



# NEWSLETTER

#LXXXII

Fall 2001

AS WE APPROACH THE NEW YEAR, THERE HAVE BEEN TWO RECENT DEVELOPMENTS WHICH I BELIEVE ARE QUITE SIGNIFICANT AND IMPORTANT FOR CATHOLICS INTERESTED IN THE LITURGY. The first is that Cardinal Ratzinger has been quoted as urging the updating of the Roman Missal of 1962. Specifically, Cardinal Ratzinger stressed that the Tridentine Missal cannot become some type of museum piece, attractive only to a small group of Catholics for its unchanging beauty. Rather, the Cardinal stressed that the traditional rite must be seen as part of the living tradition of the Roman Catholic Church. For example, he stated that he believes it is important that additional Masses be composed for the new saints canonized since 1962. In addition, he believes that additional Prefaces should be composed, using Prefaces in common use in the early church.

For many years, I have personally been concerned that the traditional Missal appeared to be "frozen in time" and I frequently expressed my concern that unless additional Masses were composed for these new saints, the traditional Mass could be viewed as outside the realm of the living liturgy of the Catholic Church. It's nice to see that so eminent an expert as Cardinal Joseph Ratzinger shares my concerns!

Significantly, Cardinal Ratzinger stressed that he does not intend to push for any changes in the immediate future, but that these changes should be considered for the long-term welfare of the traditional liturgy. It appears that Cardinal Ratzinger is being quite cautious in this regard, just as he was last year when he commented that eventually, he would like to see the Mass celebrated *ad orientem*, and not *versus populum*. At that time, the Cardinal was quoted as being concerned that further liturgical changes at this time would only generate even more confusion among the Catholic faithful.

I do not believe that anyone could seriously dispute the central thesis of Cardinal with regard to composing additional Masses for recently canonized saints. On the other hand, I am sure that many traditionally-oriented Catholics will be con-

cerned that the liturgical bureaucrats in the church might attempt to use this opportunity to foist many unnecessary and inappropriate revisions to the traditional rite. Let's all pray that the Holy Spirit will guide our church officials in this important issue!

## FROM THE CHAIRMAN

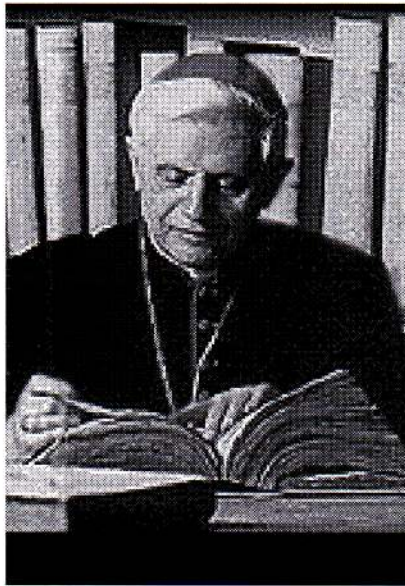


PHOTO COURTESY OF THE CARDINAL RATZINGER FAN CLUB

The second recent development that should be of great interest to Catholics concerned about the liturgy is the recent document issued by the Pontifical Council for Promoting Christian Unity entitled "Guidelines for Admission to the Eucharist between the Chaldean Church and the Assyrian Church of the East." This document, issued in Rome on July 20, 2001, was only made public a few weeks ago. Significantly, it was promulgated with the specific approval of the Congregation for the Doctrine of Faith and of the Congregation for the Oriental Churches.

What is so important about the issuance of guidelines for intercommunion between a small group of Catholics united with the Pope and largely located in the Near East and a small orthodox church known as the Assyrian Church of the East? The significance of this document is actually quite great, because it essentially amounts to an *imprimatur* of the validity of the divine liturgy celebrat-

ed by the Assyrian Church of the East, despite the fact that that liturgy does not include a recitation of the Institution Narrative, i.e. on the night He was betrayed . . . this is my body . . . this is my blood . . ."

For many of us educated in Catholic schools in the 1940s, 1950s and early 1960s, we were taught, explicitly or without attribution, Thomistic theology which placed great emphasis on the actual words of consecration. Many will no doubt be shocked that a Eucharistic celebration that does not contain the specific words of consecration has nevertheless been upheld as a valid Mass by Rome!

While somewhat shocking at first, in actuality, this appears to represent a development of doctrine with regard to the Eucharist. I have been advised that for a number of years,





# 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.*

## **PRESIDENT**

William J. Leininger  
34 Dumont Avenue  
Staten Island, NY 10305  
e-mail: wleininger@si.rr.com

## **VICE PRESIDENT & EDITOR**

James F. Pauer  
P.O. Box 16517  
Rocky River OH 44116  
e-mail: jfpauer@juno.com

## **SECRETARY**

Scott Calta  
P.O. Box 831150  
Miami FL 33283  
e-mail: scottcalta@aol.com

## **TREASURER**

Jane Errera  
Treasurer - LLA  
P.O. Box 3017  
Bethlehem, PA 18017-0017

## **ASSISTANT EDITOR**

Donald Cherry  
321 East 43rd Street #902  
New York NY 10017  
e-mail: dcherry@gc.cuny.edu

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.*

the pontifical colleges in Rome have taught that the entire Eucharistic prayer or canon is consecrative, not merely the specific words "this is my body . . . this is my blood." This decision by Rome appears to be a logical extension of the theory that it is the entire Canon which is consecrative. Moreover, Rome gave three specific reasons why it has concluded that the specific canon or Anaphora used in the Assyrian liturgy, namely the Anaphora of Addai and Mari is a valid Eucharistic prayer. The first reason given by Rome is that this Anaphora of Addai and Mari is one of the most ancient Eucharistic prayers, dating back to the time of the very early church. It was composed and used with the clear intention of celebrating the Eucharist in full continuity with the Last Supper and according to the intentions of the church. Significantly, its validity was never officially contested either in the Christian East or the Christian West.

The second reason why Rome concludes that this Eucharistic Prayer is valid is because the Catholic Church has recognized that the Assyrian Church of the East is a true particular church, built upon orthodox faith and apostolic succession. Thus, in this Church, though it is not in full communion with the Catholic Church, are found "true sacraments, and above all, by apostolic succession the priesthood and the Eucharist."

The third and final reason given by Rome is that the words of Eucharistic institution are indeed present in the Anaphora of Addai and Mari, but not in a coherent narrative way *ad litteram*, but rather in a dispersed eucharological way, that is, integrated in some successive prayers of thanksgiving, praise, and intercession.

Why is this particularly important to us Roman Catholics today? I submit that this recent decision by Rome, with the full approval of the Congregation for the Doctrine of the Faith is important not only for ecumenical reasons but also because it teaches us that we must always remember that while the essentials of the faith cannot change, there will be development of doctrine in the life of the Church and we must be open to the guidance of the Holy Spirit and of our Church hierarchy.

As I frequently say, these are fascinating times to be Roman Catholic!

Lastly, this column is being dictated as we approach the wonderful Feast of Christmas and soon thereafter New Year's Day. As I have learned over the past two years, our life on this earth is short and filled with great uncertainty. How often we take our family and our friends for granted! As we approach the New Year, may we thank our Lord every day of our lives for the great blessings that He has given to us! I wish you a healthy and joyous New Year, and one filled with the love of Jesus Christ!

WILLIAM J. LEININGER  
President, Latin Liturgy Association



## LETTER TO THE EDITOR

Thank you and congratulations on allowing us overseas readers in on the presentations given at the Latin Liturgy Convention held in Chicago (LLA Newsletter LXXXI, Summer, 2001.) So much of what was reported should be read by all those who support the Traditional Mass. In looking through, I find that you have given us (Traditionalists) a very well-balanced guide as to how we should form ourselves and the importance of Traditional Mass in upholding and maintaining the sacredness of the Mass. While I have delighted in all that was written, I

think that the address of Msgr. Arthur Calkins would be most outstanding in what must have been an outstanding convention. Once again, my thanks and congratulations for what you have made available to us.

Yours sincerely,  
PAUL F. SMITH  
Blackburn, Victoria  
Australia

## NEWS

### New York City

Edward Cardinal Egan, Archbishop of New York (LLA episcopal adviser) celebrated a Mass for the victims of the September 11th tragedy at St. Patrick's Cathedral in the days following. Surprisingly, the entire Mass was taped by the cable television channel FoxNews (that's right, Fox) and presented in its entirety during the wee hours of the morning following the evening Mass. A considerable number of Latin texts were used in the music of the Mass, notably the *Fauré Requiem*, which was very movingly presented by a small orchestra composed of Cathedral musicians. Governor Pataki and Mayor Rudy Giuliani attended, along with a large number of officials and citizens. The crowd spilled out the doors of the Cathedral onto Fifth Avenue. At the end of the Mass, the Cardinal remarked that he was probably "abandoning all sense of liturgical propriety" but wanted to hasten down the main aisle in advance of the procession so that he could bless the large group that had assembled for several blocks up and down Fifth Avenue before they dispersed. Well, while this may not be customary, it certainly was not inappropriate. The custom of the bishop blessing the assembly as he exited originated when members of the congregation came forward to ask the Bishop's blessing before departing. Often, these were people who had been at a distance from the altar during the Mass. Although the bishop's initiative was a departure from the established custom of "bringing up the rear" of the recession from the altar, it is certainly in line with the original intention of allowing the people to draw nearer the bishop for his blessing.

The Zenit news organization, headquartered in Rome interviewed Cardinal Egan 80 days after the September 11 attacks on New York. Here are some excerpts from the Cardinal's remarks: "It is a pity that the international press missed, over the past three months of reporting, the most authentic examples of faith and symbols of hope of the people of New York. ...I saw holiness many times in those days, in the several visits among those ruins, watching the work of our people amid the rubble. ... It is another United States that no one ever talks about: We see it in the churches, within the walls of home, and in the confessionals. They are people who want to continue to hope with the help of prayer. All this can be confirmed by the many priests working in the different churches of New York, on the streets, and in the different communities."

It's also interesting to note that Cardinal Egan served as Relator for the Synod of Bishops that met in Rome during September. During this meeting, he presented a long opening address in Latin to the assembled bishops. Many favorable comments were made afterward by those who heard the address, clearly impressed by the Cardinal's facility in the language. He spoke about the role of the bishop as teacher of the faith, who must teach "fully in accord with the *Magisterium* and firmly grounded in Sacred Scripture, Tradition, and the declarations of the Popes and Ecumenical Councils down through the ages." Cardinal Egan delivered his address only several days following September 11th. He traveled back to New York for an October 11th day of prayer, and then returned to Rome. The Pope referred to the tragedy in New York, calling the city "the capital of the world." (These events were reported by *Inside the Vatican* and are presented here rather than in the *From the Press* section of this newsletter.)

A Day of Recollection, sponsored by the LLA, was held at the Church of Sts. Joachim and Ann at Mt. Loretto on Staten Island Saturday, October 6. It began with Lauds, followed by conferences presented by Father Richard Trezza, O.F.M., who regularly celebrates the traditional Latin Mass there. It included Benediction of the Blessed Sacrament and a closing Mass in the late afternoon that fulfilled the Sunday obligation. Before Lauds and Mass, chant practice was conducted. A buffet lunch was served.

### Arlington, Virginia

At the *Wanderer* Forum held here in November, two of the three Masses celebrated were in Latin according to the new form. Respectively, the celebrants were Fr. Kenneth Baker, S.J. (LLA) and former LLA member Fr. John T. Zuhlsdorf, whose column "What Does the Prayer Really Say?" is a regular feature in the *Wanderer*.

Fr. James Tucker, newly ordained for the Diocese of Arlington, celebrated Latin Mass (1962) at St. Peter's Church in Lexington Kentucky. Fr. Tucker is a graduate of the University of Kentucky as well as of the Pontifical North American College in Rome.



## Lincoln, Nebraska

On June 30th, six priests were ordained for the Priestly Fraternity of St. Peter. They are Frs. Christopher Blust, Robert Fromageot, Christopher Hathaway, Neal Nichols, Ulrich Theuerer, and Philip Wolfe. Five deacons were also ordained at this time. Several of the priests celebrated their first Masses in area parishes.

## Bucyrus, Kansas

At Queen of the Holy Rosary Church this past August, a Requiem Mass was sung by a choir assisted by priests and seminarians of the Priestly Fraternity of St. Peter. The deceased, Maureen Trausch, was the mother of a Fraternity seminarian.

## Baton Rouge

The Baton Rouge LLA chapter sponsored a solemn All Soul's Day Requiem Mass at St Agnes Catholic Church on 11/02/01. Under the capable and energetic leadership of LLA member Bill Doran a *schola* of 10 voices accompanied the celebrant, LLA member Msgr. Robert Berggreen who chanted the Mass. The *schola* was formed barely a month prior to the All Souls Requiem but through rigorous practice and invaluable help from several mature parishioners great progress was made. Comment following the Mass was uniformly enthusiastic and the *schola* which formed on a rather *ad hoc* basis has agreed to continue its work. As has been the experience in many other parishes, revealing only a tiny fraction of the Church's vast musical endowment has immediate and salutary effects. One parishioner insisted on making a donation to one of the singers. The first LLA meeting following the All Soul's Day Mass was one of the best attended in years. The pastor, a gifted musician and Latinist is very enthusiastic about future projects. The *schola* planned to sing at a special Mass (traditional rite) on Thanksgiving Day. *Thanks to Chairman Emeritus Bob Edgeworth for this report.*

## Cleveland

All Saints Day and All Souls Day were observed with evening High Masses at Immaculate Conception Church celebrated by Fr. Bede Kotlinski, O.S.B. (LLA). Also on the morning of All Souls Day, Fr. Frank Godic, pastor, celebrated the three Masses of the day in sequence at the main altar and the two side altars. All were according to the 1962 Missal.

## Pittsburgh

The Latin Mass Community at Holy Wisdom Parish / St. Boniface Church once again took over singing duties at Sunday High Mass while the choir was on its official vacation. They sang the *Missa de Angelis*. Low Mass was celebrated on Friday

evening June 29, the feast of Sts. Peter and Paul. During Holy Week, three Solemn High Masses were celebrated, including the Easter Vigil. Sacred Ministers included a visiting Deacon and Subdeacon from the Priestly Fraternity of St. Peter Seminary. The Deacon and Subdeacon were respectively ordained to the priesthood and diaconate during the Fraternity's ordinations on June 30th. They are now Rev. Christopher Hathaway, F.S.S.P., and Rev. Mr. Carl Gismondi, F.S.S.P.

## Saegertown, Pennsylvania

Once again this past fall, a choir from St. Gregory Academy, conducted by the Priestly Fraternity of St. Peter in Elmhurst, Pennsylvania, traveled to St. Bernadette Church in Saegertown to sing High Mass (1962) on the traditional Christ the King Sunday, the last Sunday in October.

## Ponce, Puerto Rico

From Fr. Brian Harrison, O.S. (LLA member also active in *Adoremus*), we have news that he is now celebrating a regularly scheduled Sunday Masses in Latin (*Novus Ordo*) at Our Lady of Guadalupe Cathedral in Ponce. He has formed a *schola* that is learning to sing Gregorian chant. He uses the unabridged Roman Canon exclusively, and celebrates *ad orientem* from the Offertory through the communion rite. Spanish is used for the *Confiteor*, readings, prayers of the faithful, the three proper prayers for each Sunday, and the preface. Everything else is in Latin. The first of these Masses last April coincided with the beatification in Rome of the Puerto Rican layman Carlos M. Rodrigues. On this occasion, 300 souls attended and the numbers have increased since that time.





## FROM THE PRESS

*In this issue of the newsletter, we resume our look at items from the national and international press of interest to our members. We omitted this in the previous issue to allow more space for convention coverage.*

The LLA's national convention was featured in a half-page article in *The Catholic New World*, the official newspaper of the Archdiocese of Chicago. This appeared in the June 24th issue at the time of the National Convention. Staff writer Michelle Martin interviewed LLA president Bill Leininger. Bill described the importance of Latin in the current-day Church and its potential to unify and express a sense of timelessness and transcendence, especially with Gregorian chant. He recommended that every parish consider having at least one weekend Mass in Latin, but also acknowledged that, in many circumstances, priests would require training to do this. The schedule of the convention was presented along with contact information for the LLA. A side panel listed Tridentine and *Novus Ordo* Masses regularly celebrated in the Archdiocese.

The same issue of *The Catholic New World* included a report on the American bishops summer meeting at which they discussed *Liturgiam Authenticam*, and the regular "Cardinal's Column" by Francis Cardinal George, O.M.I. Archbishop of Chicago (and an LLA episcopal adviser). The Cardinal discussed the Blessed Sacrament and the observance of Corpus Christi the previous week. A photo showed the Cardinal carrying the Blessed Sacrament during an outdoor procession on this day at Corpus Christi parish. The Cardinal recommended Benediction and Exposition as ways to strengthen the faithful.



The *Adoremus Bulletin*, the newsletter of the Society for the Renewal of the Sacred Liturgy, has been continuing its excellent coverage of liturgical issues facing the Church in the United States. The May issue (Volume VII, Number 3) described the preparation for the American bishops summer meeting the following month, at which they would discuss the revised General Instructions for the Roman Missal, among other matters. Certain "adaptations" with regard to the Vatican document were proposed, including: the substitution of the Apostles' Creed for the Nicene at Mass, the use of "culturally significant" colored cloths for the altar in place of specified white, the return to the traditional practice of veiling of images and crosses beginning on Saturday of the fourth week in Lent, and certain accommodations for Eucharistic ministers regarding consuming the remains of the Precious Blood and cleansing vessels following communion.

The same issue quotes an article that appeared in the national newspaper *USA Today* on Easter Monday concerning American Catholics' views on the practice of kneeling during portions of the Mass. A parish council president was quoted as saying that she "never liked" kneeling and is "more comfortable" standing and that "In our country you stand for the national anthem, for important things." The *Adoremus* editor asked in her written response, "Is kneeling supposed to be comfortable? Is respect for the flag that symbolizes our government equal to the reverence we give to God Himself truly (not symbolically) present in the Blessed Sacrament in every Catholic church and at every Catholic Mass?"

Susan Benofly continues her series on liturgical changes following Vatican II in this same issue in "Buried Treasure: the US interprets Vatican norms for sacred music." She has done an excellent job of chronicling the damage done to liturgy during the years immediately following the council up to the present. The noted paragraph 36 of the *Constitution on the Liturgy* stated that the "use of the Latin language is to be preserved in the Latin rites" but also provided for the "mother tongue" i.e., the vernacular, for the "readings and instructions and to some prayers and chants." [Editor's Note: Interesting, isn't it, that Latin seems to be excluded from being anyone's "mother tongue", at least by implication?] In 1987, appeared a book entitled *Thirty Years of Liturgical Renewal* by Msgr. Frederick McManus, director of the bishops' liturgy secretariat. He argues that the people wanted the vernacular, but the clergy did not want to change. In the years immediately following the Council, there were few parish councils and liturgy committees. So the bishops stressed the use of

the vernacular for the sake of uniformity within their dioceses. Susan Benofly continues with a discussion of how Latin was removed from the liturgical books that followed, even when the Holy See issued *Musica Sacram* in 1967 calling for the people to sing Gregorian chant and "the several styles of polyphony, both ancient and modern" Thus began the practice of largely ignoring any calls for continuing to use Latin in liturgy. Also in the 1960's appeared musical stylings associated with the folk music craze of the 1960s, which was often called the "hootenanny Mass", mostly by critics.

[Editor's Note: For the benefit of some of our younger readers who were not yet born when television commercials touted "There's a hootenanny comin' every week on ABC" here is an explanation of the term. A hootenanny was a type of focused musical event (a "happening" as we said in the simple-minded sixties) during which a number of folk musicians participated,



often with a high degree of spontaneous improvisation and considerable abandon. It's interesting to note that this is a later use of the term "hootenanny." The *Pocket Dictionary of American Slang* notes that the term originated as a figurative term for "a shout, a hoot, a damn" as in "I don't give a hootenanny." While it is considered with much fondness by some as an emblematic term of the *zeitgeist* of the 1960s, it originated with these negative connotations. To be exhaustive, as my English professors taught me to be when dealing with word origins, there were also dialectical usages dating from about 1925 by which the term meant a "gadget" or "thingamajig." The article goes on to describe the reaction to this phenomenon by Fr. Francis P. Schmitt, director of music at Boys Town, Nebraska, who commented at a meeting concerning liturgical music in Kansas City in 1966: "...I do not think that it is the young people who are clamoring for the hootenanny Mass, at least not until they have been exposed to the idea by some arrested adult personality who thinks that he or she will save the young masses for the liturgy...all the time they're [young people] telling each other what a simple dope you are and you're the one that's being fooled." As for the young people at Boys Town at the time, who were "content to sing everything from Gregorian to Monte to Hindemith...I wouldn't ask them if they wanted to do a hootenanny Mass because they would laugh me off the campus." Similar criticisms of introducing the popular idiom were heard in Europe at the time. In the U.S. during 1967 appeared "The Place of Music in Eucharistic Celebrations" (PMEC) a draft document presented to the Music Advisory Board to the Bishops' Commission on the Liturgy (BCL). The document was expanded

in 1972. Monsignor Richard Schuler (LLA national advisory council member), who noted that the document was presented and quickly approved, even though "it had scarcely been considered by the assembly and little or no discussion was permitted or encouraged." Section III of the document "The Place of Music in Celebration" was headlined in all capital letters, "MUSIC, MORE THAN ANY OTHER RESOURCE, MAKES A CELEBRATION OF THE LITURGY AN ATTRACTIVE HUMAN EXPERIENCE." [Italics added. Ed Note: Well, at least they got the part about the significance of music in liturgy right, but the years of the 1960s and 1970s were distressing times for musically-aware Catholics]

*Musicam Sacram* had presented guidelines for music in the liturgy, guidelines that were largely ignored in favor of those in PMEC. Susan Benofly writes in her article that "Clearly there was a radical shift in the BCL's new statement—with sweeping implications. The earlier documents [including *Musicam Sacram*] all defined the purpose of sacred music as first, the glory of God, and second, the sanctification of men. It is not surpris-

ing then, that the application of the "community-centered" principles of PMEC resulted in a very different set of recommendations for music in the liturgy—and its conclusions directly contradict *Musicam Sacram*." She goes on to describe what criteria PMEC recommended for selecting liturgical music: musical judgment—vaguely described without objective criteria, liturgical judgment—defined in terms of personal roles of celebrant, people, and cantor (not mentioning a choir), and pastoral judgment, which attempts to place the Mass in a context, perhaps a social one. This section of the document says that music should allow the congregation "to express their faith in this place, in this age, in this culture." This is an excellent series that can help the reader understand how and why the current liturgical crisis developed.

The series of articles is available at the *Adoremus* web site, [www.adoremus.org](http://www.adoremus.org).

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if they wanted to do  
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—FR. FRANCIS P. SCHMITT, director of  
music at Boys Town, Nebraska, commenting  
at a meeting concerning liturgical music in  
Kansas City in 1966

The July-August *Adoremus* Bulletin contains the next installment in Susan Benofly's series "Buried Treasure." This article considers the overall effects of the trends described in the previous installment. An interesting development was the use of the phrase "ritual music." This was music that was deemed suitable for the Eucharistic Liturgy using guidelines like the ones described in the PMEC document. Ritual music was often developed expressly for the use of congregations, but might also include selected compositions previously in use. So, some chant or polyphony could be selected according to nebulous criteria. Other compositions were to be excluded, even those that might still be considered as belonging to the

sacred music or the church music genre. By this logic, these categories were no longer directly relevant to liturgy. The new category of "ritual music" was to supplant them, even though it might import some chant or musical compositions on a limited basis. One commentator, Fr. Virgil Funk, is quoted as saying, "If music such as chant and music from the sacred treasury can function as ritual music, then they are no longer sacred music but ritual music." Others made no attempt to establish continuity between the traditional Roman liturgy and what was going on in liturgy. The liturgist Father Gelineau wrote in his 1978 book, *Voices and Instruments in Christian Worship*: "Let's make no mistake: translating does not mean saying the same thing in equivalent words. It changes the form. ... If the form changes, the rite changes. If one element changes the total meaning changes. Think back, if you remember it, to the Latin sung High Mass with Gregorian chant. Compare it with the modern Post-Vatican II Mass. It is not only the words, but also the tunes and even certain actions that are different. In fact it is a different liturgy of the Mass. We must say it plainly: the Roman rite as we knew it exists no more. It is gone." Benofly



points out that in an earlier book (1962), Fr. Gelineau had recommended that an attempt should be made to “recapture a pristine rite unencumbered by what he saw as musical accretions and ‘art for art’s sake’.” However, when his own prescriptions were followed after the Council, he perceived in the result not a recapturing, but an abandonment of the Roman Rite.”

The conclusion of this series appears in the September issue of the *Adoremus Bulletin*. It recounts how Pope Paul VI in 1974 sent every bishop in the world a copy of *Jubilate Deo*, a booklet of the simplest settings of Gregorian chants of the Mass. Along with it, sent this request: “Would you therefore, in collaboration with the competent diocesan and national agencies for the liturgy, sacred music, and catechetics, decide on the best ways of teaching the faithful the Latin chants of *Jubilate Deo*, and of having them sing them and also of promoting the preservation and execution of Gregorian chant in the communities mentioned above. You will thus be performing a new service for the Church in the domain of liturgical renewal.” The request was largely ignored.

*Crisis Magazine* (October, 2001) brings us an article contributed by Michael Novak, “Reconsidering Vatican II.” The article is an excerpt from a new introduction to his book *The Open Church*, first published in 1964 when he was serving as a correspondent for *Time* magazine during the Council’s third session. The book has just been reissued by Transaction Publishers. With his characteristic eloquence, he takes a critical, impartial view of the Council, its work and its aftermath, offering insights of a genre similar to those presented by Susan Benofly in her *Adoremus* series just discussed. Here are some excerpts.

*Journalistically . . . . It was much easier to portray the sheer novelty of the council than to portray its continuities with the past. The news business is in the business of news—novelty—and the public does not go to the press for solid scholarship. Important realities are often distorted, and history itself is significantly falsified. For instance, the era before the council was more like a golden age in Catholic history than the dark age described to an eager press by the post-conciliar “progressives.” There were many glaring deficiencies in it—pointed out in my book—and yet it was in many respects healthier and more faithful to the gospels than much that came later in the name of “progress” and “openness.” . . . The victorious majority (the progressives) acquired a vested interest in stressing new beginnings and in discrediting the leadership and the ways of the past. That emphasis shifted the balance of power in the Church into their hands. To them accrued the glory of all things promising, new, and not yet tried; to their foes accrued the blame for everything wrong. The more power wrested from the old guard, the more massive the power acquired by the reformers. The more the past was dis-*

*credited, the greater the slack cut for new initiatives and new directions. The politics of the postconciliar Church in the United States and some parts of Northern Europe became an unfair fight. . . . It was as though the history of the Church was now to be divided into only two periods, pre-Vatican II and post-Vatican II. . . . One way of putting this is that “nonhistorical orthodoxy” (the cult of an “eternal” Church) was driven out from the center of the Church, only to be replaced in not a few hearts by “neodoxoy,” the love of the newest trend. Thus, those we used to call at Vatican II the “prophets of doom” turned out to have had in some respects prudent foresight. As world-weary Romans say, “The odds favor pessimism.” . . . Despite the manifest faults, sins, and weak minds of many of us during and after the Second Vatican Council, the Holy Spirit did preside over it and brought the world immense fruits through it. Without the council, we could never have had the enormously important pontificate of John Paul II, and perhaps not the long-hidden but ener-*

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*CRISIS magazine* (October, 2001) article

“Reconsidering Vatican II.”

*getic stirrings of Eastern Europe that erupted so magnificently in 1989, the year that showed international communism to be tinkling brass. . . . And yet the very pope who presided (brilliantly, by the way) over the final three sessions of the council, Paul VI, said publicly some few years afterwards that “the smoke of Satan” had filtered into the work of the council, and blown up a mirage of the spirit of Vatican II that had subverted the letter of what the Holy Spirit had wrought, blown the barque of Peter far off course, and tossed her about on stormy seas. A spirit of radical individualism and hatred for the way things had been swept through religious community after religious community, through colleges and universities, through the ranks of priests (and even some bishops, although the latter were more constrained by their*

*close ties to Rome), and eventually through the educated laity. Thus “Vatican II Catholicism” was born. It has not yet been dispassionately evaluated, and its colossal failures have not been weighted against its much-praised successes.*

Also in this same issue of *Crisis* are—*mirabile dictu*—back-to-back book reviews by Fathers John-Peter Pham, and Eduard Perrone, both members of the LLA. Father Pham’s review looks at *Say It is Pentecost: A Guide Through Balthasar’s Logic*. Fr. Pham’s doctoral dissertation at the Pontifical Gregorian University in Rome was on Hans Urs von Balthasar’s *Christology*. Fr. Perrone reviews Cardinal Ratzinger’s *The Spirit of the Liturgy*, a work that has been much discussed in the LLA newsletter and elsewhere. And there’s also a refreshing reflection by Fr. George Rutler on the parable of the “tares” (weeds) in the grainfield. This is certainly a timely topic in light of what we have heard from Susan Benofly and Michael Novak. Fr. Rutler, the popular EWTN speaker, celebrated Mass and preached during the LLA’s 1999 convention at St. Agnes Church in New York City. This is one in a continuing series of such reflections on the parables.



The November issue of *Crisis* follows on the heels of Michael Novak's October article just described with "Liberal Church? Conservative Church?" by George Weigel. Again, this is an excerpt from the author's new book. The title for Weigel's work is *The Truth of Catholicism: Ten Controversies Explored*. It's being published by HarperCollins Publishers, Inc. There are many good insights into the clouded thinking that has, in many instances, followed Vatican II. Some examples:

*In the United States, the liberal/conservative filter has also reinforced the temptation to think of Catholicism as one among many "denominations." American religion, it is often said, is preeminently denominational religion. What much of American Christianity means by "denomination" though, is not what Catholicism means by "Church." ... A denomination is something we help create by joining it; according to Vatican II, however, the Church is a divinely instituted community into which we are incorporated by the sacraments of initiation ... . A denomination has moving boundaries, doctrinally and morally; the Church, according to Vatican II, is nourished by creeds and moral convictions that clearly establish its boundaries. The structures of a denomination are something we can alter at will; the Church, according to Vatican II, has a form, or structure given to it by Christ. ... One of the great tasks of the Church in the 21st century will be to retrieve and renew the concept of tradition. ... A venerable formula distinguishes between tradition, the living faith of the dead, and traditionalism, the dead faith of the living.*

A little off topic for this newsletter, but perhaps worthy of brief mention as a popular topic, is an article in this same issue on "Tolkien's Catholic Imagination." by Jason Boffetti. In part, it describes his years at the Birmingham Oratory, a site renowned for excellent liturgy. J R R Tolkien is, of course, the imaginative Catholic author of the *Lord of the Rings* trilogy that is being released as a series of full-length movies during the next three years.

A surprising article appears in The October 22 issue of *America*. It is "More Priestly Fraternity" by Fr. James F. Garneau. And no, it is not about *that* Priestly Fraternity, the one that is dedicated to supporting the traditional Latin Mass. It instead concerns a more general application of the term to the socializing and mutual support opportunities for priests in today's Church. Fr. Garneau is academic dean at the college of liberal arts and the school of theology at the Pontifical College Josephinum near Columbus, Ohio. Here are excerpts:

*It is odd to observe twenty-somethings trying to act like fifty-some-*

*things. Yet such behavior is found among a small percentage of seminarians today, who gather to drink good scotch, smoke cigars, and discuss liturgy (or, more often, liturgical abuses). Cassocks and French cuffs are preferred. ... There are also seminarians across the country who gather, somewhat clandestinely, to study papal encyclicals and other works, such as those of St. Thomas Aquinas, which are no longer offered as part of most seminary curricula. There is in all this a hunger for something finer than the best scotch—a hunger for priestly culture. ... This movement draws the suspicion of many within the church. It is perceived as a sign of a "new clericalism" that must be avoided or stamped out wherever it has begun. This "clericalism" is judged by many to be elitist and one of the cardinal sins of the age, masking a fundamentally derisive view of the laity. ... Many young men who aspire to be priests perceive, perhaps only dimly, something that is being ignored in many ecclesiastical circles—that people are social beings who need reinforcement in their commitments, and that ordination to the priesthood is meant to make men members of a*

**O**ne of the great tasks of the Church in the 21st century will be to retrieve and renew the concept of tradition." —GEORGE WEIGEL, author, *The*

*Truth of Catholicism: Ten Controversies Explored.*

published by HarperCollins Publishers, Inc.

excerpt in *Crisis* magazine (November 2001)

*particular community, a local presbyterate. ... But the attempt to preclude the goal of a clerical/priestly culture reduces the priesthood to a professional vocation. ... The professionalized and individualistic notion of diocesan priesthood in which I was formed does not draw significant numbers of men to Christ, much less to the priesthood. A man is ordained into a diocesan presbyterate for the sake of service in a particular diocese. He is not ordained to be a kind of freelance sacramental operator or even to be merely an authorized agent of the bishop. Rather, in ontological and existential union with Jesus Christ and with his brother priests, he is to serve the church. While attempts to fashion a new priestly culture may appear adolescent at times, they are not without merit. The great animosity with which*

*these groups are often met is perhaps surprising to those who encounter it for the first time. There is an air of desperation among some seminary faculties and diocesan officials, who seek to eradicate what they perceive to be signs of a resurgent clericalism and a loss of their vision for the church, born of the last century.*

The *LLA Newsletter* among many other publications has considered *Liturgiam Authenticam*, the instruction issued last May by the Congregation for Divine Worship. Many positive and encouraging words have appeared hailing the new document. For those who might want to encounter a view that, to all appearances, would be described as "opposing", the same issue of *America* has "The Quest for Authentic Liturgy" by His Excellency, Donald W. Trautman, S.T.D., S.S.L., bishop of Erie, Pennsylvania. Here are just a few quotes to give some idea how L.A. has been received elsewhere in the Church. "The non-collegial, centralizing and controlling nature of the docu-



ment is evident throughout. .... The extent of The Authentic Liturgy's micro-management style is shown in paragraph 108." Later comes this: "At its very heart, translation is a transcultural act whereby words and concepts of one culture are rendered in the words and concepts of another culture." [Editor's note: Whose culture is operative here? Why can we not have the original culture? Whatever happened to the idea of a culture of the Universal Church that has as a paradigm the Rome that died in Christ and rose as the New Rome that reaches out again to the world for salvific purpose? Are we forever to be constrained by the tower of Babel? Are we reduced to subsistence in a balkanized world of fractured cultures rather than life as members of the Body of Christ that has historic existence in the Roman Catholic Church?] Bishop Trautman also says "It is not realistic to expect that it will be rescinded." He concludes, "In many aspects the document is a disappointment; its compass needs to be reset." [The Latin *Liturgiam Authenticam* is used only once in parentheses following the first mention of the document by its English title. There apparently can be no universal use of the original Latin. It's a different culture, you know. I was going to say something about the implication that the use of the vernacular tongue is a *sine qua non* for effective communication, but I now realize it's actually a thatwithout-which.]

[Sorry, I cannot yet leave behind the monumental cultural issue the Bishop has raised. If it really is true that words and concepts of one culture must necessarily be rendered in those of another culture, then he and I are both in trouble. I can no longer go by my last name, Pauer, but must henceforth be known as Farmer. This does obviate the recurring confusion regarding the spelling of my last name occasioned by the labial shift in the sixteenth century that thereafter rendered Pauer as Bauer. Since cultures change over time, my ancestors (who were actually Czech not German, but were somehow saddled with a German name) probably erred as well, retaining an earlier spelling in defiance of a cultural shift. Elsewhere in his article, Bishop Trautman espouses the need for so-called inclusive (gender-neutral) language. There is a sense of urgency about the need for rendering the words and concepts of one culture into those of another. So, I am perplexed. Is "Trautman" now to be mildly adjusted, as some have suggested: "Trautperson"--or do we update the old-world culture and say Trautmensch (*mensch* means "person"), which is neutral in German, but apparently unfortunate in English. We could enlarge our scope somewhat and say "Trautleute" (*leute* means "the people" in the political sense). No, we should really go completely Anglo: "Trustperson." It's time for this farmer to get back to the fields.]

The August 13 issue of *America* included "*Liturgiam*

*Authenticam* and the New Vulgate" by Joseph Jensen, O.S.B. Fr. Jensen teaches at the Catholic University of America and is a biblical scholar. His view is that the new Vulgate, even with its corrections of the original Vulgate, is not completely adequate, mostly with regard to the area of textual criticism.

Newsletters from The Priestly Fraternity of St. Peter and the Institute of Christ the King, Sovereign Priest, report that numbers of seminarians continue to grow. There are now more than sixty men studying at the Fraternity's seminary in Denton, Nebraska. Eighteen entering students were selected from eighty qualified applicants. A photograph in the Fraternity's newsletter shows six men being ordained priests in the United States. The Institute ordained five priests last year.

In other news, the Society of St. Pius X, which has been in discussions with Rome regarding possible restoration of full communion, ordained seven priests last year at their St. Thomas Aquinas Seminary in Winona, Minnesota. The Society now has 404 member priests in 27 countries. An article including this information appeared in the June 27th issue of the *Winona Post*.

From the *Una Voce* website ([www.unavoce.org](http://www.unavoce.org)) comes news that Jewish-born journalist Joseph D'Agostino was received into the Catholic Church this past August at the church of San Gregorio dei Muratori (St. Gregory of the Bricklayers) in Rome. The ceremonies of baptism, confirmation, and Mass with first Holy Communion were conducted according to the pre-1962 Roman Ritual by Vatican canon Archbishop Alvim Custodio Pereira, assisted by Father Vittorio Mazzucchelli of the Institute of Christ the King. Mr. D'Agostino is the assistant editor of America's oldest political weekly, *Human Events*, based in Washington D.C.

Sometimes it's informative to hear some points of view expressed in media that diverge from orthodoxy, in order to understand a little better the confusion in today's Church regarding her teachings and liturgy. Consider, for example *Corpus Reports* from *Corpus*, described by itself in the publication masthead as "an association for an inclusive priesthood which, rooted in a strong eucharistic commitment, promotes an expanded and renewed priesthood of married and single men and women in the Catholic Church." So, it's no surprise that they are sharply critical, to put it mildly, of everything that suggests a hierarchical administration in the Church. Clearly, they abhor hierarchy or any sort, listing staff positions in reverse order from data entry to editor. [If they really hate hierarchical organization, perhaps they should mix it up a little bit more—

**I**n many aspects the document is a disappointment; its compass needs to be reset."

— His Excellency, DONALD W. TRAUTMAN,

S.T.D., S.S.L., Bishop of Erie, Pennsylvania,

in his *America* magazine article (October 22, 2001)

"The Quest for Authentic Liturgy" regarding the

Vatican document *Liturgiam Authenticam*.



seems too much like a liturgical procession with those in leadership roles bringing up the rear.] Also, they refer to contributions from “John Paul II, Reverend Billy Graham, and His Holiness the Dalai Lama.” In transferring the formal manner of reference for the Pope to the Dalai Lama, they pretty much sum up their view of things. In the September/October edition is “A Ministry of Resistance & Renewal” by Anthony Padovano, in which he attempts to explain the hierarchy of the Church as something built upon the civic model of Sparta in ancient Greece, rather than that of Athenian democracy. The Church (repeatedly spelled with a capital C) is alleged to have followed this civic model in preference to the Gospel from the Medieval papacy onward. There follow a swarm of canards related to the papacy, dialogue with the modern world, and the institutional priesthood. In ascribing the fashionable monochrono-phenomenal timeline reference to Vatican II, writer speaks of a “post-conciliar Catholicism .... very different from the medieval and post-Reformation, Tridentine Church of the past.” Various diatribes follow, but there is recurring denunciation of the all-male priesthood. [With views like this circulating in the Church, should we wonder that seminarians would want to seek support in fraternity, as described previously in this *From the Press* section? There are people who, having these opinions and insisting they are Catholics, claim to speak for the Church/church and clearly don't want those seminarians to someday have traditional pastoral leadership roles.] This discussion sets the tone for an article on liturgy in the November/December issue that was written by a defrocked priest, Michael Morwood, who wrote a book questioning the divinity of Jesus Christ. The book itself was banned in his native Australia. Just one quotation from this *Corpus Reports* article will suffice to demonstrate failed belief: “[A]n ageless liturgy, steeped in a theological understanding of Jesus' death ‘reconciling us with God’ no longer adequately expresses the faith and spirituality of many adult Christians.” He follows with his redefinitions of Christmas, Holy Week, and Pentecost, according to a humanistically reformulated “Story of Jesus” that basically precludes salvation that originates outside the human species. Again, these views are being reported here in order to better understand that ideas not founded in authentic Faith are being circulated among the faithful by organizations such as *Corpus*. It's logical to conclude that many problems in

catechesis and liturgy are attributable to this phenomenon.

The *Wanderer* continues to feature the excellent regular column by Fr. John T. Zuhlsdorf “What does the Prayer really Say?” In the June 14 issue appeared a commentary on the collect for Corpus Christi and how it has been variously translated into English during the past half century. He gives his own literal translation, next that of the 1959 St. Joseph Missal, then the St. Andrew Missal of 1962, and finally ICEL's rendering. The concluding phrase of the prayer can serve as an example here: *ut redemptionis tuae fructum in nobis iugiter sentiamus*, literally “in such a way as to sense within us constantly the fruit of Thy redemption” according to Father's translation. A 1954 translation of the prayer in the Roman Ritual (used for communion outside Mass) has “as always to be conscious of the fruit of Thy redemption.” Close enough. In 1959, there is “that we may ever perceive within us the fruit of Your Redemption.” The 1962 example has a little more self-awareness: “that we may constantly feel in our lives the effects of your redemption.” The ICEL translation has (including the phrase leading up to the one being compared here) “May our worship of this sacrament of your body and blood help us to experience the salvation you won for us...” using a word that has a more subjective connotation these days “experience” used as a verb. Here are Father Zuhlsdorf's comments on the last translation: “ICEL does not capitalize Eucharist or other words like Body or Blood. The new document *Liturgiam Authenticam* indicates that, in the future, this is to be done when it is done in the Latin original. Also, the ICEL prayer specifically mentions ‘eucharist,’ though in the Latin prayer ‘eucharistia’ does not appear. The ICEL version also addresses this to ‘Lord Jesus Christ’ while the Latin prayer simply says *Deus*. Consistently ICEL spells things out in the prayer that are left as understood in the Latin, while leaving out things that in the Latin are spelled out. In times to come, we will (I hope) be able to depend on better and more accurate translations.”

In the June 28 issue of the *Wanderer*, Father compares the differences in the Latin wordings of the collects in the 1962 and 1970 Missals. He offers the opinion that the newer collect, with a little more theological content concerning the role of the

“ICEL does not capitalize Eucharist or other words like Body or Blood. The new document *Liturgiam Authenticam* indicates that, in the future, this is to be done when it is done in the Latin original.”

—FR. JOHN T. ZUHLSDORE, “What does the Prayer really Say?” in the June 14 issue of the *Wanderer*



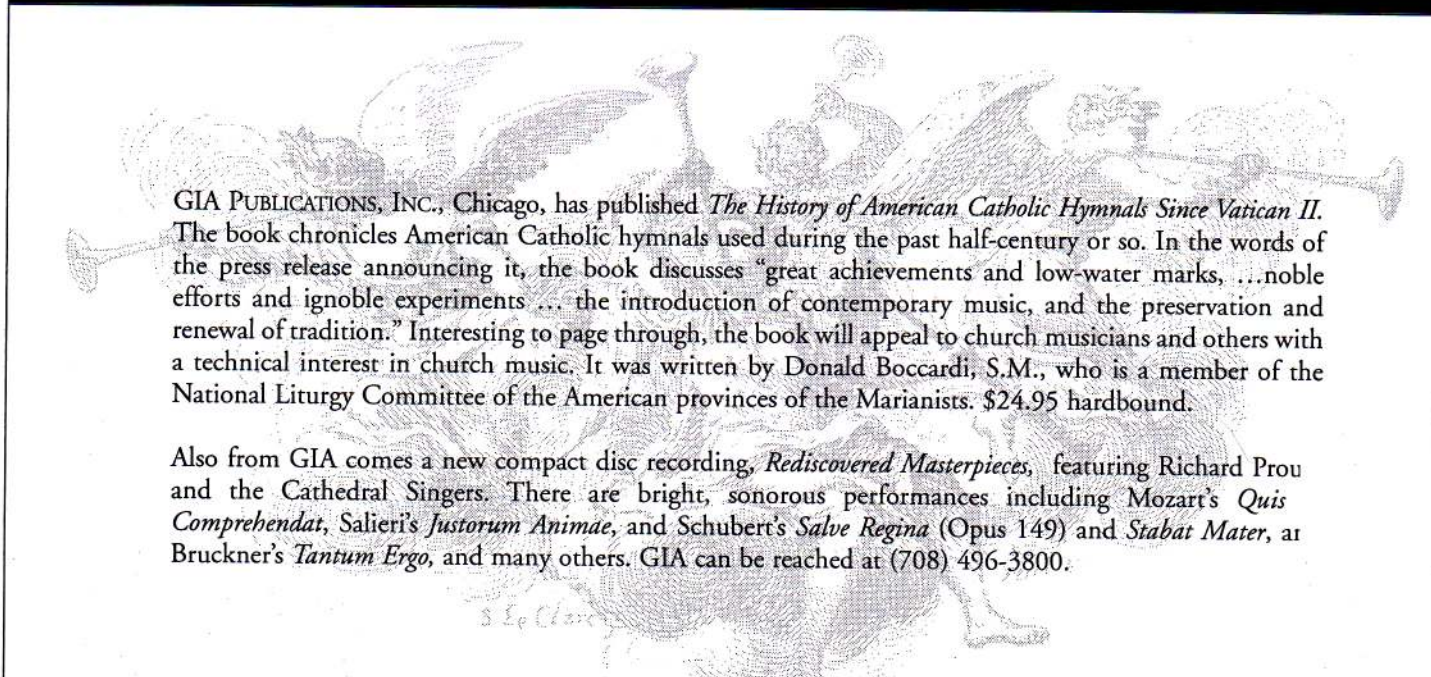
saint in salvation history, is actually an improvement on the collect used up to 1962, "which we cannot always say when comparing old and new prayers." Father also says that ICEL "did a somewhat better job than usual with this prayer overall" when translating it into English. The 1962 Collect, *Deus, qui praesentem diem honorabilem nobis in beati Ioannis nativitate fecisti: da populis tuis spiritualium gratiam gaudiorum; et omnium fidelium mentes dirige in viam salutis aeternae*, becomes in 1970 *Deus qui beatum Ioannem Baptistam suscitasti, ut perfectam plebem Christo Domino praepararet, da populis tuis spiritualium gratiam gaudiorum, et omnium fidelium mentes dirige in viam salutis et pacis*. He notes that *suscitasti* is a shortened form of *suscitavisti*. The condensed form (but in accordance with linguistic convention) is easier to sing. ICEL translated the newer prayer as "God, our Father, you raised up St. John the Baptist to prepare a perfect people for Christ the Lord. Give your Church joy in spirit and guide those who believe in you into the way of salvation and peace." [So, there is hope. People in today's Church can still compose good Latin prayers and these can be adequately translated into English. It's interesting to note that ICEL's typically unabashed imperative tone, as described by LLA Chairman Emeritus Robert Edgeworth during his convention address this past summer (see the previous LLA Newsletter), is present here as "Give your Church... ." Perhaps the celebrant can try to suggest supplication in tone of voice when reciting this prayer, but, with imperfect delivery, it still can come off as something that sounds like a "Memo to God."]

The August/September issue of *Inside the Vatican* carried an "In Memoriam" for Silvio Cardinal Oddi who passed away June 29 after a lengthy illness. He was 90. In part, the arti-

cle says, "In a 1987 interview, he lamented the abandonment of the Latin language and said that Vatican's failure to widen the use of the Tridentine Mass and to take a tougher line on 'abuses' of the Second Vatican Council might have aggravated a conflict with Archbishop Marcel Lefebvre's Society of St. Pius X that eventually led to the archbishop's excommunication."

The May issue of *Inside the Vatican* included a book review written by Stephen Hand of a biography of Cardinal Ratzinger, Prefect of the Congregation of the Faith, written by John Allen and published by Continuum in 2000. A few quotes from the article: "Biography as 'confession of the biographer' is what we have in this book. ... John Allen admits growing up having little or no understanding of traditional Catholicism. He is, after all, he tells us 'a child of Vatican II...'" Regarding what Allen says of Cardinal Ratzinger in his book, Hand says "From first to last Cardinal Ratzinger is portrayed, through careful and cynical sifting of the data, as a provincial Bavarian destined to remain innocent of and resistant to the modern dynamics of diversity." Stephen Hand concludes, "In his attempt to attack, reduce, and make Cardinal Ratzinger look inconsistent, John Allen has, in the end, only revealed his own bias, his own agenda; and he has forfeited his own credibility as a biographer."

## PUBLICATION ANNOUNCEMENTS



GIA PUBLICATIONS, INC., Chicago, has published *The History of American Catholic Hymnals Since Vatican II*. The book chronicles American Catholic hymnals used during the past half-century or so. In the words of the press release announcing it, the book discusses "great achievements and low-water marks, ... noble efforts and ignoble experiments ... the introduction of contemporary music, and the preservation and renewal of tradition." Interesting to page through, the book will appeal to church musicians and others with a technical interest in church music. It was written by Donald Boccardi, S.M., who is a member of the National Liturgy Committee of the American provinces of the Marianists. \$24.95 hardbound.

Also from GIA comes a new compact disc recording, *Rediscovered Masterpieces*, featuring Richard Prou and the Cathedral Singers. There are bright, sonorous performances including Mozart's *Quis Comprehendat*, Salieri's *Iustorum Anima*, and Schubert's *Salve Regina* (Opus 149) and *Stabat Mater*, at Bruckner's *Tantum Ergo*, and many others. GIA can be reached at (708) 496-3800.



**Rituale:****The Revision of the Kalendar with the 1970 *Missale Romanum***by Scott Calta, *Secretary***Introduction**

The ecclesiastical kalendar is, in a sense, constantly under revision, since every time a new saint is canonized, his or her feast is inserted into the Roman kalendar. For most of us, such a move represents a minor detail that is usually barely noticeable, at best. However, occasionally there are more conspicuous revisions to the Latin rite kalendar; these we do tend to notice. Sadly, such revisions, like all liturgical reform, sometimes divides us into camps—those who prefer the revision, and those who do not. (Ironically, most lay people probably fall into neither group.)

The kalendar for the Western Church was revised by Pope Paul VI on 14 February 1969 with his decree *Calendarium Romanum*. This was in anticipation of the promulgation of the revised Roman Missal less than two months later, and like said missal, took effect the following year. Pope Paul actually issued the kalendar ahead of the missal itself, to assist local churches in preparing their local (“particular”) kalendars.

**Nota Bene**

In the past, some LLA members may have noticed that this writer consistently uses *kalendar*, rather than *calendar*, when writing about the ecclesiastical timetable. (This use has earned him some good-natured ribbing from the other officers.) Some have speculated that this writer’s Anglican roots prompt him to do so, since one frequently still sees *kalendar* used in Anglican circles. There is, perhaps, some degree of truth to this assumption, but it is actually the classical Roman Kalendar (attributed to Romulus), and the Church’s own historic use of that term, that prompts its utilization in these pages. In fact, anyone with access to a Tridentine altar missal will note that most older (i.e., pre-1960) editions use *Kalendarium* when referring to the kalendar. So perhaps it is the consistency of the old use that prompts this writer to continue its service here. It does provide a convenient manner in which to distinguish the Church’s own kalendar from the civil calendar.

**Background**

The Second Vatican Council had expressed its desire that the kalendar, like the liturgical books, be revised, so as to more clearly convey the central mysteries of the faith. The proper of saints found in the missal had accumulated quite a large number of feasts, and conflicts between simultaneously occurring feasts had become more frequent. This was especially difficult when such saints’ feasts fell during the Great Feasts of the Church. Msgr. William Smith wrote in the October, 1999 issue of *Homiletic & Pastoral Review*:

The *Roman Calendar* had needed to be revised. The old but then revised calendar of St. Pius V (1570) had 65 greater feasts. By 1960, there were 21 feasts of the first class; 31 of second class; 180 of third class plus 106 commemorations. New saints since 1570 were added to the old calendar and sometimes Christian rulers or Religious Orders petitioned the Pope to have saints of their country or community celebrated by the universal church. In time, feasts of devotion were greatly multiplied and the sanctoral cycle grew out of proportion....In accord with that conciliar directive, the revision of the proper of the saints was based on five principles: (1) that the number of devotional feasts be limited; (2) that the history of the lives of the saints in the 1960 calendar be subjected to critical study; (3) that only saints of important significance be kept on the universal calendar; (4) that the days for observing feasts be re-examined; and (5) that the universal calendar contain, as far as possible, saints from every race and period of time.

Hence one sees the rationale for the revision. The historical accumulation of feasts had perhaps obscured the centrality of the Great Feasts, to say nothing of the sheer number of feasts in every class.

With the 1955 Holy Week reforms, Pope Pius XII had modified the names of the days in the Easter cycle by calling Palm Sunday the “Second Passion Sunday,” and Good Friday had become the Friday of the Passion and Death of the Lord. Earlier that same year the Sacred Congregation of Rites had made a substantial revision when it eliminated all octaves of feasts, outside of Easter, Christmas and Pentecost. The number of feasts containing octaves, both solemn and common, had been increasing steadily since the Middle Ages.

In 1960, Blessed John XXIII’s new rubrics modified the Christmas cycle, when he dropped the Feast of the Circumcision and simply called the first of January the Octave Day of the Nativity. (This was done in concession to Jewish sensibilities, much the same as dropping the word *perfidious* in the Good Friday intercession for the Jews.) Blessed John also took the Mass propers that had formerly been for the Octave Day of the Epiphany—suppressed by the 1955 octave revisions—and again used them on 13 January, this time in commemoration of the Baptism of Our Lord. He also reduced the number of occasions when commemorations (i.e., second collects) were made at Sunday Masses. In the latter move, one sees the desire to re-emphasize the centrality of Sunday as the weekly feast of Our Lord, a theme continued in the conciliar sessions and in the new kalendar that resulted.

Paul VI kept the same cycles, temporal and sanctoral, and the same general layout of the Church year. His revisions concerned smaller components within the existing cycles, particularly names of specific feasts and duration of liturgical seasons. First and foremost, he reiterated Sunday as the weekly celebration of the paschal mystery, and taught that it should only



be pre-empted by a handful of solemnities that might occur during the ordinary time of the year. He then laid out a new ranking of feasts--replacing first, second and third class feasts were, respectively, solemnities, feasts and memorials. Replacing commemorations were optional memorials.

Solemnities were counted as the principal days in the kalendar, having two vespers and, in some cases, vigil Masses. Chief among these days are Easter and Christmas, which retain their octaves and around which the entire liturgical year hinges. In the proper of the season, all Sundays of the year are solemnities (this includes the Holy Trinity and Christ the King), as are the weekday feasts of Corpus Christi and the Sacred Heart. Solemnities occurring within the proper of saints include the Immaculate Conception; the Nativity of Our Lord; Mary, Mother of God; Epiphany; St. Joseph; the Annunciation; the Nativity of St. John the Baptist; Sts. Peter and Paul; the Assumption and All Saints. On solemnities, both the *Gloria* and the *Credo* are said at Mass.

Feasts included most second class feasts from the old kalendar. In the proper of the season, this includes the Holy Family (moved from the Sunday after the Epiphany to the Sunday within the Christmas Octave) and the Baptism of Our Lord (from 13 January to the Sunday after Epiphany). In the proper of saints, this includes most of the "red letter" days of the Tridentine missal (too numerous to list here). Interesting revisions include the combination of the former feasts of the Chairs of St. Peter at Rome (18 January) and at Antioch (22 February) into a single Chair of St. Peter on 22 February. It is surprising that the January date was not used for the combined feast, since the period of 18-25 January has been, for most of this past century, the octave for Christian Unity--precisely because the holy apostles' feasts had occurred on either end of the octave. (Does one smell an ecumenical rat here?) Additionally, the February date often falls in Lent--sometimes even on Ash Wednesday--a situation that could easily have been avoided.

### Revisions

The Blessed Virgin Mary traveled a bit in the revised kalendar. Her Visitation was moved from 2 July to 31 May. The latter date had briefly been the relatively new feast of the Queenship of Mary, which was then moved by Pope Paul to 22 August, to take the place of her Immaculate Heart, which was made an optional memorial on the day after the Sacred Heart of Our Lord, to more clearly establish the connection between the two. (Confused yet?)

Also notable was the transfer of St. Thomas the Apostle out of December to 3 July. This was done in an attempt to preserve the novena before Christmas Day. St. Matthias was like-

wise moved from February to May, to reduce the number of feasts occurring during Lent. Several former third class feasts, such as Sts. Gregory the Great, Thomas Aquinas and Benedict, were classified as memorials and moved out of Lent for similar reasons. Sts. Philip and James, who had been booted from 1 to 11 May in 1955 to make way for the feast of St. Joseph the Worker, were shifted to 3 May by Pope Paul. Combined feasts were also a feature of the revision, as Sts. Timothy and Titus were combined into a single memorial, as were Sts. Joachim and Ann (and in England, Sts. Thomas More and John Fisher). This was done to help reduce crowding in the kalendar. Since the revised missal did away with multiple collects at Mass, commemorations were suppressed, including that of St. Christopher on 25 July. (This had been added to the Roman Missal only in 1550.) A handful of these formerly commemorated saints

were assigned to optional memorials, but only if they had some type of universal significance. Since most did not, they were left to local kalendars. LLA members know how St. Christopher fared when the revised kalendar was reported in the news media.

The ember and rogation days were suppressed and their replacements were left up to bishops' conferences. Article 46 of *Calendarium Romanum* states:

In order to adapt the rogation and ember days to various regions and the different needs of the people, the conferences of bishops should arrange the time and plan for their celebration. Consequently, the competent authority should lay down norms, in view of local conditions, on extending such celebrations over one or several days and on repeating them during the year.

If any LLA member has participated in such celebrations, please advise this writer, as he has never heard of such observations taking place in any American diocese.

Advent, Christmas, Lent and Easter were retained as the four specific liturgical seasons, whose Sundays gave way to no feast or solemnity, ever. The former seasons of Epiphany and Pentecost, the "green" seasons that together comprise more than half the Church year, were combined into the *tempus per annum*, literally time of the year, which in English, sadly, was translated as *ordinary time*. (This calls to mind a quip often made by the late Dr. William Marra, who used to say the contemporary Church spent half the year celebrating the feast of St. Ordinarius and Companions.)

One of the key reforms of the revised kalendar was the emphasis on the Easter season as fifty, rather than forty, days. Thus Easter continued until the day of Pentecost--as the alleluias in the liturgy had always made clear--even though for some centuries Easter had been reckoned to end on Ascension Thursday. Though this writer truly misses the dramatic extinguishing of the paschal candle after the gospel on

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**T**he Roman Calendar had needed to be revised. The old but then revised calendar of St. Pius V (1570) had 65 greater feasts. By 1960, there were 21 feasts of the first class; 31 of second class; 180 of third class plus 106 commemorations."

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Ascension Thursday, he does appreciate the understanding of Pentecost (a.k.a. Whitsunday) as the completion of the Easter event. The novena of days between Ascension and Pentecost rightfully prepares the faithful to receive the Spirit. On a practical note, continuity is maintained and avoids the rather disjointed practice of having Easter season followed by ten days of Ascensiontide, then the Pentecost octave, then a nearly six-month ordinary green season, bearing the same name as the octave that preceded it. Concurrent with this is the suppression of the three pre-Lenten weeks of Septuagesima, Sexagesima and Quinquagesima, whose names never quite reflected accurately the number of days before Easter. In practice, the liturgy during this season had extended Lent into a nine week period, with tract verses replacing alleluias, no *Gloria*, purple vestments, etc. Paul VI saw this extra period merely as a preparation season for a preparation season, somewhat diminishing the Lenten journey (particularly for catechumens), and so, he eliminated it.

## Conclusion

While there is some justification to the charge that the Roman kalendar went from feast to famine, many of the Pauline reforms did return liturgical seasons to more ancient forms. Certainly the central themes of each season were more clearly brought out. It was difficult, in some instances, for parishes or other groups to suddenly transfer their annual festivals to other parts of the year, but the good news was that in most instances this meant moving outdoor processions out of Advent and Lent to warmer times of the year. Certain elements, such as the loss of the feasts of the Circumcision and Holy Name, were perhaps regrettable in retrospect, but other elements were advantageous, such as the accent on Sunday as the weekly feast of the Lord.

The presence of indulgent Masses among us means that the old kalendar is used for Tridentine Masses, and occasionally there are differences between the two forms. But whether one celebrates Christ the King on the last Sunday in October or on the last Sunday of the ecclesiastical year is not important. In either case we recognize our risen Lord as King over all creation and our own redemption through His passion, death and resurrection. This, indeed, is the point of the entire liturgical year.

## EXCEPTUM (OVERHEARD)

A young boy was studying the Latin prayers of the Tridentine Mass. He was a little disappointed that he was sometimes having trouble remembering all the syllables as he tried to recite the words. When he was told that if he kept practicing them over and over he would eventually learn them, he resolved to keep trying. After some weeks of practice, he found he was able to remember the prayers better and recite them more rapidly. He asked, "Did the Romans have to learn to say things faster so they would remember everything, too?"



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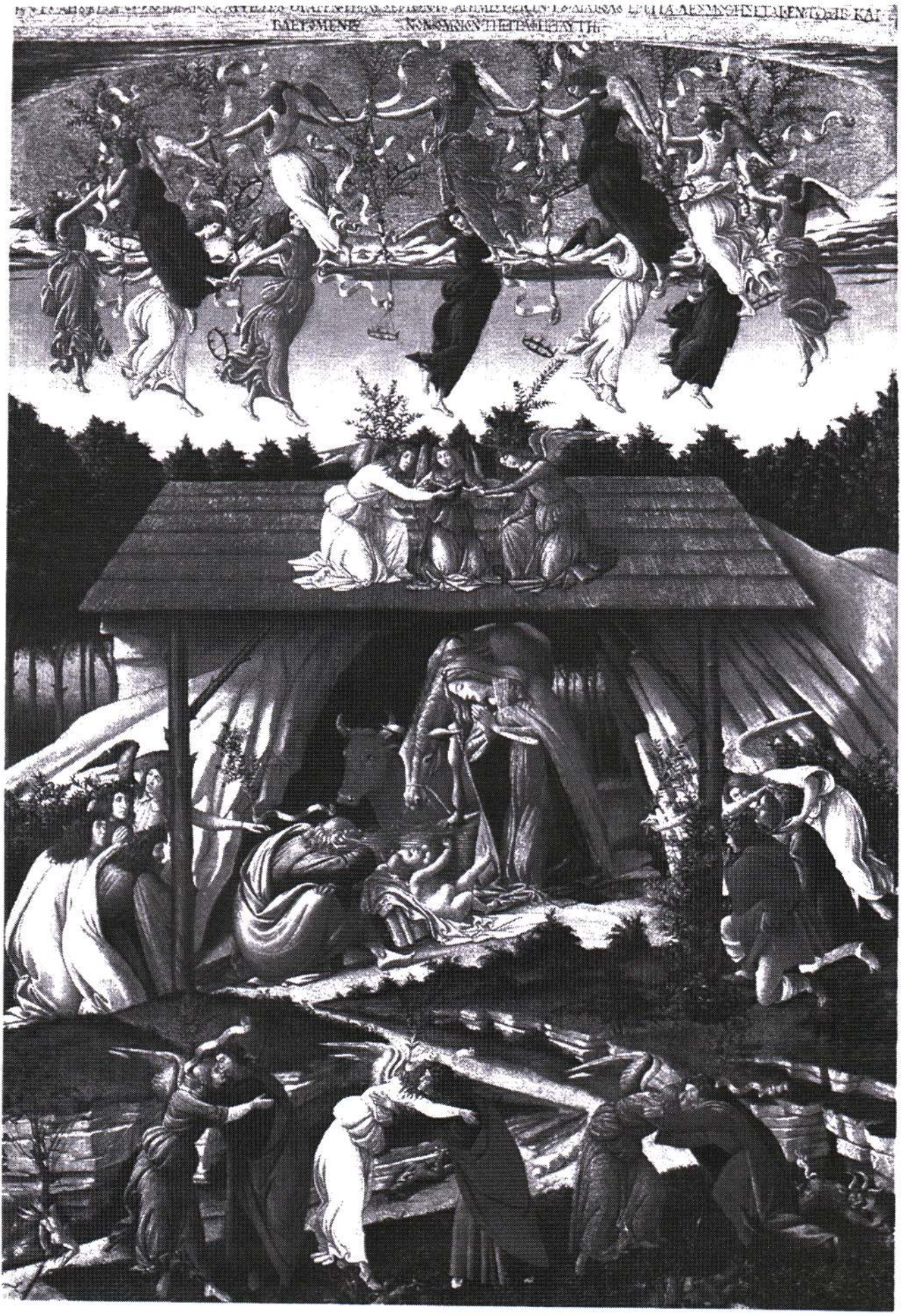
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SANDRO BOTTICELLI: Mystic Nativity (detail) c. 1500 National Gallery, London



# ORATIO PRO MISSA LATINE CELEBRANDA

## PRAYER FOR THE CELEBRATION OF THE MASS IN LATIN

*(Official Prayer of the Latin Liturgy Association)*

**O**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



Office of the Chairman  
34 Dumont Avenue  
Staten Island, NY 10305