



NEWSLETTER

#LXXXIV

2002

From the President

I have been involved in the Latin Liturgy movement since 1982 - 20 years. In the early years, most of us fought to have the *novus ordo missae* celebrated in our local diocese, usually with Gregorian chant. We felt quite strongly that the virtual elimination of all use of Latin in the liturgy had been a terrible mistake and we were trying to do what we could - given the then current state of church law at that time - to utilize the Latin language and Gregorian chant in our liturgies. Many Catholics who were not involved in the Latin Mass movement in the late 70's and early 80's are not even aware that the traditional or Tridentine rite of the Mass had, except in very limited circumstances, essentially been outlawed by Rome. Yes, an indult had been granted to the English bishops to permit continued use of the old rite in that country, and the Holy See had granted elderly priests the right to celebrate the old Mass in private, etc., but for the average Catholic in the pew, the old Mass was definitely *verboten*. In 1984, the Holy See began a gradual loosening up of the restrictions against the traditional Latin Mass. Now, 18 years later, the traditional Mass is available in more than half of the dioceses of the United States. In dozens of other diocese, the *novus ordo Missae* is celebrated every week, as well.

Some of us who live in urban areas like New York, Chicago, etc. frequently have a choice of several Latin Masses each Sunday within a short automobile drive. For example, within 10 miles of each other, there are at least four traditional Latin Masses for those who live in the greater New York City area. There is a weekly Mass in downtown Brooklyn, a weekly Mass at St. Agnes in midtown Manhattan, a weekly Mass at Our Lady of Mt. Carmel in what used to be referred to as Spanish Harlem and which is now frequently referred to as the Upper East Side of Manhattan, and in Jersey City, New Jersey.

However, a gradual increase in the number of Latin Masses being celebrated throughout America should not make us overlook the fact that, in a real sense, time is running out for many of our Latin Mass communities across the United States. I believe this is true for two reasons. First, despite the fact that many of the Tridentine parishes have a substantial segment of the congregation represented by couples in their 20's or 30's, frequently with two, three, four or even five children, in most churches where either the traditional Mass or the new Mass in Latin is celebrated, a large majority of the congregation is usually 50 years of age or older and sometimes much closer to 60 or 70 years of age, on average. This should not be surprising. The Latin Mass began to be replaced by English in late 1964. By 1966, most of the Mass was in English, with some Churches keeping the Roman Canon in Latin until 1968 or 1969. Thus, for the past 38 years, much of the Mass has been solely celebrated in the English language. Anyone much younger than 48 years of age will simply not recall the Latin Mass from their youth.

Of course, if traditionally-oriented Catholic families have large numbers of children, we can assume that there will be a substantial number of young Catholics who grow up attending the traditional Mass, many of whom will wish to continue worshiping according to that venerable rite when they themselves become adults. However, a substantial majority of Catholics who worship in the Latin language will be dead in another 20 or 30 years. No offense meant, simply a fact of life, as the life insurance company actuaries like to remind us. The second problem which we must candidly address is the issue of having enough priests capable and willing to celebrate the liturgy in Latin for all of those Catholic communities who desire this. On Staten Island, in New York, where I live, we have had a monthly traditional Latin High Mass for

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 Treasurer according to the following schedule:

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

Send us news about developments in your parish or Latin Mass community. We'd like to hear from you. Please send announcements and reports to the editor as listed above.

the past 14 years. Our main celebrant is now, however, 78 years of age, and several months ago, began having serious health problems which severely limits his mobility and he fears that he will never be able to celebrate the Latin Mass again for us! The other priest whom we were fortunate to have assisting us on a bi-monthly basis has been named as a regional provincial of his religious order and is no longer able to celebrate the traditional Mass for us on a regular basis. Hence, despite hours of legwork attempting to locate a replacement priest-celebrant, and even the publication of a notice in the newsletter for retired priests in our Archdiocese urging them to volunteer to celebrate the Mass for us, we have, to date, been unsuccessful in locating a replacement priest. If we are unable to find one within the next two months, we will, regrettably have to discontinue the Mass.

Most of the priests who have been assisting Latin Mass communities across the country have generally fallen into one of two categories. The first are those priests ranging from their late 60's to their 80's who never gave up their love and affection for the traditional Mass and were more than happy to celebrate the old Mass for those Catholics still attached to this venerable rite. The second group of priests active in meeting this pastoral need are younger priests ranging in age from the late 20's to the late 40's in age. Many are diocesan priests, but gradually more and more priests from traditional orders such as the Priestly Fraternity of St. Peter serve the flock. It is the large group of priests between their late 40's and their late-60's who, for a host of sociological reasons, long ago disavowed any interest in the Latin Mass, whether old rite or new rite. I believe that you, our loyal members, may have personal stories to tell about what attracted you to the Latin Mass. Your insights may assist us in devising ways of attracting younger Catholics to our movement. If you are a priest, how did you become acquainted with, or re-acclimated with, the Latin Mass? Why do you celebrate the Mass in Latin? Won't you share those stories, insights and suggestions with us? Please forward your comments to me either via email to wleininger@si.rr.com or by regular mail to Latin Liturgy Association, Inc., 34 Dumont Avenue, Staten Island, New York 10305-1450. We will publish the most interesting comments on our web site at www.latinlitugry.com and in an upcoming issue of this Newsletter. I look forward to receiving your input!

WILLIAM J. LEININGER, President

From the Zenit News Agency, here is an encouraging report on the effect the new Roman Missal could have on how the sacred liturgy is celebrated by Catholics.

New Roman Missal Re-establishes Sense of the Sacred, Says Professor

ROME (Zenit.org).- The new Roman Missal for the Eucharistic celebration in Latin will foster a sense of the sacred, says a liturgy professor. Father Edward McNamara, of the *Regina Apostolorum Pontifical Athenaeum*, explained some of the most interesting characteristics of the third typical edition of the *Missale Romanum* which was approved by the Pope and prepared by the Congregation for Divine Worship and the Sacraments. The Missal will be the basic text for all translations.

Q: What are the novelties?

Father McNamara: At first sight the most impressive thing about the new Latin Missal is its size. Weighing in at about 6 pounds and costing about \$150, it is larger than any vernacular Missal now in use.

But this hefty tome is much more than a fine example of the typographer's craft because its specific characteristics make it a further step toward the fulfillment of the genuine renewal of liturgy proposed by the Second Vatican Council and an instrument that fosters the restoration of a greater sense of the sacred in the celebration of the holy Eucharist.

Q: What has impressed you most?

Father McNamara: Another important feature is that, unlike the former editions of the Latin Missal, this version is clearly intended to be used at Mass with an assembly. The former editions at times gave the impression of being designed more for study than for practical use, sometimes obliging the celebrant to turn a page in the middle of a prayer or sending him to an appendix if he wished to use an alternative formula. The new Missal is handsomely designed with clear legible typeset, a very practical distribution of the prayer texts and the inclusion of accents so that those priests whose Latin has become a little rusty -- or perchance was never burnished at all -- can make it through the Mass without any major phonetic blunders.

Q: What are the most important novelties?

Father McNamara: The most important and novel characteristic of this version, and the principal cause

of its bulk, is the inclusion of abundant musical settings so as to encourage the singing of those parts of the celebration where singing is recommended. Thus melodies are provided for the entire ordinary of the Mass, including five different intonations for the "Gloria in Excelsis," two for the "Credo," and even settings for singing the four principal Eucharistic Prayers. Furthermore, all of the major feasts include the musical text of the preface. In order to facilitate singing, the major musical texts are located in their proper places in the Missal and not exiled to an appendix. The fact that the Missal actively promotes and favors singing, both by the celebrant and the congregation, shows that the Church considers that this may be one of the most important means of restoring a sense of the sacred to the celebration.

Other additions have been the inclusion of the 10 celebrations of saints, which have been added to the Church's universal calendar over the last twenty years, to which the Holy Father decided to make a further contribution just before the new Missal went to print by appending another 11 celebrations. Some of these are new celebrations, for example, recently canonized saints like the Chinese martyrs and St. Josephine Bakhita, a former slave from Sudan who later became a nun. Others, such as the Virgin of Fatima, are especially significant to the Church's experience of persecutions in the 20th century and, indeed, have a special place in the life of John Paul II. Other celebrations restore older celebrations from the Missal of St. Pius V, such as the Holy Name of Jesus, the Holy Name of Mary, and St. Rita of Cascia. Furthermore, many other new prayers have also been added, either taken from ancient Roman manuscripts or recovered from the Missal of Pius V, as well as several new votive Masses in honor of the Blessed Virgin Mary and a new votive Mass "De Dei Misericordia." Two Masses for various needs have likewise been recuperated from the Missal of St. Pius V, the Mass *Ad petendam compunctionem cordis* and the formula *ad postulandam continentiam*.

Q: What is the meaning of these celebrations?

Father McNamara: Today's society has more need than ever for mercy, compunction and continence, and the inclusion of these themes as Mass formulas is a boon for preachers who can use them in homilies and on retreats. The new Missal, both the prayer texts and the renewed general introduction that gives precise rules for the celebration, enhances and enriches the existing body of liturgical norms and merits close study on the part of all priests.

The Washington Times published the following article on Latin's resurgence at a Fairfax County school.

Dead Language Brought to Life

By Rosalind S. Helderman

The murals that cover the walls and even parts of the ceiling in Room 106 of Loudoun County High School are not ancient, but in the world of high school students, they come close. The first, a reproduction of the 3,300-year-old Lion's Gate in Greece, was painted in 1989, and students have been adding colorful scenes from mythology and ancient Rome ever since.

Now Lynn Krepich, who has been teaching Latin in this room for 17 years, is being moved down the hall to be closer to the other foreign-language faculty. But like the abandoned paintings of Pompeii, the murals will remain, because school officials have recognized them as part of Krepich's crusade to keep dusty Latin alive -- her best advertisement for her class.

"I've always believed I have to work a little harder. I mean, everybody takes Spanish," she said. "There's a lot of selling when you teach Latin. You're drumming up business." And many students are buying. In Loudoun County and nationally, more students are taking Latin, in large part, foreign-language educators say, because of teachers who find new ways to stir interest in the literary works of ancient Rome and the intricate rules of grammar that unlock it.

Last year, more than 120,000 U.S. students took the National Latin Exam, a general Latin knowledge test offered to just 6,000 students when it began in 1978. Studies by the American Council on the Teaching of Foreign Languages show that although the number of students taking Latin dropped severely in the 1970s, it began growing again in the '80s. All school systems in the Washington area continue to offer Latin at some level in at least some schools.

In the "do your own thing" 1970s, many students steered clear of the traditional course, which they viewed as stodgy, said Martha Abbott, the council's president-elect and director of high school instruction for Fairfax County public schools.

Now, however, students are returning to the language for many of the same reasons that earlier generations enjoyed it or were forced to take it. Abbott said that taking Latin can bolster English vocabulary and grammar and that it is a language with a rich literature. Many students appreciate that Latin class is often several classes in one, she said.

"I picked Latin because it's such an involving course," said Kelsey Willingham, 15, a rising sophomore who took Krepich's Latin I this school year. "You not only have the language, but you have the history and the mythology."

Teachers willing to experiment with innovative techniques also have contributed to the renaissance, Abbott said. "You've got to teach Latin in a much more practical way for today's students. It's not just a big grammar paradigm," she said.

For years, the council lobbied the International Baccalaureate program to allow Latin to fulfill the diploma program's language requirement, alongside more than two dozen modern languages, rather than the elective requirement. Two years ago, IB made the switch -- a sign of Latin's fresh acceptance, Abbott said.

"I'm not sure I'd call the IB trendy, but certainly, it's growing in popularity in this area. It's something that's spreading across the United States, yet we were able to make sure Latin was playing a major role," she said.

Bradley W. Richardson, North American director of the IB program, said the move was debated for more than 20 years before the clamor from Latin teachers, and a reorganization of the IB program, made it happen. Richardson said the change could boost Latin programs at schools that offer IB, because many high school students shy away from taking two languages at a time. Locally, Abbott has led Fairfax to expand its commitment to Latin. Two years ago, she helped introduce a pilot program to teach Latin words and Roman culture in the third and fourth grades at two Fairfax elementary schools. Next school year, some Fairfax fifth-graders will learn Latin as well.

"A number of people are sometimes surprised that we still have such a strong Latin program, but they are generally pleasantly surprised," she said.

Krepich is vacating her longtime Latin classroom in Loudoun to make way for progress. The school is preparing to switch to "block scheduling," in which students take each course on fewer days each week but for longer periods, and administrators think teachers' proximity will improve planning. And then there is the asbestos removal scheduled this summer in Room 106.

Krepich will waste no time inviting her students to draw on her new walls. Latin is "a passionate

language," she said, and sometimes, communicating that fact means getting out the paint cans.

"I think a lot of kids buy into you and buy into your program because of things like the murals. They come back and they want to see the work," she said. "They used to just parse grammar. Twenty-one years ago, they would have sat there doing that until the cows came home. Not anymore."

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News

Tulsa

On Friday, April 5, 2002, the Most Rev. Edward J. Slattery, Bishop of Tulsa, celebrated a Holy Hour and a Tridentine pontifical low Mass for the members of St. Peter's Parish in Tulsa (assisted by Frs. George Gabet, F.S.S.P. [pastor] and Christopher Hathaway, F.S.S.P., as deacons) and conferred the sacrament of Confirmation on sixteen members of the parish, using the 1962 Sacramentary. This is the third time that His Excellency has performed this service for members of this parish, which is in the care of the Priestly Fraternity of St. Peter.

Scranton

On Sunday, May 11, 2002, at St. Peter's Cathedral in , Pennsylvania,, priestly ordination was conferred by the Most Rev. James C. Timlin upon Fr. Joseph R. Howard, F.S.S.P. Taking part in the ceremony were: Fr. Paul Carr, archpriest; Rev. Mr. William Define, deacon; Rev. Mr. Robert Ferguson, subdeacon; Fr. Dennis Duvelius, assistant priest. Also taking part in the ceremony were Frs. Bruno Stemler and Philip Wolfe, who led the chanting. All are members of the Priestly Fraternity. Both the choir and the schola of St. Michael's Parish sang the Mass, under the direction of Mrs. Eileen Hanisch.

Fr. Howard is the first of six persons to be ordained to the priesthood for the Priestly Fraternity in the United States this year. Additional ordinations were performed by Bishop Bruskewitz in the Cathedral of the Risen Christ in Lincoln, Nebraska on Saturday, June 29 using the old ordination rite. The new priests ordained this day included William Devine, Robert Ferguson, Dominic Gentile, Carl Gismondi, and John

McDaniels. Ordained to the diaconate: Peter Byrne, Joseph Hearty, Thomas Longua, and Duncan Wong.

In the same ceremony, Bishop Bruskewitz ordained to the priesthood the two founding members of the Church's newest traditional religious society, the Servants Minor of St. Francis. They are: Rev. Mr. Gabriel Francis (ne Featherow), S.M.F., of Portland OR, and Rev. Mr. Anthony Lawrence (ne Pilon), S.M.F., of Canada. On the following morning (Sunday, June 30), both new priests offered separate Solemn High Masses of thanksgiving at the chapel of St. Gregory the Great Seminary in Seward NE. (This is the seminary of the Diocese of Lincoln.) In addition, on Monday, July 1, Fr. Lawrence will offer an additional Solemn High Mass at the Carmel of Jesus, Mary, and Joseph in Agnew NE. Both were expected to exercise their priestly ministries in the Diocese of Scranton, Pennsylvania.

The founding Superior General of the Society of St. John is Fr. Carlos Urrutigoity, S.S.J. In April of this year his term of office ended, and he was succeeded as Superior General by the Rev. Mr. Joseph Levine. Perhaps there have been others, but this is perhaps only the second instance—the other one is the Servants Minor of St. Francis mentioned above—in which a deacon headed a religious order or society since the days of St. Francis of Assisi himself, according to LLA Chairman Emeritus Robert Edgeworth. But Rev. Levine is a "late" vocation, and no doubt is up to the task. *Ora pro eo.*

Ponchatoula, Louisiana

This past summer a number of retreats conducted in the traditional Ignatian style were again conducted at the Rosaryville Retreat Center, near Ponchatoula. Retreat Master was Fr. James Buckley, F.S.S.P. These included a women's retreat August 1-4 and a men's retreat August 8-11.

Lincoln

During Holy Week this year (March 24-31), the faculty and students of Our Lady of Guadalupe Seminary celebrated the Church's great liturgies in the chapel of the Carmelite Sisters in Agnew Nebraska. Tenebrae, however, was sung (three times!) at the seminary itself.

Pittsburgh

The Pittsburgh Latin Mass community continues to be the source of Latin liturgy for the great milestones of life: for example, a wedding in the old rite on May 4, the reception of a convert at high Mass on May 12, a First Holy Communion class on Sunday, May 19 (Pentecost).

Another wedding Mass solemnized in the Tridentine form took place June 8, 2002, at St. Boniface Church in Pittsburgh PA: Mr. Edward Barker and the former Miss Christine McAdams.

Palo Alto

The St. Ann Choir sang two truly beautiful polyphonic Masses during Spring: Victoria's *Missa O Quam Gloriosum* on Pentecost (May 19) and Josquin Des Prez' *Missa Pange Lingua* (appropriately) on Sunday, June 2 (Corpus Christi) in the new calendar, followed by the traditional procession with the Blessed Sacrament. Masses are sung at St. Thomas Aquinas Church in Palo Alto CA; the choir is under the direction of Prof. William Mahrt (a member of the L.L.A. National Council).

New Orleans

The American Life League, a pro-life organization, held its world conference in New Orleans on July 10-14, 2002. Interestingly, the meeting closed with a traditional Latin Mass offered at St. Patrick's Church on the 14th. Not long ago, the Knights of Columbus ended their national meeting in Boston MA with just such a Mass. Neither is a "pro-Latin Mass" group as such;

but Latin Mass Catholics tend to be active in apostolic movements.

NEWS FROM OVERSEAS

The *Vereniging voor Latijnse Liturgie* held its annual meeting at the Church of St. Lambert in Helmond, Netherlands, on Saturday, May 18th. Celebrant of the Latin Mass was Archbishop F. Bacque, Apostolic Nuncio to the Netherlands.

This worthy organization has recently issued an updated version of its directory of Latin Masses. It is interesting to see how well (relatively) the Latin Mass is being promoted and maintained in such a small country (fewer than 16 million people, only half of whom are even nominally Catholic, and with a low rate of Mass attendance). The directory lists 16 locations (mostly parishes, some religious houses) in which the Mass (in its new form) is offered entirely in Latin. Of these, 11 are every Sunday, one is every day, and the rest are one or two Sundays per month.

Latin Masses of the old form are not listed (in Europe the forces favoring the old Latin Mass and the forces favoring the new Latin Mass rarely cooperate); but from other sources we understand that the number of old form Latin Masses is approximately the same figure.

But in addition, the V.L.L. directory lists 88 locations (parishes, with few exceptions) where the Mass is offered in hybrid form (that is, part Latin and part Dutch) on a regular basis. This is a high figure. Finally, sixteen locations offered the Divine Office (or parts of it, usually Vespers and/or Compline) in Latin with participation open to the laity. Three locations offer a regular Holy Hour with Latin hymns and prayers.

Peter Needham, a Classics teacher at Eton (the prestigious boys' school in England), is now translating the first of the Harry Potter books into both Latin and Greek. The Latin version (*Harrius Figulus et Lapis Philosophi*) will be published by Bloomsbury Press later this year; the Greek version will appear in 2003. More details when available. Speaking of boys' academies, a new one is to be opened this Fall, located in France but intended for English-speaking pupils. It is to be called Chavagnes International College (in British usage, "college" usually does not refer to a tertiary institution; this one will be for ages 9 to 18), and is located in the quiet village of Chavagnes-en-

Pailliers. The campus is a former minor seminary which was sold to the founders by the local diocese (that of Lucon). The location is in the Loire Valley, in the heavily Catholic Vendee region.

The founder, Ferdi McDermott, not only intends to provide his students with the sung classical liturgy on a daily basis, but also Vespers and Compline in Latin, as well as academic instruction in that language. The entire school will take part in the annual traditional pilgrimage from Paris to Chartres on Pentecost weekend. Mr. McDermott has ambitious plans for courses in liturgical Latin and eventual seminars on Gregorian chant. He has

attracted some stellar faculty, including Joseph Pearce (now teaching at Ave Maria College in Ypsilanti MI) and Nicholas Bergstrom-Allen (now director of the Cambridgeshire Boys' Choir). The board of trustees includes the Most Rev. Marc Santier, Bishop of Lucon. The advisory board includes Professor Ralph McInerney of Notre Dame University. The language of instruction will be English. This is an ambitious and hopeful venture; details are given in a report by Bess Twiston-Davies in the April 2002 issue of *Catholic World Report* (pp.43-44).



FROM THE PRESS

In the current issue of *Latin Mass* magazine (which doesn't seem to carry very much about the Latin Mass since Father McLucas took it over, but is largely a survey of the general decline in Catholic culture) appeared a review of Denis Crouan's books by Alciun Reid (pages 56-58). Brother Alcuin is quite correct in describing Crouan's position on the liturgy as "Ultramontane." His contention is that present liturgical law must be carried out to the letter (so far so good), but then concludes that this means that no faithful Catholic should criticize current liturgical law or work for it to be changed (e.g., by a universal indult for the old Mass). However, none of the great reformers of the Catholic Church (St. Charles Borromeo and many others) could ever have achieved any of their reforms if they were regarded as disloyal merely for saying that the *status quo* was inadequate and in need of fixing.

A lot of this has to do with French politics. Many of the French Tridentinists are open supporters of Le Pen, and French academics who want their colleagues to continue talking to them feel they cannot pass up any opportunity to distance themselves from such pariahs.

It was for this reason that the LLA refused to affiliate with Crouan's *Consociatio Internationalis* (to which the A.L.L. and the V.f.L.L. belong): he insisted that all member organizations forswear all efforts to promote the old Mass. Crouan wrote very agitated letters both to then Chairman Robert Edgeworth and to Bernard Marriott when he received the LLA's refusal. The LLA continues to believe that tolerance of diversity in the liturgy according to approved norms--including Tridentine Mass according to the Indult--is the appropriate course.

Maureen Mullarkey recently published a thoughtful article, "Coming Home," in the pages of *Excelsis*, the newsletter of Christifideles. It is a sharp but well-grounded critique of the new liturgy: not primarily of the language change, but of the attitude of casualness and self-indulgence to which worship in the vernacular so easily gives rise. The article is reprinted in the April 2002 newsletter of the Ecclesia Dei Coalition (pp.3-4).

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The Holy Father delivered a message to the Holy Ghost Congregation in which he encouraged the proper formation of seminarians as future priests. His words can inspire all of us to work and pray for this intention. The text of the Zenit news organization's coverage of this address follows.

Message to Holy Ghost Congregation

VATICAN CITY, (MAY 27, 2002 Zenit.org) - John Paul II insists that the vocations crisis being faced by some dioceses and religious congregations must not lower the level of formation of future priests.

"The decrease in seminarians and missionary vocations must not attenuate the quality of discernment, nor the spiritual and moral exigencies required by the priestly ministry," the Pontiff wrote in a message.

"The proclamation of the Gospel to the men and women of our time calls for faithful witnesses, inspired by the Spirit of holiness, who are signs for their brothers through the force of their word and, above all, the authenticity of their lives," the Pope added. John Paul II made this appeal in a message sent to Father Pierre Shouver, superior general of the Congregation of the Holy Ghost, which next year will celebrate its third centenary.

The congregation has 3,000 religious, including 2,300 priests. This religious family has a missionary character; it has directed the pastoral service of the poor and marginalized, and promoted vocations among young churches.

For this reason, it was entrusted with the direction of the French College in Rome, where seminarians and priests of French dioceses study.

Like many dioceses or other religious families, this congregation is experiencing the crisis of too-few vocations in some countries.

The Pope urged the congregation to "help seminarians to prepare themselves for their ministry with a human, intellectual, spiritual and pastoral formation that will enable them to be integrated in the ecclesial life of their dioceses."

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PUBLICATION ANNOUNCEMENT

The talented Alexander Stille has recently published a book entitled *The Future of the Past* (Farrar, Strauss, and Giroux; \$26). Our members may be interested to know that he devotes an entire chapter to the work of Fr. Reginald Foster, O.C.D., the Pope's official Latinist. The book is a current selection of the History Book Club.

In the interest of informing our readers by presenting pertinent documents, here is the text of the National Conference of Catholic Bishops' "Postures and Gestures at Mass" which has caused much controversy in recent months. In particular, the requirement for standing rather than kneeling during certain portions of the Mass, notably the Eucharistic Prayer, has been criticized by many as a departure from tradition. Articles and letters have appeared in various Catholic publications, and on the Internet in discussion groups. This innovation does widen the disparity in style of worship between celebrations according to the 1970 and 1962 Missals. Kneeling, traditional in the western church, has also been adopted by the eastern church for most of the liturgical year. They maintain their older tradition of standing during the Eucharistic prayer only during the Easter season.

Postures and Gestures at Mass

In the celebration of Mass we raise our hearts, minds and voices to God, but we are creatures composed of body as well as spirit and so our prayer is not confined to our minds, hearts and voices, but is

expressed by our bodies as well. When our bodies participate in our prayer we pray with our whole person, as the embodied spirits God created us to be, and this engagement of our entire being in prayer helps us to pray with greater attention

During Mass we assume different postures: standing, kneeling, sitting, and we are also invited to make a variety of gestures. These postures and gestures are not merely ceremonial. They have profound meaning and, when done with understanding, can enhance our personal participation in Mass. In fact, these actions are the way in which we engage our bodies in the prayer that is the Mass.

Each posture we assume at Mass underlines and reinforces the meaning of the action in which we are taking part at that moment in our worship. Standing is a sign of respect and honor, so we stand as the celebrant who represents Christ enters and leaves the assembly. This posture, from the earliest days of the Church, has been understood as the stance of those who are *risen with Christ and seek the things that are above*. When we stand for prayer we assume our full stature before God, not in pride, but in humble gratitude for the marvelous thing God has done in

creating and redeeming each one of us. By Baptism we have been given a share in the life of God, and the posture of standing is an acknowledgment of this wonderful gift. We stand for the Gospel, the pinnacle of revelation, the words and deeds of the Lord, and the bishops of the United States have chosen standing as the posture to be observed in this country for the reception of Communion, the sacrament which unites us in the most profound way possible with Christ who, now gloriously risen from the dead, is the cause of our salvation.

The posture of kneeling signified penance in the early Church: the awareness of sin casts us to the ground! So thoroughly was kneeling identified with penance that the early Christians were forbidden to kneel on Sundays and during the Easter Season when the prevailing spirit of the liturgy was that of joy and thanksgiving. In the Middle Ages kneeling came to signify the homage of a vassal to his lord, and more recently this posture has come to signify adoration. It is for this reason that the bishops of this country have chosen the posture of kneeling for the entire Eucharistic Prayer.

Sitting is the posture of listening and meditation, so the congregation sits for the pre-Gospel readings and may also sit for the period of meditation following Communion.

Gestures too involve our bodies in prayer. The most familiar of these is the Sign of the Cross with which we begin Mass and with which, in the form of a blessing, the Mass concludes. Because it was by his death on the cross that Christ redeemed humankind, we trace the sign of the cross on our foreheads, lips and hearts at the beginning of the Gospel. Fr. Romano Guardini, a scholar and professor of liturgy wrote of this gesture:

When we cross ourselves, let it be with a real sign of the cross. Instead of a small, cramped gesture that gives no notion of its meaning, let us make a large, unhurried sign, from forehead to breast, from shoulder to shoulder, consciously feeling how it includes the whole of us, our thoughts, our attitudes, our body and soul, every part of us all at once, how it consecrates and sanctifies us ... (Sacred Signs, 1927)

But there are other gestures that intensify our prayer at Mass. During the Confiteor the action of striking our breasts at the words *through my own fault* can strengthen my awareness that my sin is **my** fault. In the Creed we are invited to bow at the words which

commemorate the Incarnation: *by the power of the Holy Spirit he was born of the Virgin Mary and became man*. This gesture signifies our profound respect and gratitude to Christ who, though God, did not hesitate to come among us as a human being, sharing our human condition in order to save us from sin and restore us to friendship with God. This gratitude is expressed with even greater solemnity on the Feast of the Annunciation of the Lord and on Christmas when we genuflect at these words.

During the Communion Rite of Mass the bishops of the United States have recommended that, as we pray the *Our Father*, the prayer given us by Jesus himself, we extend our arms downward, holding both hands with the palm outward in the ancient *orans* gesture, a gesture that signifies our need, our humble dependence on God, and our openness to receiving the gifts of daily bread and forgiveness which we seek in this prayer. The *Our Father* is followed by the Exchange of Peace, the gesture by which we express, through our handclasp and the prayerful greeting of peace that accompanies it, that we are at peace, not enmity, with others. This exchange is symbolic. The persons near me with whom I share the peace signify for me, as I do for them, the broader community of the Church and all humankind.

Finally, with the new *General Instruction*, we are asked to make a sign of reverence, to be determined by the bishops of each country or region, before receiving Communion standing. The bishops of this country have determined that the sign which we will give before Communion is to be a bow, a gesture through which we express our reverence and give honor to Christ who comes to us as our spiritual food.

In addition to serving as a vehicle for the prayer of beings composed of body and spirit, the postures and gestures in which we engage at Mass have another very important function. The Church sees in these common postures and gestures both a symbol of the unity of those who have come together to worship and a means of fostering that unity. We are not free to change these postures to suit our own individual piety, for the Church makes it clear that our unity of posture and gesture is an expression of our participation in the one Body formed by the baptized with Christ, our head. When we stand, kneel, sit, bow and sign ourselves in common action, we given unambiguous witness that we are indeed the Body of Christ, united in heart, mind and spirit.
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To Criticize the Critic

by JAMES F. PAUER, Vice President

Since the indult granted by *Ecclesia Dei Adflicta*, the increase in the number of celebrations of Mass according to the 1962 Missal has not been without controversy. Because these celebrations, until the 1980s--were generally the province of dissident groups--whether in communion with Rome or not, many in the Church, including some in positions of leadership, chose to associate this form of celebration with dissent and repudiation of the changes in liturgy and other aspects of Church life as a result of the Second Vatican Council. Scant attention was given by many to the words "rightful aspirations" by which *Ecclesia Dei Adflicta* referred to the spiritual longing of Catholics for a ritual that was theirs by heritage, a heritage which was obfuscated by some tendencies in the implementation of the new order of administration of the Mass and Sacraments. To be sure, there continue to be zealots of various persuasions who have taken some extreme positions with regard to the use of traditional liturgy in the Church, whether it be the 1962 Missal or a style of celebrating the 1970 Missal according to more traditional norms. However by no means do all Catholics who choose these styles of celebration belong to the ranks of those who dissent adversely from the laws of the Church. Most of those in the mainstream of indult Mass communities are not dissidents of that sort who ignore the law of the church or the legitimacy of its normative liturgy. They do, however, maintain a preference, in many cases a strong preference, for the more traditional celebration of Mass and the Sacraments.

There is now a climate of distrust in the Church in which it is at times difficult to understand where individuals, both lay and clerical, stand with respect to these issues. Moreover, this distrust has been engendered among many of the faithful as a result of adversity encountered in the course of pursuing rightful aspirations. Let us not forget that the basis of these rightful aspirations is a spiritual one. There are quarters in today's Church which have become less spiritually oriented and more polemically inclined as a result of liturgical controversy. Regrettably some of this can be attributed to the hostility that has been directed toward traditional liturgy, especially the 1962 Missal. These tendencies had their beginnings in the years immediately following the Second Vatican Council during a time which might be described as hyperpolitical, the late 1960s. Politics, both intra and extra-ecclesial, entered into the sacred

liturgy. Over time, action generated reaction. As a result, many traditionally minded Catholics have found themselves in defensive postures not in accord with the language or intention of *Ecclesia Dei*.

This climate of distrust is also one of suspicion. Unfortunate characterizations are formulated and presented in the media. An instance of this occurred in the magazine *Latin Mass*, Volume II, No. 1, in which Michael Davies, the longstanding leader of *Una Voce International*, responded to a criticism made by Msgr. Calkins of the Pontifical Commission *Ecclesia Dei*, of Davies' comment concerning the Commission's task of "integrating the traditionalist faithful into the reality of the Church." Monsignor's remarks were made at last year's LLA Convention in Chicago. After citing the decline in the practice of the Faith in the Church in Europe as described by Cardinal Daneels, Davies asked "Why should traditionalists wish to be 'integrated' into a disintegrating Church?" Well, the simple fact of the matter is this: there is only one Church. The language Davies presents is dangerous. If traditionalists are not part of this Church, where are they? If traditionally-minded Catholics have faith, will not their presence and participation in the Church serve to strengthen her even against disintegrating divisions? In a surprisingly insolent comment, Davies says this: "Our insistence upon the 1962 Missal emanates from what Dietrich von Hildebrand would have termed our *sensus catholicus*, and it is this that Msgr. Calkins is not capable of understanding." Like Mr. Davies, I, too, have been privileged to meet Msgr. Calkins and discuss liturgical issues with him. I have not come away with any notion of his lacking *sensus catholicus*. And if Monsignor's aesthetic sensibilities (cited by Mr. Davies as Monsignor's primary focus with respect to Latin in the liturgy) are extensive, they are so as part of an even wider range of sensibilities within this comprehensive *sensus catholicus*, which is both intellectual and spiritual, not just for Monsignor but for all who are called to this awareness by baptism.

At times, it becomes more difficult to make allowances for Mr. Davies. He is a convert, not a cradle Catholic, but that does not make him less worthy of leadership. Converts to the Faith are often the ones who instruct the rest of us most convincingly. But there have often been assertions made by Mr. Davies with regard to liturgy and life in the Church that are embarrassing. Two brief examples come to mind, both related to liturgy. On one occasion, Mr. Davies asserted that the inclusion of three scriptural readings instead of two in the 1970

Missal was a Protestant influence. Not so. Look in the 1962 Missal and there you will find this old tradition observed on Ember Days and certain other days. On another occasion, Mr. Davies criticized the new rite for depriving the celebrant of "his" *Confiteor* because he no longer recites it on his own, but instead does so with those assisting at the Mass. A custom which stemmed from earlier times as an aid for the illiterate in remembering their prayer does not necessarily have a theological justification. Why cannot clerical sins be confessed with nonclerical ones? On the other hand, the old form of solo confession of the celebrant is certainly a less mini-

malistic call to repentance than the new rite's *agnoscamus peccata nostra*, "Let us call to mind our sins," which in practice often comes across more like an announcement than an exhortation. Let us, sinners that we are, remember that to forgive as we are forgiven is one of the most difficult commandments. (And my apologies to those who might consider my choice of title for this brief commentary an inappropriate appropriation from the work of T.S. Eliot.)

**Why Latin in the Mass?
(from the LLA's Membership Brochure)**

There are four excellent reasons for retaining Latin in the Mass:

- (1) The use of Latin is the will of the Church. The Second Vatican Council decreed that the use of Latin is to be maintained in the western rites, and that pride of place in liturgical rites is to be given to Gregorian Chant (Constitution on the Sacred Liturgy, nn. 36 and 116).
- (2) The Church benefits from a common language of worship, so that those of different languages and cultures may worship side-by-side united by a common tongue. This pertains especially to pilgrims, travelers, immigrants, and those in multilingual communities. It also emphasizes the common heritage of Roman Catholics everywhere.
- (3) The use of a special language in liturgy is a time-honored custom that recognizes transcendence during divine worship. Latin unites us directly to generations of Catholics—including countless saints—who have gone before us in faith. Latin's meaning does not vary from age to age, as does that of vernacular tongues. The tone of everyday language can sometimes become overly familiar. While use of the vernacular has many advantages, it does not always convey these immutable meanings.
- (4) The Church's own uplifting liturgical music is Latin. Gregorian chant and sacred polyphony are at the center of this tradition, enhanced by many composers over the centuries in various forms. These are among the Church's most sacred, living treasures that ought not be banished to concert halls.



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ORATIO PRO MISSA LATINE CELEBRANDA

PRAYER FOR THE CELEBRATION OF THE MASS IN LATIN

(Official Prayer of the Latin Liturgy Association)

OMUNDI REGNATOR, QUI TE OMNI LINGUA HOMINUM ANGELORUMQUE LAUDARI VOLUISTI; TRIBUE, QUAESUMUS, UT ETIAM IN DIEBUS NOSTRIS SACRIFICIUM DILECTI FILII TUI IMMACULATUM ASSIDUE LINGUA ROMANA IN 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

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