

La

LATIN LITURGY
ASSOCIATION

NEWSLETTER

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Summer 2001

THE LATIN LITURGY CONVENTION HELD IN CHICAGO THIS PAST JUNE WAS, TRULY, A WONDERFUL CONVENTION! We were privileged to have a number of great speakers, and all of us had an opportunity to meet men and women, lay and clerical, from across the United States, and indeed from Australia, England and beyond. You will be pleased to read the descriptions of the convention talks and other proceedings in this newsletter, and I urge you to make a promise to yourself that come 2003, you will be attending the next Latin Liturgy Association, Inc. Convention! While we are not in a position to state definitively where the Convention will be held in 2003, our present first choice is New Orleans, Louisiana. Within the next few months, your national officers hope to be able to firm up the site of the next Convention so that you can make your plans accordingly.

At the Convention, I gave a talk on the current status of the celebration of the Latin Mass throughout the United States. The present state of affairs was contrasted with the state of affairs as reported by Professor Anthony Lobello, then Chairman of the Latin Liturgy Association, at our 1991 Convention in Los Angeles. I believe you will find the results interesting.

In 1991, there were 59 weekly Latin Masses being celebrated according to the Tridentine Rite in the United States. In 2001, there are 135 weekly celebrations of the Mass according to the old rite, an increase of 229%.

In 1991, there were 68 old rite Masses celebrated in America either once or twice per month. As of 2001, there are now 54 of these old rite Masses, a decrease of 21% over the past 10 years.

In 1991, there were 14 old rite Latin Masses celebrated on at least one weekday per month in America. In 2001, that number has increased 29% to 18.

Thus, with regard to the old rite, we have seen a huge increase in the number of weekly old rite Latin Masses being celebrated, with a slight decrease in the number of churches offering the old rite Latin Mass once or twice per month, and a slight

increase in the number of churches offering the old rite at least one weekday per month.

What about Masses celebrated according to the current Missal, the Missal of Paul VI? In 1991, there were 46 weekly new rite Masses in the United States. In 2001, that number had increased 7% to 49 Masses.

In 1991, there were 30 new rite Masses celebrated in America either once or twice per month. In 2001, that number had declined by 37% to 19.

Finally, in 1991, there were 24 churches in America which had at least one weekday Mass celebrated in Latin according to the new rite. That number has decreased over the past 10 years to 14, a decrease of 42%.

With the great increase in the number of Tridentine Rite Masses, it should not surprise us that the number of weekly Latin Masses in the new rite have decreased. However, what many of us at the Convention found very surprising was that the general impression of most Catholics involved in the Latin Mass Movement, namely that there had been a huge decrease in the number of *novus ordo* Latin Masses celebrated in America over the last ten years, has simply not been borne out by the facts! To the contrary,

the number of new rite Latin Masses celebrated on at least a weekly basis has increased slightly by 7% over the past 10 years. How can this be explained? First, there are still some Ordinaries across America who refuse, as incredible as that would seem to me, to authorize celebration of the old rite Latin Mass in their diocese, notwithstanding our Holy Father's clear call for a generous application of the Roman Indults permitting the use of the old rite. Thus, there are some Catholics still attached to the Latin liturgical tradition who have no other choice, the new rite in Latin "is the only game in town".

But I believe that there is more involved. I believe that many of those churches which still celebrate the new rite of the Liturgy in Latin do so not as a poor, second choice as compared to the old rite, but because they believe that the *Novus Ordo*

FROM THE CHAIRMAN



LLA Chairman Bill Leininger presents the Domus Dei award to Bishop Perry, Auxiliary of the Archdiocese of Chicago, in gratitude for his episcopal leadership in Latin Liturgy. Bishop Perry celebrated the Pontifical Solemn High Mass that opened our convention.



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.

At the Convention, the National Council of the Latin Liturgy Association approved a change in designation for the Chairman and Vice-Chairman of the Association, who will henceforth be President and Vice-President respectively. This change reflects the new status of the LLA as a not-for-profit corporation.

should be the normative liturgy in their diocese, and that it should be celebrated as a sung Mass with great solemnity. Indeed, when one attends such a *Novus Ordo* High Mass celebrated at St. Agnes Church in Minneapolis, St. Paul, at St. John Cantius Church in Chicago, etc., one quickly understands why these Masses still attract a substantial number of Catholics. The music is usually sung quite well, with a trained schola leading the congregation. The rubrics are generally carried out with great precision and with a sense of the sacred.

For those of you who have only recently joined the Association, I should point out that our Association works to increase the number of Latin Masses and the use of Gregorian Chant according to all approved rites, such as the so-called Tridentine rite, the *Novus Ordo* missae, the old Dominican rite, etc. Thus, I believe that the results of this Latin Mass survey are encouraging to those who believe in the greater use of Latin and Chant in both old rite and new rite masses.

The last item that I would like to mention in this column is to briefly mention the American Seminary Survey, which was commissioned by your Association. Specifically, in early May of this year, I wrote to the rector of every seminary in the United States listed in the Catholic Directory, which totaled 178 seminaries. We received 55 replies, a response rate of 31%. Amazingly, 72% of American seminaries require absolutely no Latin as a requirement of ordination. Of those seminaries that do require the study of Latin, 92% require between 6 months and 2 years of Latin as a condition of ordination. 77% of the seminaries require no study of Gregorian Chant. As to whether the seminarians are required to attend any sung liturgies in Latin, 74% of the seminaries require no exposure to sung Latin liturgies.

Since the majority of young men studying in our seminaries here in America are receiving little, if any, education and training in the Latin language or in Gregorian Chant, it would require us to put our collective heads in the sand and ignore reality if we did not realize that unless major changes are made in the near future in seminary education in America, then with the exception of those priests trained by traditional religious orders, such as the Priestly Fraternity of St. Peter, the great bulk of American Catholics will have no opportunity to worship at a Latin Mass within 25 or 30 years. Your Association intends to follow up with the American Bishops to urge them to increase the amount of Latin required of all candidates for the priesthood, and further, to require that all candidates for the priesthood receive special training in the history of Gregorian Chant and the practical application and use of Gregorian Chant in the Liturgy today.

I would welcome comments and suggestions on how we can improve this situation from our readers. You may mail your comments, suggestions, etc. at the address shown on the newsletter, or by E-mail to me at wjl@silaw.com.

WILLIAM J. LEININGER
President, Latin Liturgy Association

Editor's note. *When compiling this newsletter, I started out intending to present some highlights from the remarks of our convention speakers. There was so much good material from all our speakers that it was hard to select what to include. My apologies to those whose words we are not able to present here. In the future, we may consider publishing the full proceedings of our convention.*

The remarks selected proved so extensive that they have taken over this entire issue of the newsletter. You have my "editor's promise" that our regular features will return without fail in the next issue. For those who attended our convention, here is a souvenir. For those of you who could not, here is an opportunity to experience the range of views, expert opinions, and candid observations that set the tone

for the Eighth National Convention of the Latin Liturgy Association. I am sure you'll find some informative and interesting information in the following texts. Many of you have never attended a national convention. This can serve as your introduction. Your national officers and members of the National Council invite you to make plans now to attend our Ninth National Convention during the summer of 2003.

It was an honor for the LLA to be addressed by Msgr. Arthur Calkins who is currently serving on the Pontifical Commission Ecclesia Dei in Rome. He addressed the convention on Saturday morning, June 23rd. Monsignor has provided us with his full text including footnotes, which is presented here in its entirety.

THE LATIN LITURGICAL TRADITION: EXTENDING AND SOLIDIFYING THE CONTINUITY

by Arthur Burton Calkins

I. The Immaculate Heart of Mary

I find it very significant that I have been asked to present this conference on the day which is designated on the present Roman calendar as the Memorial of the Immaculate Heart of Mary, the last feast in the liturgical year whose reckoning is based on the Easter cycle. It seems very appropriate to me not only because I rejoice that the last feast determined by the date of Easter should focus on the mystery of our redemption through the prism of Mary's Immaculate Heart, but also because I am convinced that penetrating into this mystery can shed light on the delicate and complex matters involved in my topic and help to put them into perspective.

The Heart of Mary is mentioned twice in the Gospel of St. Luke in chapter 2, verses 19 and 51, both of which emphasize how Mary pondered the events which she experienced and the words which she heard in her heart. Indeed, Mary's meditating in her heart is cited in the Second Vatican Council's Dogmatic Constitution on Divine Revelation in its discussion on the development of doctrine. Let us listen to that text for a moment:

The Tradition that comes from the apostles makes progress in the Church, with the help of the Holy Spirit. There is a growth in insight into the realities and words that are being passed on. This comes about in various ways. It comes through the contemplation and study of believers who ponder these things in their hearts (cf. Lk. 2:19 and 51). It comes from the intimate sense of spiritual realities which they experience. And it comes from the preaching of those who have received, along with their right of succession in the episcopate, the sure charism of truth. Thus, as the centuries go by, the Church is always advancing towards the plenitude of divine truth until eventually the words of God are fulfilled in her.

Now there are probably not a few of us present at this conference who are concerned that much "development" which has taken place since the Council has obscured the Church's liturgical tradition and is not an organic development such as envi-

sioned in the text which I just cited. In many ways we need to appropriate Our Lady's dispositions: to step back, to ponder, to reflect, to weigh in our hearts the matters which concern us in this regard, even as she had to ponder during the earthly life of Jesus. We need the serenity and wisdom of Mary's Heart in order to discern the movements of the Spirit and legitimate developments in doctrine which are taking place even in this difficult, but glorious season of the Church's life in which we live. Most of all, we need her intercession so that we may ever be her loyal children, loving sons and daughters of our Holy Mother the Church who is inseparable from Mary herself.

II. The Present Complicated Situation

It is from within the mystery of the Sorrowful and Immaculate Heart of Mary that I now invite you to reflect with me over the present situation of the Latin liturgical tradition as it is maintained in the United States. First of all, I am aware that there are many different reasons for being drawn to the celebration of the Mass in Latin: a love for the language itself, an appreciation for the role of the Roman Rite in the transmission of the Church's Tradition (with a capital t) and traditions (with a small t), an affinity for Gregorian chant and classical polyphony, a comfortable familiarity with the Church's Latin liturgical heritage which seems to have disappeared in so many places almost overnight, but which can still be a powerful conductor of the sense of the sacred. It must also be admitted that for not a negligible number the attraction to the Latin Mass also provides a refuge from seemingly endless liturgical experimentation and novelty, the desacralizing of the Mass and the "dumbing down" of the congregation.

Having worked in the Pontifical Commission "Ecclesia Dei" for over twelve years, I am very well aware of these many factors. The situation is seen to be more complex, however, when one begins to take into consideration the English-language propaganda for the traditional Latin Mass which comes from various groups not in full communion with the Church, but identifying themselves as the real bearers of the Catholic Tradition and from pressure groups within the Church. Most of this material is written in what I call "attack mode". A lengthy article by Michael Davies in the most recent number of *The Latin Mass*,

for instance, contains this comment about Msgr. Camille Perl and myself who have worked in the Pontifical Commission "Ecclesia Dei" for over twelve years:

Its permanent bureaucrats do not have the least idea of what motivates the traditional Catholics in their insistence upon Mass according to the 1962 Missal. They consider traditionalists to be ignorant, narrow-minded, and rigid. They do not believe that it is in any way their task to persuade bishops to guarantee respect for what the Holy Father terms the rightful aspirations of traditionalists.

I am quite prepared to justify the difficult work that the Commission has been attempting to do under trying circumstances during these pioneer years with no clear road map, but I do not think that this is the appropriate moment to do so. What I wish to point out is that such exercises in misrepresentation do not serve to build up the Body of Christ in love (cf. I Cor. 12:25; Eph. 4:12), but continue to lacerate it, to pierce the Hearts of Jesus and Mary.

Unfortunately, a great deal of the available English-language literature in favor of maintaining the Latin liturgical tradition comes from sources which assail the validity, legitimacy and doctrinal exactitude of the Roman Missal promulgated by Pope Paul VI in 1970 or at least strongly imply that "real" Catholics will only settle for Mass according to the 1962 Roman Missal in its pure and "unadulterated" form.

The situation is rendered even more complicated by bishops, priests' senates and diocesan liturgical commissions who tell their people that the Second Vatican Council mandated the Mass in the vernacular and, since they are obedient to the Council and the magisterium, that is the only form of the Mass that will be permitted in their dioceses. Flying in the face of canon 928 of the 1983 Code of Canon Law which states that "The Eucharist is to be celebrated in the Latin language or in another language provided the liturgical texts have been legitimately approved", there is also synodal legislation in the United States stating that no Mass with a congregation may be celebrated in Latin without the prior approval of the bishop or his delegate. But there are also other serious complicating factors to be taken into consideration. Some dioceses do not have sufficient priests to meet the immediate pastoral needs of their existing parishes; there are a good number of priests ordained in the past generation who do not know Latin and, finally, there is a large majority of the faithful who prefer to have the liturgy celebrated in their own language. For this reason we should all applaud the most recent document of the Congregation for Divine Worship and the Discipline of the Sacraments, *Liturgiam Authenticam*, which deals with the need for more faithful translations of liturgical texts.

III. The "Traditionalist" Phenomenon

Having barely touched upon some of the major and complex factors on the Latin liturgical landscape, I must now address myself to the phenomenon known as "traditionalism" since it largely dominates the Latin Mass scene. I use the word in quo-

tation marks and as a matter of convenience. It covers a range from Catholics loyal to the Holy See and attached to the classical Roman liturgy to those "linked in various ways to the Fraternity founded by Archbishop Lefebvre" to those who are "sedevacantists" and who believe that there is presently no legitimate Pope occupying the See of Peter. There are even those who identify themselves as "traditionalist" Catholics as if this designates a particular species of Catholics not to be confused with "garden variety" Roman Catholics. Please note that when I use the word "traditionalist" in this presentation I am not referring to serious Catholics who love the Church, are docile to her teaching and "are attached to the Latin liturgical tradition" ; I am speaking, rather, of ideologists who have no concern for the care of souls (cf. Jn. 10:12-13) and who are totally committed to a crusade for the restoration of the 1962 Roman Missal at any cost.

From whence comes this phenomenon? It might be seen as a backlash to much over-hasty liturgical innovation and poor application of the reforms called for by the Second Vatican Council. Indeed, from being a justified reaction to so much havoc wreaked in the name of the Council by pseudo-experts in every phase of the Church's life, much accepted "traditionalist" doctrine has passed into being a rejection of the Council itself. A standard "traditionalist" argument is that the Council was not convoked to deal with doctrinal matters, but was merely "pastoral" and so can be conveniently ignored. This kind of superficial reasoning completely overlooks the fact that two of the Council's documents are entitled "dogmatic constitutions" and that in a number of significant areas the Council made advances in the development of Catholic doctrine.

IV. "Traditionalist" Postulates

"Traditionalist" doctrine is not strictly codified because there are so many shades of "traditionalism", nonetheless certain recurring postulates can be formulated even though they may not be applicable to every person or group which identifies itself as "traditionalist".

(1) The Second Vatican Council was a mistake or should not have been summoned or was an anti-council. This is quite a separate matter from dealing with individual conciliar texts which, Pope John Paul II tells us, should always be interpreted in the light of the Church's great tradition. Interestingly, both ultra-liberals and "traditionalists" interpret the Council as a major break from all that went before it. The first group, of course, exulting about it while "traditionalists" wring their hands in anguish. The second spring which the Pope confidently speaks of will only come about when the Council is interpreted *ad mentem Ecclesiae*.

(2) The conciliar popes beginning with Blessed John XXIII or Paul VI taught manifestly false doctrine and so, having lapsed into heresy, forfeited being successors of Peter and should not be considered legitimate popes (this is sedevacantism) or their teaching is so consistently confused that it can no longer be accepted as a sure guide for the faithful who must decide for

themselves about what ought to be maintained and what ought to be rejected (this is Protestantism). Last year, for instance, a group of American "traditionalists" published a manifesto addressed directly to the Holy Father and entitled *We Resist You to the Face* while another prominent American "traditionalist" who admitted that he had "no formal theological training" presented a list of 64 questions to Cardinal Ratzinger, Prefect of the Congregation for the Doctrine of the Faith, requesting further clarifications on the Congregation's declaration *Dominus Iesus* seemingly because of perceived lack of clarity in that document's presentation of Catholic doctrine.

"Traditionalists" are extremely critical of the Catholic Church's ecumenical outreach. While I believe that a loyal Catholic may legitimately question what has often passed as Catholic ecumenism since the Council, "traditionalists" tend to dismiss any openness to other Christian bodies at all. Another neuralgic issue for them is the question of religious liberty: do other Christians have a right to freedom of worship and to proselytize? Their answer is "no". Fr. Basile Valuet, O.S.B., a monk of the Abbaye Sainte-Madeleine du Barroux, in his monumental six-volume work, *La Liberté Religieuse et La Tradition Catholique: Un cas de développement doctrinal monogène dans le magistère authentique* (Le Barroux: Abbaye Sainte-Madeleine, 1998) has dealt authoritatively and exhaustively with the question of religious liberty, showing that not only is there no contradiction between the earlier and more recent magisterium on this topic, but also that there is a development of doctrine. Doctrinaire "traditionalists", however, are not to be deterred by such a scholarly study; they simply ignore it.

The so-called "Tridentine" Mass or Mass according to the 1962 Roman Missal has become the centerpiece of the "traditionalist" struggle for doctrinal purity; it represents for them the most perfect form of worship ever to be devised. It is sometimes referred to by French "traditionalists" as *la Messe de toujours*, the Mass of all times, literally "the Mass of forever". Aside from being a gross misrepresentation, this kind of language absolutizes this venerable form of the Roman Rite of the Mass, which, in fact, underwent many developments in the course of history, and implicitly ignores all the Church's other venerable rites for the celebration of the Eucharist. Conversely, the Mass promulgated by Pope Paul VI in 1970 is criticized by "traditionalists" as a departure from the tradition. Some hold that it is invalid and others that it is an "abomination" which destroys the faith. The standard objections to the so-called *Novus Ordo Missae* were masterfully dealt with over twenty years ago by James Likoudis and Kenneth D. Whitehead in their book, *The Pope, The Council and The Mass*. Their research is still valid as the same charges are still being made today, but unfortunately the book is now out-of-print and should be updated in terms of *Quattuor abhinc annos* and *Ecclesia Dei*.

In treating of this "traditionalist" mentality, I am reminded of a reflection which the late Cardinal de Lubac made in his book, *The Splendour of the Church*, sketching what constitutes being a real "man of the Church", a person who thinks with the Church (*sentire cum Ecclesia*):

He will take great care that some generalized idea does not gradually come to take the place of the Person of Christ; careful though he is concerning doctrinal purity and theological precision, he will be equally careful not to let the mystery of faith be degraded into an ideology; his total and unconditional faith will not come down to the level of a sort of ecclesial nationalism. Let us be quite clear that in dealing with "traditionalism" we are dealing with an ideology.

V. An Evaluation of "Traditionalist" Criticisms

I have thus far presented the hardline "traditionalist" ideology as I have frequently met it in publications that come from groups both inside and outside of the Church, in English as well as in other languages, and in personal contacts over these past twelve years. I do not believe that the "traditionalist" critique is without substance nor do I believe that it cannot be met. Unfortunately, so much of the propaganda is presented as a matter of black or white, night or day, life or death, all or nothing. There are no shades of gray and "traditionalist" apologists tend only to entertain distinctions in favor of their own position. Anyone who opposes them is simply caricatured and dismissed.

Let us note well that there is much in the postconciliar Church that is worthy of criticism and each of us, if we wish, can probably relate our own particular liturgical "horror stories" and tales of doctrinal aberrations. It is almost always easier to tear down than to build up. If we must criticize, let us do so as loving children of our Mother, the Church. As a colleague of mine recently remarked, it is easy to criticize and to make sweeping condemnations whereas it takes much more time to make careful, balanced responses that respect the complexity of the situations with which we are dealing. I would now like to make some initial responses to the "traditionalist" critiques.

1) We must make a clear distinction between the Second Vatican Council and the abuses that came immediately in its wake. It is easy enough to say that the Council caused all of the destruction in the Church; everything was fine before it took place. This is a *post hoc ergo propter hoc* argument. The reality is far more complicated. In so many cases those who gained dominance in interpreting and implementing the Council in every area of the Church's life had their own agenda and used their position to advance it. The history of this complex process has yet to be written. What is most important to note, however, is that our present Holy Father has spent his pontificate giving us a sound and correct interpretation of the great lines of the Council beginning with the address which he gave to the College of Cardinals the day after his election

2) We need to trust the Church as our Mother and we need to listen with docility to the sound teaching given us by our Holy Father and the Bishops in union with him. The crisis through which the Church is passing will not be solved by rebellion. Of course, it is easy to complain that the teaching is often not translated into action. I concede, but let us be clear that the Pope is not teaching us false doctrine and that the Lord will not allow his Church to lapse into error. Those who contest papal and

magisterial teaching are following a very dangerous course. I have been studying the Holy Father's teaching, especially on christological and mariological themes, for over twenty years. I have published a doctoral study on his teaching on Marian consecration and numerous monographs. Even in his ordinary magisterium I find an extraordinary richness and believe that he has advanced the development of doctrine on a number of issues. It is understandable that in any given discourse or document he cannot be expected to provide an exhaustive treatment on every topic which he touches upon, but I say this: woe to those who misrepresent his doctrine and undermine the faith of others (cf. Mk. 9:42). The burden of proof rests entirely upon them.

3 There is another principle of capital importance which I cannot sufficiently stress: The Mass is the Mass. It is the sacrifice of Jesus; it is the sacrifice of His Church. In any celebration of the Eucharistic liturgy according to any of the liturgical books recognized by the Church celebrated by a validly ordained priest with the intention to do what the Church does (*facere quod facit Ecclesia*), the sacrifice of Christ is made present on the altar. It cannot be made more present or less present depending on the rite followed; it is either made present or it is not. The Church recognizes a preference with regard to the rite followed as legitimate, but it is wrong to absolutize the rite over the mystery of faith itself and can do immense harm to souls.

4 The classical Roman Rite of the Mass represents a great treasure for the Church and we should be grateful that our Holy Father has restored it to us once again. On the pastoral and psychological level, I believe that it was a serious mistake to suppress it virtually overnight. For those who were less accustomed to using a hand missal in assisting at Mass and less formed in certain forms of liturgical piety, the changes in the celebration of the Mass and the introduction of the vernacular were fairly readily received. For those whose piety had long been nourished by the solemn celebration of the Roman liturgy, there was more trauma. In my opinion this was primarily an error in judgment; it did not touch doctrine, but it is understandable that it caused uneasiness, discomfort and at times disorientation. This was often exacerbated by appalling attempts on the part of celebrants and liturgical teams to achieve a sense of familiarity and relevancy which often proved to be artificial and counterproductive. More than once I heard Cardinal Augustin Mayer, first President of the Pontifical Commission "*Ecclesia Dei*", comment that the classical form of the Mass should have been allowed to continue when the new *Ordo Missae* was promulgated and to coexist with it. Only God knows how much unnecessary harm could have been avoided. Unfortunately, this is now the wisdom of hindsight.

VI. Continuity with our Catholic Heritage

Unfortunately, many modern liturgists since the Council have spent a great deal of time telling us that "it's a whole new ball game" and emphasizing as much as possible the difference between the traditional Latin Mass and the postconciliar Mass. Certainly, the most profound impact was made by the reorien-

tation of the altar in our churches. This was done on the basis of what now seems to be highly questionable historical evidence, but, as Cardinal Ratzinger points out,

These arguments seemed in the end so persuasive that after the Council (which says nothing about "turning toward the people") new altars were set up everywhere, and today celebration *versus populum* really does look like the characteristic fruit of Vatican II's liturgical renewal. Many admit that, probably more than anything else, this has brought about a psychological orientation which has altered the focus on worship for many, priests and people.

With due respect for the valuable historical research of Monsignor Klaus Gamber, I do not share with him and others the conviction that the Roman Rite has been destroyed or that the promulgation of the new Order of the Mass has caused an irremediable rupture with the previous Western liturgical tradition. I do not deny that abuses abound in many situations, that liturgical apparatchiks are often anxious to promote as great a rupture between the past and present as possible and that not a few priests, consciously or not, celebrate in a way that obfuscates continuity with the tradition.

I think that it is of capital importance, however, to insist that the continuity between our liturgical past and the present is far greater than any discontinuity. I am fundamentally convinced that this is so, because, despite the caprice of men, the Holy Spirit will not allow the Church's worship to lose its moorings. I am further convinced of this because of the texts themselves which we find in the new liturgical books, despite their often poor vernacular translations. Few are aware, for example, of the scholarly studies on the sources of the present Roman Missal published by Abbot Cuthbert Johnson, O.S.B. and Father Anthony Ward, S.M. and continued by the latter in *Notitia*, the official organ of the Congregation for Divine Worship and the Discipline of the Sacraments.

"Traditionalist" polemicists never seem more exultant than when contrasting the two forms of the Roman Rite, often choosing abuses to illustrate the new and insisting on the perfection of the older form and the imperfection of the new. *Abusus non tollit usum* says the Latin adage; abuse does not take away the legitimate use of a thing. I am certainly not here to defend liturgical abuses, but it is necessary to distinguish the liturgy as it has been given to us by the Church from abuses which have entered in. Such carping is not a Catholic attitude and remains closed to the treasures which remain to be discovered in the reformed liturgy. On the one hand, I readily grant that the classical Roman liturgy should be seen as a normative point of reference in interpreting and understanding the new. This is illustrated by Dom Gérard Calvet, O.S.B., the Abbot of Sainte-Madeleine du Barroux, who points out that the priests who come to the abbey to learn how to celebrate the traditional Mass tell him that it improves the way in which they celebrate the new Mass. On the other hand, I believe that there are many riches which the postconciliar liturgical reform has given the Church such as the orations (which must be distinguished from

the often banal English translations), prefaces and lectionary, which, according to the desire of the Council Fathers, has opened up the treasures of the Bible "so that a richer fare may be provided for the faithful at the table of God's word" .

VII. Continuity with the Second Vatican Council

As all of us are aware, Cardinal Joseph Ratzinger has been a strenuous defender of the pastoral provision of the Mass according to the 1962 Roman Missal and "traditionalists" are always willing to cite him about this, but since they are often masters of selective quotation, they often omit many of the important clarifications which he offered in his address on 24 October 1998 on the occasion of the tenth anniversary of the *Motu Proprio "Ecclesia Dei"*. For instance, he singled out #34-36 of *Sacrosanctum Concilium* and pointedly stated that these paragraphs provide the criteria by which celebrations of the Mass according to the both 1962 Roman Missal and the Missal of Pope Paul VI should be judged. In fact the Cardinal went so far as to say that:

If one wished to hold these essential rules in disdain and to set to one side the general norms found in paragraphs 34-36 of the Constitution on the Sacred Liturgy, one would be violating the obedience due to the Council!

Further, the Cardinal highlighted a number of the general norms provided by the Constitution on the Liturgy and offered two specific instances from #36. The first section of #36 states that "The use of the Latin language, with due respect to particular law, is to be preserved in the Latin rites." This is something that "traditionalists" of all shades will vigorously applaud and, indeed, it is lamentable, as I've already stated, that Latin disappeared virtually overnight from the Roman Rite. There are a few notable exceptions like Saint Agnes Church in Saint Paul and Saint John Cantius here in Chicago, but these are notable precisely because they are exceptions. However, the Cardinal also cited the second section of that paragraph to the effect that since the use of the vernacular

... may frequently be of great advantage to the people, a wider use may be made of it, especially in the readings, directives and in some of the prayers and chants.

To hardline "traditionalists", of course, such an idea is anathema, but the Prefect of the Congregation for the Doctrine of the Faith points out what many of the Council Fathers were particularly concerned about:

that the celebration of the old liturgy had slipped too much into the domain of the individual and the private, and that the communion between priests and faithful was insufficient.

This should be seen particularly as a comment on the ordinary way in which the Low Mass was celebrated, which could be done with very little reference to the people on the other side of the communion rail. Indeed, it should be noted that the great majority of the Bishops at the council, including the late Archbishop Marcel Lefebvre, were convinced that a certain reform of the liturgy was highly desirable and willingly signed the *Constitution on the Sacred Liturgy*. The matter of its imple-

mentation is a separate question.

VIII. The Need for Wise Pastoral Provision and Integration

I firmly believe that the most pressing need in this entire area today is for a pastoral vision which sees and expounds the value of the celebration of the Mass according to the normative Roman Missal of 1970 and that of 1962— without polemics. I stress that this is a pressing need which very largely has not been met. There have been a few Roman documents and a few references in others, but no comprehensive approach that really deals with the issues head-on and in an integrated way. One may, of course, point to *Dominica Cena* of 24 February 1980 and to a less known, but truly remarkable, discourse which the Holy Father addressed to the Bishops of Washington, Oregon, Idaho, Montana and Alaska on 9 October 1998. Among other notable things in this rich miniature treatise on the liturgy the Pope said:

The use of the vernacular has certainly opened up the treasures of the liturgy to all who take part, but this does not mean that the Latin language, and especially the chants which are so superbly adapted to the genius of the Roman rite, should be wholly abandoned. If subconscious experience is ignored in worship, an affective and devotional vacuum is created and the liturgy can become not only too verbal but also too cerebral. Yet the Roman rite is again distinctive in the balance it strikes between a spareness and a richness of emotion: it feeds the heart and the mind, the body and the soul.

One must ask oneself, however, whether this outstanding address has had any impact on the celebration of the liturgy in any of these states or in our country as a whole, not to mention the universal Church.

Another very important point needs to be made here. We must see the Latin Mass movement in the broader context of the need to re-sacralize our celebration of the liturgy. In his address of 24 October 1998 Cardinal Ratzinger said:

One can see evidence of a return to mystery, to adoration, to the sacred and to the cosmic and eschatological character of the liturgy, as evidenced in the 1996 "Oxford Declaration on Liturgy. Here he was referring to a Liturgy Forum held in Oxford, England in 1996 in which participants called for a renewal of the liturgical movement in line with the intentions of *Sacrosanctum Concilium* "which have in large part been frustrated by powerful contrary forces, which could be described as bureaucratic, philistine and secularist". The proceedings of that forum together with the declaration are presented in Stratford Caldecott (ed.), *Beyond the Prosaic: Renewing the Liturgical Movement* . It is a fascinating study well worth reading which helps to put the traditional Mass movement in the broader context. This leads to another observation. Up to now the leaders of the "traditionalist" movement have been emphatic that they want nothing to do with any other movement that has to do with the renewal of the Roman liturgy. They don't want to be seen as part of any broader movement for the restoration of the sacred in the liturgy and aren't interested in working with others on common objectives. Their philosophy is strictly "exclusivist": they want nothing but the 1962 Missal and act as if the

influence of the Holy Spirit in the Church definitively ceased in that year. Any development or pastoral adaptation is considered strictly inadmissible. Ironically, they are happy to quote Monsignor Gamber on the "destruction of the Roman liturgy", but choose to ignore whatever he wrote in favor of the 1965 Roman Missal.

Not only is "traditionalist" theory "exclusivist", but so is its practice. Priests who celebrate both forms of the Roman Rite are to be tolerated until such time as those who celebrate the 1962 Rite exclusively can be found. These should never celebrate the new Mass because they would, in effect, become contaminated or "ritually impure". Even yearly concelebration with the Bishop at the Chrism Mass is to be eschewed. There can be no question here about the pastoral need of souls. That doesn't seem to enter into the considerations of "traditionalist" ideologues. Michael Davies strenuously objects to the "Ecclesia Dei" Commission's description of its task of "integrating the traditionalist faithful into the reality of the Church". "The reality of the Church in the Western world today," he informs us is that it is disintegrating. To take Europe as an example, the Church there is facing extinction, as Cardinal Daneels expressed it. This is not a matter of opinion but of fact. Why should traditionalists wish to be "integrated" into a disintegrating Church?

In response to this sad lack of sound ecclesiology, of confidence in the providence of God and of filial piety, I would like to quote the late Cardinal de Lubac once again:

The Church which we call our Mother is not some ideal and unreal Church but this hierarchical Church herself; not the Church as we might dream her but the Church as she exists in fact, here and now. Thus the obedience which we pledge her in the persons of those who rule her cannot be anything else but a filial obedience. ... And every true Catholic will have a feeling of tender piety towards her. He will love to call her "mother" —the title that sprang from the hearts of her first children, as the texts of Christian antiquity bear witness on so many occasions. He will say with St. Cyprian and St. Augustine: "He who has not the Church for mother cannot have God for Father"

IX. What can be done to facilitate Pastoral Integration?

I am genuinely grateful to the Latin Liturgy Association for having invited me to make this presentation. I believe that you perform a valuable function in promoting the celebration of the Mass in Latin according to both versions of the Roman Missal. I regret that most my talk was taken up with the celebration of the Mass according to the 1962 Missal. This was the case of necessity because this is the most problematic area and the one that I have had to deal with for the past twelve years. At the same time I sincerely want to encourage the celebration of the Latin Mass according to the present normative Roman Missal. For about three years I lived at the Pontifical Institute of Sacred Music where daily the so-called new Mass was celebrated in Latin with Gregorian chant with the readings in the vernacular. Such celebrations need to be promoted by bishops and pastors. Your association should be a helpful source of information for those who want to inaugurate them.

What are some other proposals that I would make to you as a group and as individuals? I would encourage you to develop literature which will not pit the two forms of the Roman Missal against one another, but that will help to situate both forms of celebration in the wider context of the Church who is our Mother. Polemicism does harm to souls; the truth presented with love for the Church helps them to grow in the same way. Do not support publications, no matter how seemingly intelligent, which are written in "attack mode". Do not be supporters of narrow liturgical polemics or "exclusivism". In this regard Monsignor Gamber made a prophetic remark that is more necessary than ever today:

We cannot and must not leave the fight for the preservation and re-establishment of the traditional liturgy of the Mass to a small group of fanatics who reject outright even those liturgical reforms demanded by the last Council, reforms which are justified, such as the use of the local vernacular in some situations.

Even if I do not share his critique entirely, I believe that his words serve as a very timely and important admonition. The promotion of the Latin Mass in both its forms puts the Roman Rite back in touch with its roots, constitutes a good for the whole Church and thus is too important to be left to fanatics.

In this setting I am very happy to be able to single out Fr. Frank Philips and the Society of St. John Cantius. They are incarnate evidence that the two forms of the Roman Missal do not exclude one another, but complement each other. They give a very important witness and deserve our prayers and support.

I would also propose that the Latin Liturgy Association might consider undertaking the revision and republication of Likoudis and Whitehead's book, *The Pope, The Council and The Mass* with the original authors. I believe it would constitute a great service to those who have gotten mired down in the polemics of hardline "traditionalist" propaganda.

Finally, I want to conclude where I began —with Mary. I have asked you to reflect with me over the complex situation which we have been considering through the prism of Mary's Immaculate Heart. The more fully we are consecrated to her Heart, the more we belong to her, the more we will also love the Church as our Mother, even in all of the imperfect manifestations of the Church which we find here below. Listen to these beautiful words of our Holy Father, spoken on 13 August 1997:

Mary's spiritual motherhood supports and increases the Church's concrete practice of her own motherhood.

The two mothers, the Church and Mary, are both essential to Christian life. It could be said that the one is a more objective motherhood and the other more interior.

The Church becomes a mother in preaching God's Word and administering the sacraments, particularly Baptism, in celebrating the Eucharist and in forgiving sins.

Mary's motherhood is expressed in all the areas where grace is distributed, particularly within the framework of personal relations.

They are two inseparable forms of motherhood:

indeed both enable us to recognize the same divine love which seeks to share itself with mankind.

1. *Dei Verbum* #8.
2. Cf. Dogmatic Constitution on the Church *Lumen Genitum* #63.
3. Michael Davies, "The Missal of 1962: A Rock of Stability," *The Latin Mass*, Vol. 10, No. 2 (Spring 2001) 12.
4. Cf. *Quattuor abhinc annos* (3 October 1984).
5. Motu Proprio "*Ecclesia Dei*" 6, a.
6. *Ecclesia Dei* 6. c.
7. The Remnant Vol. 33, No. 7 (30 April 2000) 1-11.
8. Christopher A. Ferrara, "*The Remnant* Presents 64 Questions to Cardinal Joseph Ratzinger," *The Remnant*, Vol. 34, No. 1 (31 January 2001) 1-11.
9. Cf. Brunero Gherardini, *Una sola Fede — una sola Chiesa. La Chiesa Cattolica dinanzi all'ecumenismo* (Castelpetroso, IS: Casa Mariana Editrice, 2000).
10. (W. Hanover, MA: The Christopher Publishing House, 1981).
11. Henri de Lubac, S.J., *The Splendour of the Church* (Glen Rock, NJ: Paulist Press "Deus Books", 1963) 152.
12. Cf. Monsignor Klaus Gamber, *The Reform of the Roman Liturgy: Its Problems and Background* trans. Klaus D. Grimm (San Juan Capistrano, CA: Una Voce Press and Harrison, NY: The Foundation for Catholic Reform, 1993) 77-89; 117-179; Aidan Nichols, O.P., *Looking at the Liturgy: A Critical View of its Contemporary Form* (San Francisco: Ignatius Press, 1996) 90-97.
13. Joseph Cardinal Ratzinger, *The Spirit of the Liturgy* trans. John Saward (San Francisco: Ignatius Press, 2000) 77.
14. Gamber 97-104.
15. Cf. The sources of the Roman Missal, I: Advent-Christmas in *Notitia* 240-241-242 (July-August-September 1986); The Prefaces of the Roman Missal: A Source Compendium with Concordance and Indices (Rome, 1989).
16. Cf. Gamber 114.
17. Cf. Constitution on the Sacred Liturgy *Sacrosanctum Concilium* #51.
18. *L'Osservatore Romano* (English edition) 14 October 1998, No. 41 (1562) p. 3. Henceforth referred to by cumulative number and page number: ORE 1562:3.
19. (Edinburgh: T & T Clark, 1998).
20. Cf. Gamber 33, 46-48.
21. Michael Davies, "The Missal of 1962: A Rock of Stability," *The Latin Mass*, Vol. 10, No. 2 (Spring 2001) 12-13.
22. de Lubac 161.
23. Gamber 113.
24. ORE 1505:9.

On Saturday afternoon, Professor Duncan Stroik, Associate Professor of Architecture at the University of Notre Dame, presented his talk on "the Altar as Center of the Church" It was enhanced by a simultaneous slide presentation with examples of church architecture new and old. Professor Stroik is also the editor of the journal *Sacred Architecture* as well as a board member of the Society for Catholic Liturgy. Here is a synopsis of his talk.

THE ALTAR AS CENTER

Latin Liturgy Association

June 23, 2001

Synopsis

"A church is the place where the Christian community is gathered to hear the word of God, to offer prayers of intercession and praise to God, and above all to celebrate the holy mysteries; and it is the place where the holy sacrament of the eucharist is kept. Thus it stands as a special kind of image of the Church itself, which is God's temple built from living stones."

Often when I describe a church building, I begin with the exterior and proceed into the nave towards the sanctuary, because this is the way that we experience a church. But another way of thinking about the church, theologically as well as architecturally, is to begin with the church's *raison d'être*, the holy altar, and allow the building to grow out from there. It is my contention that if we design a material altar which adequately portrays its meaning in our faith, and then allow the rest of the church to harmonize with the altar, then we may be able to return the sense of the sacred to our modern churches.

Symbolically, we should build the altar first and work out from there. I would suggest that we are less likely to put up with low quality materials, horizontal proportions, abstract figures and vacuous sanctuaries if we come to grips with the profound meaning of the altar and allow that to influence our design of the sanctuary, of the nave, and the exterior of the church. One can in a sense design the church from inside out. I do not here mean that in a church "form follows function"; a church is more than a building designed to efficiently celebrate the Mass.

The Pope has spoken of treating holy objects with holy respect. The most holy object in a church, the altar, which is also the focus of the Mass, deserves the greatest attention to design and the greatest relative expenditure. It should be constructed with the finest materials possible and have a most elegant and beautiful design. It also needs to be the most permanent part of the church, with its own foundations, and for this we understand why it receives its own separate consecration.

The altar is the table on which the priest commemorates and joins us to Christ's sacrifice. It is a most holy place on which mere bread and wine are placed, which later become Christ's body and blood. An altar on which the unbloody sacrifice of the Mass is presented is a most holy object. That is why we have rules about how to honor the altar by bowing, how to preserve the altar from defilement and how to take care of it. If it were any other table, that is, merely a piece of furnishing, we would not have any concerns about treating it with disrespect. We give

respect to other material objects (such as national flags), which are mere symbols. How much greater should our care for the altar of sacrifice be?

The question for us is, how can the design of the altar (and by extension, the area around it) indicate its sacredness and the honor it deserves? People are quite intelligent about these things, and an altar which is a simple wooden table or an abstract metal structure will not be approached with the awe and reverence it actually deserves. An abstract or minimalist object may be fine to read a book on, or eat sandwiches off of, but it can never fully hold our attention. Instead, the design of the altar should be such that it portrays the theological truths we wish to express. And if we have a beautiful altar, then should we not make the sanctuary and the church beautiful as well?

In general the recommendation for new altars to be freestanding so that the priest may walk around it and may offer Mass *versus populum* has not been well answered by architects and artisans in their designs for modern altars and churches. In seeking to make the altar more prominent and return to the early Christian understanding of it as a holy object, we have instead diminished its importance architecturally. A free standing cantilever or a block of stone approximately 3 ft. tall and 5 ft. wide standing within a sanctuary 30 to 40 ft. wide gets lost. For this reason the freestanding altar should include steps to elevate it in importance, which allows the priest to step up to the altar making him more visible and allows acolytes and others to walk around it. Along with steps, the altar should be surrounded by other elements which act like picture frames, or pedestals. These act as the architectural equivalent of supporting actors in a play.

In all of the early Christian basilicas starting with St. John Lateran in Rome, the altar was set within a baldachino or ciborium, normally four columns and beams that define an aedicule or holy place. (Fig.3) The baldachino becomes an extension horizontally and vertically into the space of the church helping to enlarge the presence of the altar visually as well as delimiting an altar precinct. This is particularly advantageous for a stone altar within a large spacious sanctuary. A smaller church or chapel can do without the baldachino although the theological meaning is still beneficial.

The area surrounding the altar should help to frame it, to create a threshold, to set it off and to grow out of it architecturally. One might call this the centripetal force of the altar, that it draws us to itself and at the same time it imparts sacredness to the areas surrounding it, and eventually to the whole church. If we have designed a noble and costly altar it should not be placed in a room which is barren and crude which would take away from the sacrament and dishonor it. Rather, the altar should have a setting of fine materials and beauty in order to give it due honor. This area, which includes the floor, the walls and the ceiling, is known as the sanctuary - the holy place. The sanctuary can be thought of as the equivalent to the holy of Holies in the temple of Solomon. Perhaps the greatest loss of the sense of the sacred in our churches (and thus in our lives) in recent decades has been the disregard or demotion of the sanctuary within the house of God.

The tabernacle is rightly seen as an extension of the Sacrifice of the Mass; a house for reservation of Christ's body offered on the altar. The conciliar documents see the tabernacle as crucial to the definition of the church: a "house of prayer in which the Eucharist is celebrated and reserved." As symbol and presence of the Lord, it seems natural that the altar and the tabernacle should be readily identifiable upon entering the church building. Pius XII wrote "It is one and the same Lord who is immolated on the altar and honored in the tabernacle, and who pours out his blessings from the tabernacle." The tabernacle should be designed and constructed in a manner commensurate with its high status and inherent dignity and located in a position which engenders the respect of the faithful.

There are many solutions to reserving the Blessed Sacrament in a prominent way: as a hanging pyx, wall safe, sacrament tower, or in the image of a miniature church or *tempietto*. The tabernacle can be placed on a special altar or on the main altar and should be raised to a height that it is generally visible in the church. As part of a high altar, the design and placement of the tabernacle shall be prominent, and will offer a connection with the altar of sacrifice and the heavenly temple. Canon law requires that "a special lamp burn continuously" before the tabernacle signifying its presence.

It is not sufficient though to have a beautiful altar and prominent tabernacle within a worthy sanctuary. The rest of the church must follow. The nave is the body of the church in which the faithful gather, symbolizing our spiritual journey toward the beatific vision. Thus, the nave is oriented toward the sanctuary and its center, the altar. (Fig.6) The seating and placement of aisles can be arranged so as to focus on the sanctuary, which symbolizes our heavenly goal. The provision of a central aisle affords experience of the main axis, and allows processions to signify the journey of faith towards the heavenly sanctuary. Because this journey is made possible by the sacraments, places for baptism, penance, and private devotion will be provided within or off of the nave.

In general the nave will have a vertical proportion reflecting the transcendent proportions and shape of the sanctuary. It should create a beautiful whole - the body with its head and torso. A threshold can further emphasize the primacy of the sanctuary. This is often accomplished by a triumphal arch, a crossing with a dome, a transept, or some other architectural device. The threshold can be employed with more or less unity between the nave and sanctuary. For instance, some Early Christian basilicas had a colonnade to which was attached fabric not unlike the Byzantine iconostasis, in Medieval churches a strong separation was accomplished by the use of a screen or even a wall (the *ponte* or *tremesso*), whereas Renaissance and Baroque architects sought for a visual unity while maintaining a more subtle physical distinction. At Santa Maria Novella in Florence, we know that Vasari was asked by Cosimo to remove the wall in the middle of the nave to allow the laity to see the high altar and to encourage a greater spatial unity.

The facade is the first image of the church that the worshipper

sees, and is therefore crucial for setting up the sense of the sacred within. The image of sacrifice and resurrection can be made evident in symbols such as the cross, images of the saints or even conscious use of similar architectural motifs from inside the church. This is often done in both the Gothic and Spanish traditions, in which the facade becomes a giant reredos symbolizing the sanctuary brought out to the street. This is congruent with that pious custom of crossing oneself when passing in front of a church, in which is Christ's presence.

The exterior claims the precinct of the church as holy ground; it extends the sanctity of the altar into the world, and as it were brings the interior out, though not in a literal way (such as with a glass wall which negates the sense of mystery). At the same time the exterior creates a threshold, so that in crossing it people understand they are entering a realm set apart for communion with God and his people. The exterior must bring a sense of the sacred into the secular realm while maintaining a threshold. The exterior of the church will be the first hint of the nave, the holiness of the sanctuary and sacredness of the altar. For some, seeing the exterior of a church will be their only knowledge of Catholicism or of Christ. May it be beautiful, welcoming, solemn and transcendent.

LLA Member Professor Daniel Martin is on the Theology faculty of Loyola University in Chicago. His talk reflected on the most basic meanings of words describing giving and offering and contrasted them with those describing receiving and taking, with examples from the Roman Missal. Those who closely study ancient languages like Latin realize that most of us living in modern times do not always grasp the full significance that words had for the people who used them in previous ages. We can learn more about how the gift of Faith was understood and transmitted to us by investigating these subtle nuances of meaning. Here are some highlights from his talk.

ROOT-WORDS AND PERSONHOOD

To help the reader grasp the ambiguity of give and take, the full range of meanings of the Latin verb *capio*, [there are]... First, the active, reaching out meanings: to take in hand, take hold of, lay hold of, take, seize, grasp, but even this can have passive figurative variations. ... Second, they include more passive actions of being large, being capacious enough for, of receiving and holding, or containing.

Capite? Do you get my drift? Getting and taking, giving and receiving are very much interrelated. A gift without a recipient will hang in midair; even when someone demands something at gunpoint, unless the demander directly grabs it, her victim "gives it up"—under duress, to be sure—as preferable to dying. Were the victim really utterly unwilling to give something up, he would be willing to give up his life instead.

Now, at the heart of the Christian Easter message one finds the

theme of infinite self-donation. At the center of the Christian drama, one finds Christ suffering death by powerlessness (crucifixion), a fact dramatically expressed by the crucifix at a level even, and perhaps especially, the unlearned can grasp. Yet this crucified One rose in utter power from the dead. To those who did not refuse to trust their eyes, to those with eyes to see, to those who got the stupendous implications of this Resurrection, this meant that this Jesus of Nazareth was the utterly transcendent Creator God incarnate.

The implications of this realization were culturally powerful. If the transcendent and omnipotent God could be united with man and die in his human nature, then at the very heart of God is dynamism, a *perichôrêsis*, a never-ending and interpenetrating dance, literally a mutual "giving way to each other." The God-Man, the Son of God—qua Son—lacks modern autonomy. He has nothing of himself. He is totally united with the Father in everything, including what distinguishes him from the Father: his relation as Son. Precisely because the Son "exists in total relativity toward [the Father] and constitutes nothing but relativity toward him . . . they are one." [Joseph Cardinal Ratzinger, "Concerning the Notion of Person in Theology," *Communio* 17 (1990): 439-454] Within God a limitless giving and receiving takes place, and all culture receives existence from this dynamic of relationship. Christ's suffering gives us the supreme example of the inner-trinitarian gift and giftedness: the Son receives and accepts obediently from the Father his mission of redemptive dying. In the words of St. Paul's Epistle to the Philippians: though to be equal to the Father belonged to the Son by gift and was not something to be grabbed at (i.e., not a *rapina* [Lat.], not a *harpagmos* [Grk., from *harpazô*]), yet he accepted, he took on, the form of a servant, being obedient even to death on a cross. Precisely his obedience to death is his exaltation, in acknowledgement of which all creation will bend the knee (Phil. 2:5-11).

Christians were thus able to introduce into western culture a new, enriched understanding of person. Created to image that inner-Trinitarian dynamic, men and women rationally, intellectually, spiritually, and affectively know that life is Gift, they know that they are created. This awareness calls forth grateful reception, thankfulness, blessing. To bless God, to Eucharist (thank) God is to be human. Of all the creatures, only man is *homo adorans*, worshiping Man. To receive oneself lovingly from God is to reach out to An-Other; sin is to grab for oneself rather than receive oneself gratefully. Sin is a fundamental rejection of communion and communication with the Other to whom one owes oneself.

RITUALE

HEBDOMADA SALUTARIS: HOLY WEEK, SUMMIT OF THE LITURGICAL YEAR

Edited version of the address given to the eighth national LLA convention
by Scott Calta, Secretary

Perhaps the single greatest triumph of the liturgical movement of this past century has been the restoration of the Holy Week rites to a position of the highest liturgical honor. Pope Pius XII left many bountiful gifts to the Church Militant, but his greatest was the revision of the Holy Week rites in 1955. This set the stage for the liturgies of these days to be returned to their proper hours, and re-emphasized their role.

James Monti states in his book *The Week of Salvation* (from which the title and some of this column were adapted), "*From the earliest days of Christianity, the anniversary of the passion, death and resurrection of Our Lord Jesus Christ has been observed as the greatest and most solemn feast of the year.*" (Note the use of the singular case here, since the Easter *Triduum* is actually one celebration, merely split over three days.) The liturgical history of these days fills volumes; it is rich with symbolism from antiquity, the medieval period, and the various modern eras. Names that have been given to Holy Week and to its individual days have varied from place to place, but a common theme runs through such titles. Early in the fourth century we see reference to the Days of the Pascha, Paschal Week and the Great Week; later references include Palm Week, Passion Week, Week of Lamentation and Holy Week—the name that is used in this country. The Tridentine liturgical books referred to it as *majoris hebdomada* (greater week) and the current books simply use *Hebdomada Sancta* (Holy Week).

The first day of Holy Week, known variously throughout history as the Day of Palms, Palm Branch Sunday, Sunday of Flowers and Hosanna Sunday, has been known by most Western nations as Palm Sunday since the late middle ages. In many northern European countries, palms are not readily available and olive branches, or something similar, is permitted as a substitute. This has even resulted in the day being known in Lithuania as "Willow Twig Sunday," since willow twig branches are used. The missal of St. Pius V called it *Dominica in Palmis*, which seemed simple enough. When Pius XII revised the rites, he tried to make clear the fact that Palm Sunday began the second of the final two weeks of Lent known as Passiontide, so he opted to call the Fifth Sunday in Lent the First Passion Sunday. Palm Sunday was then given a sort of "either/or" name, *Dominica Secunda Passionis seu in Palmis*, the Second Passion Sunday or in Palms. Not much better was Paul VI's missal, which managed to eliminate the last two weeks of Lent being called Passiontide, and instead emphasized that Palm Sunday is indeed the Passion Sunday (as one clearly hears from the lengthy narrative read at Mass), so he settled on *Dominica in Palmis de Passione Domini*, literally the Sunday in Palms of the Passion of the Lord. (So much for simplicity in the new rites...)

Of course the two major features in the Mass of this day are the procession with palms at the start of Mass, commemorating Our Lord's entry into Jerusalem, and the reading of the passion. The procession is ancient, dating to fourth century Jerusalem. It does not appear in the Roman liturgical books until the Middle Ages, but it seems to have made its way gradually through Europe between the sixth and tenth centuries. Not surprisingly, the form of the procession varied considerably from place to place, with outdoor processions being the norm, often from parish to parish, or with other stations on the way. Sometimes the Blessed Sacrament or relics of saints were carried, large life-sized crosses were borne by the faithful, donkeys led along the way, and prayers were said at the churchyard graves of loved ones. One of the more interesting ceremonies was found in England and Spain, where the procession, having taken place outdoors, was ready to enter the church, the doors of which were closed. The celebrant would strike the closed church door with the staff of the processional cross, and have a brief dialog of versicles and responses with cantors who were already inside the church. This custom made its way to Rome in a slightly modified form by the sixteenth century, as we see St. Pius V's missal specify that the subdeacon carrying the processional cross should be the one to strike the door. Rather than versicles, the celebrant and people repeated the verses of *Gloria, Laus et Honor*, as intoned by the cantors.

As was the case with many early feast days, before there was uniformity throughout the Latin rite, the vestment colors varied greatly from place to place. Red and violet were the two most common colors to be worn, but black, white and green were also found, thus representing the entire liturgical color spectrum. Some places used one color for all ceremonies, while others used one for the palm rites and another for Mass. The 1955 revisions shortened the prayers of blessing from five collects to one, and decreed that red vestments should replace violet for the liturgy of the palms, but violet was retained for the Mass. The 1970 missal orders the red to be used throughout, to honor the Lord's passion.

The current missal provides three different forms to be used, depending on circumstances: the first form provides the full ceremonial for the outdoor procession; the second provides for a procession inside the church; the third omits the procession altogether. In theory any one of these was permitted at a Low Mass in the old missal, but the texts had not laid out specific forms for each.

The reading of the passion has both an ancient and obscure history. We do know that the passion narrative according to St. Matthew being read on this day goes back to at least the eighth century. The practice of deacons or cantors singing the parts was being done in some places by the early middle ages, but when and how this started are unclear. It seems that the musical parts, meaning one person singing bass, tenor and contralto voices for the different speakers, may have come before the actual assignment of the parts to different individuals. In any event, these took centuries to reach Rome, since we have no definitive record of three deacons singing the passion there until the early Renaissance.

Space limitations do not permit detailed discussion of the Monday, Tuesday and Wednesday in Holy Week, but suffice to say each day has its own customs in different countries—most of which are not liturgical, but devotional or even domestic. An example of this would be the spring cleaning traditionally associated with these days, the third day of which has been colloquially known as "Spy Wednesday," referring to Judas Iscariot's renowned misdeed, traditionally regarded as having occurred on this day. In many dioceses the Chrism Mass of Maundy Thursday has been moved to one of these three earlier days, in an effort to lessen the load for already overburdened clergy, during the *Triduum*. Some parishes hold Tenebrae services on these days, though the texts of these services were actually written for the days of the *Triduum*. Tenebrae is a beautiful service whereby the office of readings is read or sung, and a triangular candelabrum, called a hearse, has its candles put out, one by one, as each passion-themed reading in the office progresses. By the end of the rite the church is in darkness, which is the very meaning of the word Tenebrae.

The Thursday in Holy Week has been known variously as Paschal Thursday, Day of Forgiveness, Birthday of the Cup, Green Thursday, Holy Thursday and Maundy Thursday. Maundy refers to the *mandatum*, the mandate, given to the apostles by Our Lord, in the washing of feet. Thus Maundy Thursday has been the most common title in English-speaking countries, though in recent decades Holy Thursday has taken greater hold in this country. The Roman missal calls it *Feria Quinta in Cæna Domini*, the Thursday upon the Supper of the Lord. Historically there have been three different Masses celebrated on this day: the Chrism Mass, the Mass of Reconciliation of Penitents, and the Mass of the Lord's Supper. At the Chrism Mass, priests celebrate the institution of their priesthood and their union with the bishop. The Mass of Reconciliation, which gradually died out in the middle ages, was a vehicle for the rapprochement of sinners before Easter. The Mass of the Lord's Supper survives as the parish liturgy on this day.

The Mass of the Lord's Supper was originally an evening liturgy, St. Augustine tells us. It was also a day of widespread reception of holy communion. However, by the tenth century, with the fading of the Mass of Reconciliation, the Evening Mass gradually moved back to the morning hours. Nevertheless, communion was still received by many of the laity, since the day was a holy day of obligation until the seventeenth century. When that status was lifted in 1642, attendance at the Mass dropped dramatically and over the course of several centuries, few of the laity attended it. This prevailed until the 1955 reforms, which returned the Mass to its original evening hour.

The Mass has, from early days, been a festive one, in which fine linens and vestments are used in joyful celebration of the first Eucharist. The ringing of bells at the *Gloria* has its origins in the early middle ages, as does use of the crotalus, the wooden clapper, after the bells are silent. The rite itself up through the gospel is essentially a typical Mass. The 1955 reforms specifically instructed the priest to preach a scripture-based homily on the two central themes of this Mass—the institutions of the priest-

hood and the Holy Eucharist.

The washing of feet—the maundy from which Maundy Thursday gets its name—as a Holy Week rite dates at least to the seventh century, though the ritual act itself dates back to apostolic times. The pope originally washed the feet of twelve subdeacons, then later twelve poor men were involved. The rite had various ups and downs: falling into disuse in some places, surviving in others. Even in the ritual books it became an appendage; an add-on ceremony that was optional after Mass, and thus was rarely seen in parishes. Pius XII's revisions restored the rite to the Mass proper, placing it immediately after the homily.

By the seventh century it was already common to reserve the Blessed Sacrament throughout the night, for communion the next day. Soon after this practical act grew to include a ceremonial procession to a repository—a transfer that gradually grew in solemnity and attendant devotions throughout the middle ages. The theme of the garden as the setting for the reposed Sacrament grew during this same period, and the "sepulchre" or "throne" settings, depending in which country one was in, also grew. To this day the setting up of the garden, throne or tomb, to keep watch with Our Lord, is commonplace. We in this country are most familiar with the garden setting, but various ethnic customs prevail.

The all-night vigil before the Most Holy became more firmly established, just as devotions surrounding the tomb or garden did. But the Mass of the Lord's Supper had during this same time moved back to Maundy Thursday morning, so this meant that the vigil lasted throughout the day, night and into the day on Good Friday.

The day on which Our Lord sacrificed Himself on the cross was known in the early Church as the *Dies Pascha* (Day of Passover), or Parasceve (Preparation Day). Since both terms could also be used to refer to any of the three days of the *Triduum*, the more specific *Feria Sexta in Parasceve* arose, and appears in the Tridentine missal. Popular terms included Friday of the Lord's Passion, Long Friday, Holy Friday, Great Friday and Friday of Mourning. The term Good Friday is peculiar to English-speaking countries and Holland; it referred originally to God's Friday, later the misunderstood word God became Good in common parlance, allegorized to refer to the good that came of His Act on that afternoon, which is, incidentally when the Liturgy was celebrated.

The Liturgy of the Passion has three parts: the Liturgy of the Word, which includes the readings and intercessions; the veneration of the cross; and holy communion. The first part has since the earliest days contained readings from the old and new testaments, and the passion gospel of St. John. The basic content and form of the solemn collects (the intercessions) have remained relatively unchanged for at least 1500 years; even the genuflections, often omitted in parishes today, date from at least the sixth century. The veneration of the cross originated in Jerusalem, following the recovery there of the true cross in the fourth century. The antiphon *Ecce lignum crucis* dates at least to

the eighth century.

The *Trisagion*, the Greek threefold litany "Holy God"—the only verse in the Latin liturgy beside the *Kyrie* to remain in its original Greek—dates from the fifth century in the East, and made its way into the Gallican liturgy of the West by the seventh century, and to Rome three or so centuries later. The *Improperia*, the Reproaches, originated in sixth century Spain, then combined with antiphons found at Jerusalem and northern Italy, by the late middle ages. We do not see the complete set that we know today, until 1474. The ceremonial unveiling of the cross seems to have originated in the ninth century, whereas the veneration dates to the fourth century Holy Land. The words *crux* (cross) and *crucifixus* (crucifix), as well as terms that mention a crucified body (*corpus*), have all been used more or less interchangeably through the centuries, when discussing the veneration of the cross by the people. Originally a plain cross was venerated, with a crucifix coming into vogue by the early middle ages. The Roman missals of St. Pius V and Paul VI both use the word cross, but other liturgical documents of the period use crucifix. One might therefore infer that the crucifix gradually supplanted the cross as the object of veneration at the Good Friday Liturgy, and as a result, the liturgical books presuppose knowledge of this fact, and therefore do not use the word crucifix explicitly.

Since the celebration of Mass had been prohibited in both East and West since the fifth century, only the synaxis, the Liturgy of the Word, had been celebrated. But within two centuries the reception of holy communion had become increasingly common; like Maundy Thursday, Good Friday was, for a period, a holy day. This communion rite, which gradually came to be known as Mass of the Presanctified, grew from the desire to be united with the crucified Redeemer on the very afternoon He consummated His Sacrifice. This involved the priest and deacon quietly returning the Blessed Sacrament to the altar, where the Pater Noster was recited and communion received by all.

By the fourteenth century, the rituals for the all-night reservation of the Blessed Sacrament, its return to the church, and its reception by the celebrant, had all become increasingly elaborate. Concurrent with this was the decline of the laity, and eventually even the clergy, receiving communion. The hour for the service, like Maundy Thursday, was gradually shifted back to morning. By the missal of 1570 we see that the Blessed Sacrament is carried into the Church to the chant *Vexilla Regis*. Unconsecrated wine and water were poured into the chalice and some of the regular offertory prayers were said by the priest. Most notably, only the celebrant received holy communion; in fact, the Sacred Congregation of Rites forbade Good Friday general communion in 1622!

The 1955 restoration returned the entrance of the Most Holy to an austere, uncomplicated rite. While black vestments were still prescribed—as they had been since the early middle ages—for the Liturgy of the Word and veneration of the cross, the priest was directed to wear a violet chasuble for quietly carrying in the Sacrament, and for the communion rite. There was no longer a

quasi-offertory, simply the Pater Noster, confiteor and communion received by everyone. General communion on Good Friday was one of the most significant reforms of Pius XII, as was the transfer of the hour of the Liturgy back to afternoon hours—though for "pastoral reasons" it may be celebrated in the evening.

The 1970 missal provides essentially the same format as the 1955 ordo. The most noticeable difference is that red vestments are worn, to focus on the Lord's passion. The cross may be unveiled successively in the sanctuary, or in a three-stage procession through the church. The service is still prescribed for afternoon hours, though the pastoral permission for evening celebrations is widely used in this country.

James Monti tells us, "The two terms most frequently used for the day before Easter—'Holy Saturday' in the West and 'Great Saturday in the East'—can both be traced as far back as the fourth century. But there have been other designations, as well, such as 'the day of the vigil of Easter' (used by St. Jerome), 'Saturday of the Pasch,' 'Saturday of the rest of the Lord's body,' 'Saturday of Light,' [Saturday of Glory], and the English name, 'Easter Even.' "

Holy Saturday is supposed to be a quiet, mournful day of recollection—one on which the Church meditates upon her Lord resting in the tomb. The *Tenebrae* service thus epitomizes the attitude of the Church on this day and is particularly suitable to morning celebration. In fact, as recently as in 1988 has the Congregation for Divine Worship recommended this practice. Historically, many places held vigil at the makeshift sepulchres in which they had reposed the Blessed Sacrament on Maundy Thursday. In fact, some even continued to repose the Hosts that remained as Viaticum for the Sick, and vigils before these sepulchres continued. These vigils essentially grew shorter, as the hour of celebration of the Easter Vigil was gradually moved up from after dark (seventh century), to 3PM (eighth century), to 1PM (ninth century), to noon (twelfth century), to 11AM (fourteenth century), to early morning in the 1570 missal. Such remained the case until 1951, when Pius XII gave permission for bishops to permit nocturnal celebrations of the vigil liturgy, on an experimental basis. This permission was extended for three additional years, then made permanent in 1955. Pius envisioned the vigil beginning in the late evening, so that the Mass proper would begin around midnight, but permission was given, again for pastoral reasons, for the bishop to permit individual parishes, to begin anytime after dark. This permission was not general until the 1970 missal.

Holy Week is a deeply significant part of our spiritual lives each year, reminding us of the very reasons the Church has a liturgical year in the first place. Our entire faith is summed up, as it were, in these days; indeed, as was mentioned earlier, the *Triduum* is not three events, but is a single celebration of a single event, simply spread out over three days' time. May our faith be increased through our participation in these most sacred days.

LLA Member David Kubiak, on the faculty at Wabash College, Craufordsville, Indiana, spoke about "Signs of Contradiction in American Liturgical Life." He reflects a deep concern about the manner in which liturgy is generally celebrated in the United States and its departure from what is presented as normative by the authorities in the Church. Here are portions of his remarks.

SIGNS OF CONTRADICTION

The *Novus Ordo* was created by clerics theologically and socio-logically oriented in a way that has fallen out of favor in the present Pontificate, but whose legacy is for reasons of institutional consistency defended and retained. ...Distinct problems in relating the new rite of the Mass to the sacred liturgical traditions of the western Church also follow. Polyphony, for example, while recommended in *Sacrosanctum Concilium* together with the chant as the continued basis of church music, takes on an undoubted concert-like quality in a rite which has eliminated the prayers this music was created to accompany and illuminate.

The restored old rite presents its own set of problems, its public face being too much dominated by extreme and often offensive rhetoric coupled with substandard liturgical scholarship. We run the dangerous risk of allowing the *Novus Ordo* to be controlled by ideologues of the left, and the old rite by their counterparts on the right, with a resulting loss of true catholicity in the Church paralleling the splits in contemporary Judaism. The solution to these problems and contradictions must be more engagement with the old rite by Bishops, and especially the Ordinaries of dioceses, who can be a powerful sign of the unity of the Faith expressed in various liturgical traditions. In particular their contact with the nobility and doctrinal clarity of the old rite can help them improve deficiencies in these areas when they observe them in the new. ...

Any group organized to discuss the question of liturgy in the Church invariably becomes involved not only in liturgical questions narrowly defined, but in larger issues of theology, aesthetics, psychology, sociology, and yes, politics. ... And we have a double duty as we think about these issues, to be clear headed scholars on the one hand, and loyal sons and daughters of the Church, guided by Faith, on the other. In the next life, there will presumably be no conflict between these two things, but in this one it does, I think, sometimes become necessary to say with Galileo, "Eppur, si muove." ...

It behooves us always to remember how very few of us there are who care about the liturgy as intensely as we do, and that it must always have been so, or surely we would not have ended up in the situation we face today. ... I think it is undoubtedly true that the great majority of American Catholics are quite happy with what I have come to think of as the "standard" American liturgy. Let the form of the liturgy rise up from the people, rather than be dictated by majestic tradition, and you will find expressed the emotional and aesthetic taste of the current majority, which has been formed by people like Oprah Winfrey and Brittany Spears. How could it be different? Why are we surprised? Surely the Church could not have picked a worse time

in human history to exalt inculturation as a guiding liturgical principle, not least because if you happen to be unengaged with the predominant values of your culture, you will find yourself alienated from public worship – I was raised to believe that it is seriously underbred to be as concerned with myself as the standard American Mass would have me be. I should add here that I think a major problem we face is that the American liturgy has been placed in the hands of people both clergy and laity, who suffer from a stunted and immature personal psychology. They have then been permitted to use the liturgy in pathetic attempts to make up for the deficiencies of their own social lives. ...

From the scholarly point of view, I have become convinced that it is impossible to maintain that what is now juridically the Roman rite, that is the *Novus Ordo* Missae of Pope Paul VI, can be identified historically with the Roman rite of the western Church. Of course for faithful Catholics this has no bearing on the question of the validity of the rite, which is assured by Divine Providence, or even of its utility, which I think is probably considerable as a kind of "liturgy-light" in missionary countries. But it does have a great deal of bearing on the issue of religious psychology. In a pattern uncomfortably set by the leaders of the Protestant Reformation, Catholic liturgy was created in the late 1960s, and continues to be created, *de novo* by a committee, as was emphatically not the case with the Tridentine codification of the Roman Missal. This point has been made more than once by Cardinal Ratzinger, and should not really by now be particularly controversial. I don't think it is fair to claim that those of us who stand for the 1962 Missal are simply arguing out of an irrational personal prejudice. In fact many people I know are not particularly happy with emendations in the Missal made in what is now the last century. ...

A famous phrase in *Sacrosanctum Concilium* has always struck me as an uncomfortable echo of the Protestant reformers. It is the phrase that refers to "noble simplicity" in the liturgy. ... This way of thinking about the liturgy is, I take it, what was being consciously resisted in *Mediator Dei*. ... This concept of "noble simplicity" also produces in my view a contradiction within *Sacrosanctum Concilium* itself, when the document then goes on to promote the continued use of chant and polyphony in the liturgy. *Lauda Sion* and the Pope Marcellus Mass certainly represent the height of musical nobility, but I would never be tempted to call them simple.

The only Catholics who can be assured that their liturgy has not been brought closer to Protestant expression are those who have no contact with Protestant services. I am hired to sing in Protestant churches several times a year, and am astonished at how increasingly close the standard American Mass is to what I encounter there, not only in the forms of prayers ..., but also in the manner in which the minister/priest interacts with the congregation. ... At a recent Mass I attended much more attention was paid to the newly installed Eucharistic ministers than to the Blessed Sacrament itself. This shift in liturgical sociology seems to me undoubtedly related to the influence of classic Protestant attitudes. There do remain differences between us, however. At both the Presbyterian and Methodist churches where I sing,

their communion is received kneeling at a rail, a practice specifically forbidden by my Ordinary. When I asked the Methodist choir director why they had no communion hymn, she told me that the people liked to pray then and wouldn't sing it, but that when a choir was at the service they sometimes did a Palestrina motet.

As an organization, we continue to promote the use of Latin and of chant and polyphony ... but in my view these things will always seem very welcome ornaments rather than integral part of the *Novus Ordo*. Polyphonic elaboration, for example, can only be understood historically in relation to the prayers that it accompanied, so that a long *Kyrie* in the new rite will inevitably seem more concert-like than it ever could in the old, with the Prayers at the Foot of the Altar intact. For this reason our inherited liturgical music is always at risk in the context of the *Novus Ordo*. I was recently in London, and learned from a clerical friend that the Westminster Cathedral Choir, which is by consensus of the experts the greatest polyphonic choir in Europe, will likely be dissociated from the Cathedral Mass by the new Cardinal-Archbishop, because he finds their style discordant with that of the liturgy—he cannot be called foolish either. ... There is no longer any necessary connection between doctrinal orthodoxy and sensitivity to liturgical tradition, which is to me a very dangerous thing, since scrupulous attention to the word coupled with low church instincts defines for me a Protestant, not a Catholic mind. ...

While I have many like-minded friends devoted to the old rite, ... it remains an unfortunate fact that the public face of the movement is entirely too much dominated by extreme and sometimes offensive religious rhetoric, often coupled with questionable liturgical scholarship. ... Now I don't wish to be offensive myself today by naming names of people or publications that I feel are not helping matters, but I was most disappointed when I received recently a copy of a major old rite magazine, announcing a new editor. My hope was that the change would mean a different outlook for the publication. But no, the former style was there quite intact: several interesting and informed articles cheek to jowl with a strident attack on the *Ecclesia Dei* Commission, a most appallingly philistine literary essay on James Joyce, promotion of Biblical fundamentalism, and a guide to home schooling guaranteed, I should think, to produce packs of highly neurotic Catholic children. While the essential integrity of the old rite is unassailable, I think it cannot be doubted that in its current cultural context it does not have the same significance for the Church that it did when it was the liturgy of the entire Church, of Cardinal Ottavani and of Fr. Berrigan both.

Is there any potential solution to this set of contradictions? I feel the chief one is a greater sense of involvement on the part of our bishops with the old rite. Even where an Ordinary is extremely kind and long-suffering of our internal difficulties ... there can remain a sense of distance. This stance produces an inevitable sense of alienation in the Faithful, who want and need to be attached to a bishop who celebrates the liturgy for and with them. And I believe further that the bishops who celebrate should be the Ordinaries of the dioceses where the old rite Mass is found, as in some few cases they are now. In addition, regular

contact with the traditional rite would serve to highlight contradictions in theological and pastoral significance when these prelates compare it with how the new rite is so often celebrated—a problem they need to face squarely and seek to remedy.

In summary, then, I would say that, in the face of a multitude of contradictions in the liturgical life of the Church today, each of us is forced to find some kind of personal path in an attempt to rise above them—and this personal path has become much more personal than any of us formed in the pre-Conciliar Church could have imagined possible. For me that path seems clear, and it is to help work towards restoring the centrality of the Blessed Sacrament in Catholic life, whatever rite one finds oneself in. If that restoration happens everything else will come out right.

During and address on Saturday afternoon, LLA Chairman Emeritus Robert Edgeworth offered his insights into the new document from the Holy See, Liturgiam Authenticam. Here are his remarks.

Recently the Holy See issued a document which may have important repercussions in regard to the prayers which the Faithful will hear and say at Masses offered in the vernacular languages, including English. The official title is, as usual in such matters, cumbersome: The Fifth Instruction for the Right Implementation of the Constitution on the Sacred Liturgy of the Second Vatican Council. But it will be referred to by the opening words of the official Latin text: *Liturgiam Authenticam*, "Genuine Liturgy." The document had been in preparation for 13 years, we are told, and was specifically requested by the Pope over four years ago. The draft was prepared by the Sacred Congregation for Divine Worship and the Discipline of the Sacraments, a body now headed by Cardinal Medina Estevez of Chile. The draft was approved by the Holy Father and March 20th of this year, given final approval by the Congregation on March 28th. It bears an effective date of April 25th, but was not released until May 7th. In addressing this topic today, I shall touch upon four main aspects of the subject. These are

- What led to the issuance of this document?
- Why should it be of concern to persons interested in the Latin Liturgy?
- What does the document actually say?
- What consequences are likely to flow from the issuance of this document?

First, why this document now? First, the process of producing vernacular translations of the Mass is not something which was over and done with in 1970. Rather, because living languages are inherently unstable and subject to change—rather rapid change in today's world—and perhaps because the translation apparatus took on a life of its own and did not wish to shut down—frequent changes, sometimes sweeping ones, were proposed from time to time in the various modern versions of the Mass, even though the Latin text itself has not undergone any significant changes since 1969. In the English-speaking countries, the translation process has been firmly in the hands of the

International Commission on English in the Liturgy (ICEL), who continued to produce a wide variety of proposals for changes in the English version. But all of these changes require approval by the Congregation for Divine Worship and the Discipline of the Sacraments. As successive versions reached Rome, it became apparent that these versions departed more and more widely from the actual Latin text. Eventually Rome had to put its foot down and Cardinal Medina Estevez did not quite firmly in a letter which he sent to the American hierarchy on September 20, 1997 in which he rejected the proposed new version of the Rite of Ordination. His Eminence accompanied the letter with a 50-point critique detailing the faults, omissions, and undue liberties and distortions of the proposal. He even went so far as to suggest that the bishops should get rid of their existing translation advisors [i.e. the ICEL staff] and acquire a new set. In short, the first reason why the issuance of this document took place is that certain bishops conferences including ours provoked Rome by going too far.

There is a second reason: a mountain of well-reasoned, temperately-worded critiques of the ICEL versions (both existing and proposed) was sent to the Roman authorities, who were genuinely impressed by the soundness and force of the arguments. In this regard, special credit must go to one organization: CREDO, founded in 1992 by two priests of the Arlington Diocese, Fr. Cornelius O'Brien and Fr. Jerry Pokorsky, two men of exceptional integrity. (Fr. Pokorsky, by the way, in addition to being Secretary of CREDO and a member of the editorial board of *Adoremus*, is also a member of the Latin Liturgy Association.) Full membership in CREDO was limited to priests; in a short time over 2,000 priests became members, most of them in the United States. CREDO's systematic and devastating critique produced a sea change. In 1994, for the first time, the U.S. Bishops' Conference failed to approve a set of changes to the Sacramentary proposed by ICEL. Instead, at every meeting of the Bishops' conference for 4 years, extended and rigorous debate swirled around each and every one of the eight segments of the proposed revision. Weighing in with specific and often devastating criticisms of the translations were such figures as Cardinal Bevilacqua, Archbishop Chaput, and Bishop (now Archbishop) Alfred Hughes. Well, the "good guys" lost virtually all the votes—sometimes by very narrow margins—but they won all the arguments. Their dissents and the reasons for them were made known to Rome.

The final vote on the proposed new English Mass sailed through with scarcely a dissenting vote. Did the good guys give up? No, there is every reason to believe that they had received private assurances that the proposed new Sacramentary would be Dead on Arrival at Rome. And so it proved; the proposal has been sitting on a desk in Rome for three years, waiting to be approved by the Vatican's equivalent of M. Godot (perhaps "Msgr. Godot?"). Now, after the issuance of *Liturgiam Authenticam*, I can state with complete certainty that it will never be approved in its present form. Rome has forced upon the bishops a choice between (A) the existing version of the English Mass, a feeble and flaccid effort which now satisfies neither ICEL which produced it nor its many critics, or (B) a new English version based

on the sound principles contained in the new document. This is all well and good, you may say, but why is it being addressed at the convention of the Latin Liturgy Association, some of whose members haven't been to an English Mass in years? Can't we just ignore it? In fact the present controversy has greatly strengthened one of the many powerful arguments for the regular and frequent celebration of the Mass in Latin, namely the need for a normative liturgy. Translations often fall short of the mark (just ask some of my Latin students) and in some cases they intentionally miss the mark due to some hidden or semi-public agenda. How can the English (or French, German, etc.) Mass be effectively critiqued in the absence of an original of which it is the alleged translation?

If this original exists only in the form of a printed text gathering dust on a shelf in the Vatican Library, criticisms of bad translations of it lose much of their force. *Lex orandi, lex credendi*: the norm of what we say in prayer establishes the norm of what we believe. Notice that it took me 15 words to say in English what the Latin expressed in 4 words—and I had to leave out the rhyme, the rhythm, and the anaphora present in the original. If the faithful hear only and always that Christ's blood is shed "for all," the universal heresy will receive a strong implicit boost, and they are not likely to be bothered listening to scholars quibble about the possible meanings of the word *multis*. Keeping the Latin Mass frequent and audible provides a means by which the translators may be kept honest and the Faith of our brothers and sisters may be thereby clarified and strengthened.-

But let's get down to the details: just what does *Liturgiam Authenticam* actually say? If the bishops decide to implement it, how will the English Mass change? The document addresses both general principles and specific points. In the area of general principles, we all may say *Deo gratias* to the fact that *Liturgiam Authenticam* has completely replaced *comme le prevoit* a wretched set of guidelines issued in 1969 by the *Consilium ad exsequendam* (Archbishop Bugnini) that served the translators of the Missal at that time. The many flaws of this document are excoriated mercilessly but justly in a scholarly critique published by CREDO in 1994.

... (At this point in his remarks, Bob Edgeworth noted many examples of ICEL's inappropriate renderings of Latin—and Greek and Hebrew by way of Latin—into English. He also commented on patterns in translation behavior by ICEL. For example, ICEL has a strong bias against anaphora in the original Latin texts, poetic repetition that is satisfying to mind, heart, and soul. .)

What should be our response to all this? Let us be hopeful but not too hopeful. Hopeful, because Rome has at last drawn the line and issued reasonable norms, some of which are mandatory. It is tragic that the church leaders decided to do the translations in great haste first, and then to draw up the plan for how to do the translations, thirty years after the harm was done. Since for several years now we have been told that a definitive third edition of the new Roman Missal was in the works and would be out any day now, we can be confident that, when it does appear, the U.S. bishops will see to it that new translations

are prepared. And, since the bishops don't like it when they spend years on a project only to have it rejected by Rome, it is very likely that the new version of the English Mass will conform, to a greater or lesser degree, to the norms set forth in *Liturgiam Authenticam*.

But, in all candor, I would advise you not to hold your breath while awaiting these improvements. Section #131 of the document states that the bishops are to prepare an "integral plan" for the implementation of the norms. But section #132 gives each conference of bishops five years in which to submit the plan. After it is submitted, who knows how many years will pass before that plan ever begins to take effect, much less reaches its conclusion.

Three factors operate to cause us not to expect that this process will greatly improve matters. First, the majority of the bishops in the English-speaking world are deeply, deeply committed to the work of ICEL and its false principles. The bishops are very good at dragging their feet when it comes to the implementation of directives which they don't like, as we have seen in recent years in the case of the non-implementation of *ex corde Ecclesiae*, the directive on Catholic higher education. Second, even a vast improvement in the translation will only have a slight effect on the present state of bad liturgy in the West, whereby the Catholic faithful usually do not have any sort of supernatural experience on Sunday mornings, unless the re-translations are accompanied by a thoroughgoing reform of the areas of liturgical abuse.

(Bob Edgeworth described these as: incomplete rubrical observance by priest and people, church architecture that does not demarcate sacred space, church music's shortcomings as described in books by Thomas Day and Msgr. Richard Schuler, and ineffective catechesis that allows the mere meal symbolism to overshadow the sacred mystery of the Mass)

The Third reason: if priests celebrating Mass are already departing from the present norms including the existing ICEL translation, is there any reason to think they will abide by future norms any more faithfully? One of the worst consequences of the adoption of the vernacular in worship—and this was perfectly predictable and should have been foreseen by the Council Fathers—is that celebrants do not hesitate to change the words of the rite when they are offering it in their own tongue. I have even seen bishops make up their own Mass prayers and substitute them for the Church's. Improve the translations, and these celebrants will continue to say Mass as they please. And there are a whole lot of them like this.

One of the high profile priests in Australia is Fr. Paul Collins who has a term for people like us who are deeply concerned with the latest directives issued by Rome. He calls us "document flashers," which certainly sounds as though it's a violation of public decency laws. St. Augustine famously wrote: "Rome has spoken; the matter is settled." But the Fr. Collins of the world say "Rome has spoken and so what? That's just their opinion. We'll follow our own opinions."

The present crisis in the Church will not and cannot be resolved until we reach the point at which clergy including bishops who violate the Church's norms are actually punished for doing so. At a recent bishops' conference, a prominent archbishop was asked by the media what would happen to those faculty members at Catholic universities who refused to comply with the provisions of *Ex Corde Ecclesiae*. He replied in a single word: "Nothing." And there you have the problem in a nutshell. The founder of the Latin Liturgy Association was asked in an interview a few years ago how he would evaluate the quality of leadership within the Church today. He replied that, traditionally, the Church has a three-fold mission: to teach, to govern, and to sanctify. For teaching, he gave a grade of A. I agree; such documents as *Evangelium Vitae* are the best expositions of the Faith ever issued. For sanctification, he gave a grade of B. Much support is being given to groups whose focus is the production of saints, such as the Missionaries of Charity. But for governance, he tactfully said "no better than a C." When the wolves are eating the flock of Christ, the shepherds must not content themselves with issuing excellent documents clearly prohibiting the practice of sheep-eating. The Roman proverb is "*Facta, non verba*." Let me amend it to our present needs: "*Et Facta, et verba*." But the deeds are primary. Let us pray for words of clarity and radiance, especially in the Mass. Let us pray for deeds of zeal and courage, especially in the Church.



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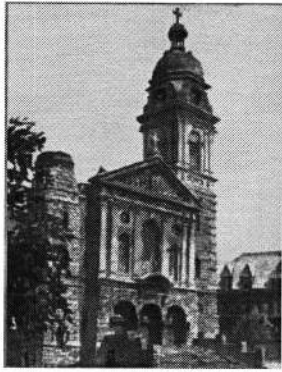
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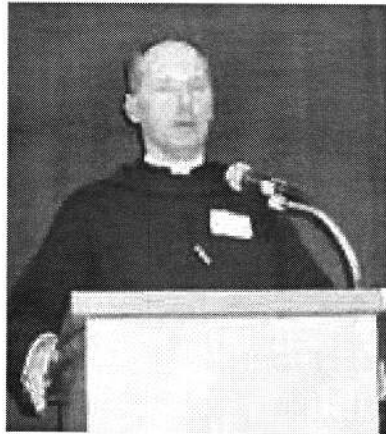


ST. JOHN CANTIUS CHURCH,
CHICAGO, IL

**PICTURES FROM OUR 2001 LLA CONVENTION
CHICAGO, JUNE 23-24th**



The high altar at St. John Cantius Church, site of the LLA's Eighth National Convention.



A spiritual reflection was presented by Fr. Bede Kotlinkski, O.S.B., from Cleveland.



A panel discussion featured several convention speakers: left to right Bob Edgeworth, Chairman Emeritus of the LLA, LLA Vice President Jim Pauer, Prof. Duncan Stroik, LLA President Bill Leininger (standing), LLA Secretary Scott Calta, and Msgr. Calkins.



The Association for Latin Liturgy (England) was represented by Mr. Anton Webb.



Mary Kraychy, Executive Director of the *Coalition in Support of Ecclesia Dei*, Glenview, IL, accepts the Cena Domini award in recognition of her tireless efforts over many years to support the Tridentine Mass under the indulgence provided by *Ecclesia Dei*.

ORATIO PRO MISSA LATINE CELEBRANDA

PRAYER FOR THE CELEBRATION OF THE MASS IN LATIN

(Official Prayer of the Latin Liturgy Association)



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

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

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



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