflecting at wrong times and so on. Instead, these things should be done in such a way that all seem to be assisting at the divine mysteries and services in a uniform way, attentively, devotedly and reverently, admiring and contemplating the liturgical action with their whole heart.

So that all these things might be accomplished more peacefully and without contradiction, it is the task of the bishop to compel everyone, whether Canons or others sitting in choir, to obey without question the Master of Ceremonies in all things which pertain to the divine liturgy. They should not only listen to the Masters' of Ceremonies words, but should also watch them constantly, and do immediately what they are shown to do by gestures or some other small signal.

Certain other things are also the responsibility of the Master of Ceremonies. He is to bring the thurible over to the bishop and the altar; lead up or back the Deacon, Subdeacon and all others, whether in minor or major orders, whose function is required in the ceremony or elsewhere. These will be explained below, in the appropriate place, in the course of this work. If the Church is large, and the number of clerics and participants great, Bishops may at their discretion or according to the customs of that church add to this other Assistants, deeply involved in Church life, who in some cases, either in choir or outside it are to help the Masters of Ceremonies; they do this by indicating to the congregation to be silent, and by going to deal, where it is worthwhile, with commotions or scandals which sometimes arise in church. These Assistants should also look around the whole church building to make sure that nothing inappropriate is going on, and that none of the lamps or candles have gone out or are burning too high or too fast, and especially they should make sure that nothing indecorous occurs on the Altar or in other places.

The Assistants ought also, if this is conveniently possible, to distinguish and separate the men from the women and show the congregation the order of proceedings, advising them when they should sit, stand and kneel. Concerning other matters of this kind they ought to act and advise whenever it is opportune. They themselves shall be briefed and advised by the two chief Masters of Ceremonies, to whom they should of course be thoroughly obedient and conformed. In order that they might be recognised by all,

and carry out their function more conveniently and with greater authority, and be obeyed, it is permitted to concede to them the use of wands or staves covered with silk or plain cloth, to be carried in the hand at all times, and bearing the decorations or insignia of the patron saint, or of the church itself, or of the bishop.

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—*THE CAEREMONIALE EPISCOPORUM: Book I, ch. V*
Translation: James Chegwidden

So that the Masters of Ceremonies are not lacking the necessities of food to eat and clothing according to their state in life, and are not forced to get distracted and tired by the disturbances and varied worries on their mind, the Bishop should provide that they be given a certain realistic sum of money, so that they might be able to fulfill the charge committed to them more easily and with their whole heart with all studiousness and diligence, and removed from all other worries. Over and above this some additional incentives may be granted to them: they may be decorated with various privileges and prerogatives, so that hopefully they will carry out their function with a more willing spirit, and be able to provide themselves with the necessary books for Masters of Ceremonies, that is to say, the Pontifical, the *Caeremoniale* for Bishops, the book of mysteries of the Mass of Pope Innocent III (“Liber de mysteriis Missae Innocentii Papae

III”), the Rationale of divine offices, the work of John Stephen Durandus “de ritibus Ecclesiasticis”, and diverse other authors writing on the liturgy, both recent and old, and many other books, which the Master of Ceremonies will judge to be opportune for his task, so that he may be properly prepared, not only to carry out the sacred actions, but also, when needs be, to give reasons why they are done in this or that way, as far as this is possible.

LITURGIAM AUTHENTICAM

As this issue of the LLA Newsletter was going to press, the Congregation for Divine Worship and the Discipline of the Sacraments issued a major document, *Liturgiam Authenticam*, with far-reaching implications for future translations of liturgical texts into the vernacular. This has been a subject of much interest for many LLA members, who are especially sensitive to issues related to translation from Latin into English. The following news story was prepared by *Adoremus: Society for the Renewal of the Sacred Liturgy*, to whom we are grateful for special permission to reprint it. It is copyrighted by *Adoremus* and can be found at their web site www.Adoremus.org. The official Latin text of this document and a translation into English can be found on the Vatican web site at http://www.vatican.va/roman_curia/congregations/ccdds/index.htm The Latin text as a printed document encompasses 36 pages, the English translation 38.

HOLY SEE ISSUES MAJOR TRANSLATION DOCUMENT

A major document on liturgical translation was made public by the Holy See at a press conference held at the Vatican on May 7, 2001. *Liturgiam Authenticam* (Authentic Liturgy)—*On the Use of Vernacular Languages in the Publication of the Books of the Roman Liturgy*, is only the fifth Instruction on the implementation of the Second Vatican Council's liturgical reform in the nearly 40 years since the Council—and one with far-reaching implications for Catholic worship. The high-level document, issued by the Congregation for Divine Worship and the Discipline of the Sacraments was approved by Pope John Paul II and became effective April 25, 2001. In process for about three years, *Liturgiam Authenticam* appeared in time to provide translation norms for the new third “typical edition” of the Roman Missal, the Latin version of which is expected to be released soon. It also arrives near the end of a massive project of re-translation and revision of the major liturgical books used by the Catholic Church in English-speaking countries that began more than 10 years ago.

In the light of this authoritative new document that “seeks to prepare for a new era of liturgical renewal”, further amendment of revised books already submitted to the Holy See and still awaiting approval will apparently be required. *The Instruction* calls for correcting existing vernacular translations:

■ The omissions or errors which affect certain existing vernacular translations ... have impeded the progress of the inculturation that actually should have taken place. In fact, it seems necessary to consider anew the true notion of liturgical translation in order that the translations of the Sacred Liturgy into the vernacular languages may stand secure as the authentic voice of the Church of God (§7). *The Instruction's* five chapters cover 1) choice of vernacular languages for liturgical use, 2) principles of translation (including norms for Scripture translations for Lectionaries and sung texts); 3) procedures for preparing translations and establishment of commissions (e.g., “mixed” commissions, like the International Commission on English in the Liturgy [ICEL], which produced most English-language liturgical texts now in use); 4) detailed publication procedures; and 5) the translation of “proper” texts for feasts and observances special to some territories and religious orders.

The new *Instruction* provides concrete rules for “preparing all translations of the liturgical books”. It explicitly replaces all other norms that have been used for this purpose except the Fourth Instruction, *Varietates Legitimae* (on inculturation), issued in 1994. However, *Liturgiam Authenticam* incorporates much of the Congregation for the Doctrine of the Faith's 1997 interim “Norms for the Translation of Biblical Texts for Use in the Liturgy”, and goes even further in one particular:

■ The term ‘fathers’, found in many biblical passages and liturgical texts of ecclesiastical composition, is to be rendered by the corresponding masculine word into vernacular languages insofar as it may be seen to refer to the Patriarchs or the kings of the chosen people in the Old Testament, or to the Fathers of the Church (§31).

NO “INCLUSIVISMS”

Liturgiam Authenticam emphasizes that liturgical translation must be “exact in wording and free from all ideological influence”. Translation is not to be “creative innovation”; its fundamental purpose is to render “the original texts faithfully and accurately into the vernacular language ... without paraphrases or glosses”. The words of Sacred Scripture and the liturgical texts, the *Instruction* says, “are not intended primarily to be a sort of mirror of the interior dispositions of the faithful; rather they express truths that transcend the limits of time and space.”

That is, the translation must not to be time-bound or limited by any political, ideological or theological theories of the translators. Although the document never directly mentions so-called “inclusive language”—a feminist-driven attempt to neuter English that has plagued virtually every other Christian ecclesial body English-speaking world and has affected almost all Scripture and liturgical translations since the mid-1970s, there is no ambiguity about the matter in the new *Instruction*:

■ When the original text, for example, employs a single term in expressing the interplay between the individual and the universality and unity of the human family or community (such as the Hebrew word *adam*, the Greek *anthropos*, or the Latin *homo*), this property of the language of the original text should be maintained in the translation (§30).

In other words, standard English generics, “man”, and “mankind”, are to be retained in English liturgical translations.

This is a marked contrast to the US bishops' 1990 *Criteria for the Evaluation of Inclusive Language Translations of Scriptural Texts Proposed for Liturgical Use*, which had proposed “person”, “people”, or “human family” be used in translating these same words.

SACRAL VOCABULARY RESTORED

Liturgiam Authenticam, however, never mentions these inclusivist “Criteria”, nor a 1969 statement on translation by Consilium (the commission that coordinated liturgical changes in the years immediately following the Council).

“**T**he translation must not to be time-bound or limited by any political, ideological or theological theories of the translators.

—*Adoremus* news story on *LITURGIAM AUTHENTICAM* (Authentic Liturgy)—*On the Use of Vernacular Languages in the Publication of the Books of the Roman Liturgy*

Known by its French title, *Comme le prévoit* (“as foreseen”), this set of translation principles promoted replacing words and concepts of the original text with vernacular terms deemed more “relevant”, it rejected customary sacral language, it advocated “adaptations” and altering metaphors to appeal to the taste of the times. For example,

it asserted,

Many of the phrases of approach to the Almighty were originally adapted from forms of address to the sovereign in the courts of Byzantium and Rome. It is necessary to study how far an attempt should be made to offer equivalents in modern English for such words as "quaesumus," "dignare," "clementissime," "maiestas," and the like (§13 (d). ["we beseech", "to be considered worthy", "most merciful", "majesty"]

According to *Comme le prévoit*,

■ It is not sufficient that a formula handed down from some other time or region be translated verbatim, even if accurately, for liturgical use. The formula translated must become the genuine prayer of the congregation and in it each of its members should be able to find and express himself or herself. (§20c).

By contrast, the new *Instruction* sees great importance in a specifically sacral vocabulary:

■ While the translation must transmit the perennial treasury of orations by means of language understandable in the cultural context for which it is intended, it should also be guided by the conviction that liturgical prayer not only is formed by the genius of a culture, but itself contributes to the development of that culture. Consequently it should cause no surprise that such language differs somewhat from ordinary speech. Liturgical translation ... will facilitate the development of a sacral vernacular, characterized by a vocabulary, syntax and grammar that are proper to divine worship... (§47)

■ Since the liturgical books of the Roman Rite contain many fundamental words of the theological and spiritual tradition of the Roman Church, every effort must be made to preserve this system of vocabulary rather than substituting other words... (§50) [A] deficiency in translating the varying forms of addressing God, such as *Domine, Deus, Omnipotens aeternus Deus, Pater*, and so forth, as well as the various words expressing supplication, may render the translation monotonous and obscure the rich and beautiful way in which the relationship between the faithful and God is expressed in the Latin text. (§51)

This focus on fidelity first and foremost in *Liturgiam Authenticam*, even in cases where unfamiliar terms and "ambiguities" may need explanation, is a very sharp departure from the prevailing theories of liturgical translators in recent decades and from earlier translation guidelines in use. However, it recognizes the principle enunciated in the Second Vatican Council's Constitution on the Liturgy and elsewhere that liturgical change should be "organic" -- should develop gradually while retaining the integrity of the Church's history and heritage, rather than be forced to conform to the "spirit of the age".

ROLE OF HOLY SEE IN TRANSLATION STRENGTHENED

Another significant departure in the *Instruction* from practices in recent decades is that all liturgical texts and all changes proposed

must be approved by the Holy See (i.e., the Congregation for Divine Worship and the Discipline of the Sacraments) before they may be published or used. This assures "the authenticity of the translation and its correspondence with the original texts", the *Instruction* says, and explains further:

“**A**mong the changes that most Catholics may notice first is the *Instruction's* explicit requirement that the Creed, *Credo* (“I believe”) be translated accurately (§ 65, 74). For thirty years, English-speaking Catholics have said “we believe”.

—LITURGIA M AUTHENTICAM (Authentic Liturgy)—
On the Use of Vernacular Languages in the Publication of the Books of the Roman Liturgy

■ This practice both expresses and effects a bond of communion between the successor of blessed Peter and his brothers in the Episcopate. Furthermore, this *recognitio* is not a mere formality, but is rather an exercise of the power of governance, which is absolutely necessary (in the absence of which the act of the Conference of Bishops entirely in no way attains legal force); and modifications even substantial ones may be introduced by means of it. For this reason it is not permissible to publish, for the use of celebrants or for the general public, any liturgical texts that have been translated or recently composed, as long as the *recognitio* is lack-

ing. (§80)

Even the translators for the “mixed commissions” are to be approved by the CDW (§102). The rationale for this is given:

■ It is necessary to uphold the principle according to which each particular Church must be in accord with the universal Church not only as regards the doctrine of the Faith and the sacramental signs, but also as regards those practices universally received through Apostolic and continuous tradition. For these reasons, the required *recognitio* of the Apostolic See is intended to ensure that the translations themselves, as well as any variations introduced into them, will not harm the unity of God's people, but will serve it instead (§80).

There will be no more “original texts” composed by translators.

■ “The ‘mixed’ commissions are to limit themselves to the translation of the *editiones typicae*, leaving aside all theoretical questions not directly related to this work, and not involving themselves either in relations with other ‘mixed’ commissions or in the composition of original texts.”(98)

“I BELIEVE...”

Among the changes that most Catholics may notice first is the *Instruction's* explicit requirement that the Creed, *Credo* (“I believe”) be translated accurately (§ 65, 74). For thirty years, English-speaking Catholics have said “we believe”. *The Instruction* explains:

■ “The Creed is to be translated according to the precise wording that the tradition of the Latin Church has bestowed upon it, including the use of the first person singular, by which is clearly made manifest that the confession of faith is handed down in the Creed, as it were, as coming from the person of the whole Church, united by means of the Faith.”

“And with your spirit” also returns (the current English translation

renders “And also with you”), and the phrase *mea culpa, mea culpa, mea maxima culpa* (“through my fault, through my fault, through my most grievous fault”), currently translated “through my own fault”, is to be restored (§56, 65):

■ “Certain expressions that belong to the heritage of the whole or of a great part of the ancient Church, as well as others that have become part of the general human patrimony, are to be respected by a translation that is as literal as possible, as for example the words of the people’s response *Et cum spiritu tuo*, or the expression *mea culpa, mea culpa, mea maxima culpa* in the Act of Penance of the Order of Mass.” But “Yahweh” will disappear:

■ “In accordance with immemorial tradition, which indeed is already evident in the above-mentioned “Septuagint” version, the name of almighty God expressed by the Hebrew tetragrammaton (YHWH) and rendered in Latin by the word *Dominus*, is to be rendered into any given vernacular by a word equivalent in meaning” (§41c).

The Instruction also states that texts “which the faithful will have committed to memory” should not be changed notably “without real necessity” — and when changes are necessary, they should be made “at one time” and be explained to people (§64, 74).

SUNG TEXTS

The Instruction includes brief but important paragraphs on music. Liturgical texts that are sung are to be faithful first of all to the text:

“paraphrases are not to be substituted with the intention of making them more easily set to music, nor may hymns considered generically equivalent be employed in their place” (§60). This implies that the practices of substituting refrains from songs for the prescribed Memorial Acclamations or supplanting sung texts like the *Agnus Dei* (“Lamb of God”) with new phrases will have to cease.

“A NEW PERIOD BEGINS”

The document concludes with directions to national bishops’ conferences:

■ From the day on which this *Instruction* is published, a new period begins for the making of emendations or for undertaking anew the consideration of the introduction of vernacular languages or idioms into liturgical use, as well as for revising translations heretofore made into vernacular languages (§131).

An “integral plan” for revising the vernacular translations of liturgical books translated are to be submitted to the Congregation for Divine Worship “within five years from the date of publication of this *Instruction*” by the Presidents of the Conferences of Bishops and the heads of religious houses.

The norms of this *Instruction* “attain full force for the emendation of previous translations, and any further delay in making such emendations is to be avoided.”

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mea culpa, mea culpa,

mea maxima culpa

(“through my fault, through my fault,

through my most grievous fault”),

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—LITURGIAM AUTHENTICAM (Authentic Liturgy)—
On the Use of Vernacular Languages in the Publication of the Books of the Roman Liturgy



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(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 ORATORIIIS 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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