

NEW LLA PRESIDENT ELECTED IN INDIANAPOLIS

AT OUR NATIONAL CONVENTION THIS SUMMER, I WAS PRIVILEGED TO BE ELECTED PRESIDENT OF THE LATIN LITURGY ASSOCIATION. During our twenty-nine years as an association, our chairmen (and most recently president) have sought to lead the association's efforts not just for the preservation of our Catholic heritage of Latin in our liturgy but for its increase. We were one of the first associations within the Church to promote the continued use of Latin in the everyday worship of the Church in the years following the Second Vatican Council. In 1975 our primary obstacle was the newly-hatched, falsely conceived attitude that Latin was abrogated by the Council's actions, or at least had no significant place in the liturgy, especially the Mass. Our task has been promoting a better understanding of the importance of Latin. *Deo volente*, I will continue this work.

Much has indeed changed during the past years. Our members are today actively involved in supporting Mass in Latin according to both the pre-conciliar and post-conciliar liturgical books. *Ecclesia Dei Adflicta* brought about enormous expansion of the traditional Latin Mass throughout the world. The blessing of the indult Mass has helped renew the practice of the Faith for many, even bringing back to communion lapsed Catholics of various backgrounds. Twenty years after the indult was granted by the Holy Father's *motu proprio* encouraging its use among those desiring it, many Catholic leaders remain perplexed by the high levels of interest in the 1962 Missal. Some are hostile to any provision for its use. Also in recent years, interest in using Latin in the 1970 Missal, especially Gregorian chant, is taking root in some quarters. On the other hand, the mere idea of employing the traditional liturgical language of the Church rankles some.

I recall one religious sister who, when shown a Latin-English booklet for the Mass a few years ago, scowled and said, "That's

old." Now this graying sister was no "spring chicken" herself, so I marveled at how rigorously an obsession with novelty was being maintained. The liturgy is old. The Gospels are old. The Church herself is old, at least relative to human lifetimes. Yet all of these are timeless and alive, renewed by Christ who has given them to us. Latin passes down to us the meaning, assurance, and joy of our Faith. It's the wisdom of the ages. It's also the language of the youthful Church that she maintains for Herself as a timeless treasure. Some people may need to have Latin translated, but far fewer need to have it interpreted. It's part of who we are as Catholics. It's

the root of our prayers, chant, acclamations, and catechism.

As president, I propose an important initiative to which the LLA should devote its efforts: helping the younger Catholics who are interested in learning more about Latin in the Liturgy. There are students—college, high school, and even younger—who want to know more about the customs of Latin in chant, traditional hymns, and prayers

FROM THE PRESIDENT



From left to right: Professor David Kubiak, newly-elected Vice President of the LLA and our host for the convention in Indianapolis, Scott Calta, LLA Secretary, William J. Leininger, past LLA President, James F. Pauer, newly elected LLA President, and Jane Errera, LLA Treasurer.

both liturgical and devotional. A special need is to make resources available to seminarians who want to learn liturgical Latin and traditions related to its use. Some seminarians are interested in the 1962 Missal as potential celebrants someday. Others just want to understand it better in order to appreciate liturgical customs. Many others want to know how the current Missal can be chanted and recited in Latin.

Elsewhere in this newsletter, I am appealing for support for this initiative. A new fund is being established as the LLA Education Fund. Please consider contributing what you can: financial support (always welcome), ideas, volunteering time to help if you are able, and, certainly not least, your prayers for the success of our LLA.

James F. Pauer
President, Latin Liturgy Association



**THE LATIN
LITURGY
ASSOCIATION**

Founded in 1975 to promote the more frequent celebration of the Mass in the Latin language. 38 U.S. bishops serve as the Association's Advisory Board.

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This newsletter is mailed four times a year to the members of the Association. To become a member, send annual dues to the Treasurer according to the following schedule:

- \$5 Seminarian
- \$15 Regular
- \$20 Couple, Family or Group
- \$20 Regular, outside U.S.
- \$25 Couple, Family or Group outside U.S.

SEND US YOUR NEWS!

Please send us news about developments in your parish or Latin Mass community. Perhaps there's a newly scheduled Latin Mass, another activity, or a special event such as a parish anniversary celebration that includes a Latin liturgical celebration. We'd like to hear from you. Please send announcements and reports to the editor as listed above.

**An Appeal for Support:
Latin for the Next Generation:
The LLA Education Fund**

This past June, the Latin Liturgy Association held its national convention in Indianapolis. We experienced wonderful Masses in Latin, Vespers each day, and interesting and informative talks given by Catholic leaders and scholars involved in promoting the Liturgy of the Church in Latin. I was also honored to be selected as the new President of the Latin Liturgy Association. In addition to my duties as Cleveland Chapter Chairman, I shall now be responsible for leading our efforts nationwide.

During meetings with our National Council, a number of issues concerning Latin in the Church were discussed. One of these was the need for seminarians to have access to aids in the study of Latin for the Mass and to programs that would acquaint them with the traditions of Latin in the Church. Many seminaries have no such programs or aids in these areas. Also, seminarians enrolled in many different places, diocesan seminaries, houses of religious orders, and in those orders which have made Latin in the liturgy their focus, have need for financial assistance, as is the case for most seminarians.

The members of the National Council resolved to make these needs a priority for the LLA. We want to help interested seminarians better understand the traditions of Latin in the Liturgy and its importance for the Church today. We also want to inaugurate a fund to assist seminarians who will someday serve as our priests.

Specifically, the LLA wants to:

- Fund the distribution to seminarians of aids to understanding Latin in the Liturgy of the Church: There are booklet Missals and publications to aid in understanding liturgical Latin. We can provide these to seminarians who request them.
- Develop new aids to assist in this effort: our web site can provide special content for this purpose. We can also prepare new booklets, brochures, even chant CDs.
- Develop and conduct one-day workshops for seminarians and other Catholics interested in starting to learn about Latin and chant. These would conclude with Mass in Latin.
- Create scholarships to award needy seminarians who are interested in Latin.

Now I'm sure you receive countless appeals for contributions to worthy Catholic causes every month. But please consider how important this unique initiative can be to the Church in upcoming years as younger priests take up their stoles to continue the efforts of previous generations. I'm sure you'll agree that this LLA effort is a unique way to make a difference for the future.

Please consider contributing what you can. Of course, generosity is always appreciated, but every contribution can help. Checks may be made payable to "Latin Liturgy Association, Inc." Your contribution will be acknowledged. The LLA is a registered not-for-profit organization, so your gift is tax-deductible. And God bless you for your thoughtfulness.

James F. Pauer
President, Latin Liturgy Association

Yes, I would like to make a donation to the new **LLA Education Fund** in the amount of \$_____.

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Mail to: Jane Errera, Treasurer, P.O. Box 3017, Bethlehem, PA 18017-0017

Convention Summary

The National Convention of the Latin Liturgy Association featured memorable Masses and Vespers celebrated at Holy Rosary Church, St. John Church, and Sacred Heart Church. Special thanks to all the clergy who facilitated arrangements and/or celebrated Mass and led Vespers. Special thanks to Fr. Dennis Duvelius, F.S.S.P. for his extraordinary hospitality and celebration of Mass and Vespers. Thanks also to Fr. Bede Kotlinski, O.S.B., who celebrated the opening Mass Saturday morning where he was joined by the Chancellor of the Archdiocese in concelebration (1970). Also, thanks to all the musicians who contributed uplifting music to the weekend celebrations: the choirs at St. John and Holy Family, the schola who sang the chants at the Sacred Heart Mass and Vespers at Holy Family with such wonderful precision, and the choir and orchestra who so capably sang Mozart's *Mass in C Major* ("Coronation" K. 317).

Our keynote speaker was James Likoudis, president emeritus of Catholics United for the Faith, and co-author with Kenneth Whitehead of *The Pope, the Council, and the Mass* (1981). A new and updated edition of this book is to appear later this year. James Likoudis also reported on our convention in an article published in the July 22 issue of *The Wanderer*. After chronicling many of the gratuitous manipulations of liturgy in the years since Vatican II, he discussed hopeful signs in the appearance of Vatican documents meant to stop liturgical abuse. These are *The General Instruction of the Roman Missal*, the papal encyclical *Ecclesia Dei Eucharistia, Redemptionis Sacramentum*, and *The Eucharist, Source and Summit of the Life and Mission of the Church*.

Bishop Thomas Paprocki presented "Why Stick to the Book," a talk seeking to answer the question (seriously posed in some quarters) that might be stated as "why bother to follow the laws pertaining to liturgy, anyway?" Along with safeguarding the practice of the Faith, observing the rules respects the rights of the faithful to have liturgy as prescribed by the Church. Bishop Paprocki's book on this subject, from which he read excerpts, will appear later this year. Bishop Paprocki was also the recipient of this convention's *Domus Dei* Award, given to a bishop in recognition of his support of the goals of our association.

Mike Withers of the Association for Latin Liturgy (UK) chronicled the life of William

Byrd, revealing the hard choices he made to remain Catholic during the terrible persecution of English Catholics. It's amazing that the sublime music he gave the Church was composed during such stressful times.

Fr. James Jackson, F.S.S.P., rector of Our Lady of Guadalupe Seminary in Denton, Nebraska, described how seminarians are formed there. In addition to maintaining the traditions of the older Missal, the seminary favors traditional formation practices over many of the more novel approaches taken in many other places. For example, the seminarians are not so free to roam off campus as is the case at many other institutions. The emphasis is on developing spiritual strength rather than extensive familiarity with the secular community.

Fr. Robert Pasley gave an account of the origins and remarkable development of Mater Ecclesiae Chapel near Camden, New Jersey. Despite many setbacks including changes of ownership and financial problems, this first Tridentine parish in the nation has been able to thrive, even receiving the praise of other parishes in the diocese.

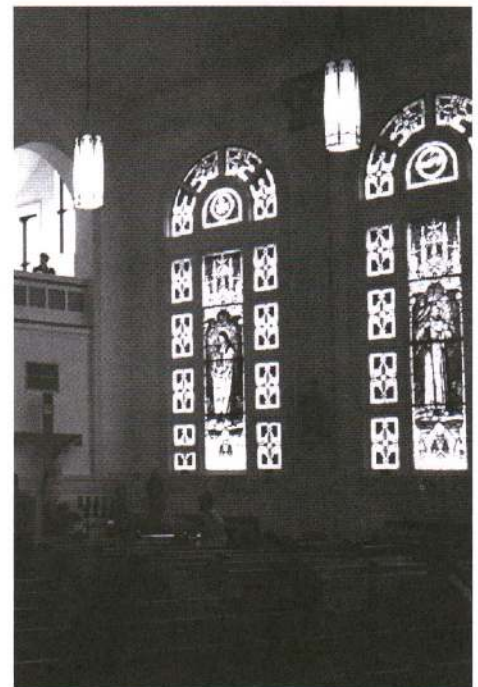
Dr. Lucy Carroll spoke Saturday and also presented a special workshop Friday evening entitled "Give Chant a Chance in Your Parish." In addition to demonstrations that had the room chanting along with her, she described practical ways to introduce chant in a parish—how to involve musicians, clergy, and people in what is the most essential liturgical prayer, chant. Publications and instructional CDs were described and some were available for inspection. LLA publications were distributed to attendees.

James Yeager of the Josephinum in Columbus, Ohio, described his efforts to train seminarians to appreciate sacred music. Dr. Richard Haefer of Arizona State University in Tempe gave an account of the historical development of Catholic hymnody in Latin during 17 centuries.

Thanks to all, especially the local volunteers and our long-suffering (in the virtuous sense) national officers for their dedicated efforts. Our next convention is to be held in 2006. Details will be forthcoming.



His Excellency, Most Reverend Thomas Paprocki, Auxiliary Bishop of the Archdiocese of Chicago, recipient of this convention's *Domus Dei* Award, and past President, William J. Leininger.



Stained glass windows at Holy Rosary Church.

News

Memphis, Tennessee

the Tridentine Latin Mass in Memphis, Tenn. has been changed from Blessed Sacrament Church to The Church of the Nativity, 5955 St. Elmo Road, Bartlett, Tenn. 38135, telephone 901-382-2504. The celebrant is Father Michael Morgara, pastor of Nativity. The time is 9:15 AM, every Sunday, and Tridentine Holydays of Obligation at 4:00 PM, or as announced.

Detroit, Michigan

Weekly traditional Latin Mass began October 3 in the Archdiocese of Detroit with the return of Mass according to the 1962 Missal at St. Josaphat Church, an historic architectural landmark in downtown Detroit. The Archdiocese will now have Mass according to both Missals, 1962 and 1970, in Latin at major churches within its borders. The 1970 Mass in Latin remains at Assumption Grotto Church.

From the Press

An article announcing the return of the Latin Mass (1962) to St. Josaphat Church, Detroit, appeared in the *Detroit Free Press* on August 3rd. It's always interesting to see how this announcement is presented in the local press. Here is the text of the article by reporter David Crumm.

Vintage services boost worshippers
St. Josaphat is latest Detroit church to revive past
August 3, 2004

BY DAVID CRUMM
FREE PRESS RELIGION WRITER

Detroit Cardinal Adam Maida is reaching back 40 years to revive a traditional form of the Latin mass, and he's hoping its unusual appeal will help save one of Detroit's most famous Catholic churches, St. Josaphat.

Starting Oct. 3, Sunday morning worship will jump back to an earlier era in this church whose soaring steeple is framed against the Renaissance Center from the perspective of thousands of commuters each day on southbound I-75 at Canfield.

"We're all hoping it will bring a lot of new people through our doors," said Kevin Piotrowski, the head of the parish council who, at age 40, has never attended this older form of the mass.

Nevertheless, he and St. Josaphat's pastor, the Rev. Mark Borkowski, have been impressed by successes at nearby Episcopal and Lutheran churches, where historic buildings have been revived by suburbanites driving downtown for traditional forms of worship.

"We're talking about saving some of the city's architectural jewels and keeping them alive as churches," said the Rev. David Eberhard at Historic Trinity Lutheran Church in Detroit, widely regarded by clergy in the city as a master of this strategy.

"When I started in 1980, we had 50 members with an average age of 80 and now we've got 1,700 with an average age of 36," Eberhard said Monday. "Our niche is traditional worship in a beautiful, historic setting, and people will drive a long way for that."

The Rev. Steven Kelly at St. John's Episcopal Church, near Comerica Park, said he is following Eberhard's example. St. John's offers a form of Episcopal liturgy that disappeared from most churches in 1979. "And, I've got people driving from Ann Arbor, Downriver and one young couple that even comes from Lansing every weekend," Kelly said.

At St. Josaphat, church officials are hoping that Catholics will drive a long way for the

Tridentine mass, a traditional form of Catholic worship, codified in 1570. During much of this Latin mass, priests face an altar with their backs to the congregation.

Following a worldwide conference of Catholic leaders in the 1960s, church leaders dramatically revised the form of the mass, adopting the language of each country around the world and moving altars so that priests would face their congregations. Church leaders said that this new format was intended to show that Catholics were gathering as one spiritual body.

"But we think there are a lot of Catholics who still want the older mass," said Borkowski. "We think they'll come to St. Josaphat because we will have the only, regular Tridentine mass that's authorized by the Archdiocese of Detroit."

Several other archdiocesan parishes offer regular Latin masses for worshippers who prefer the traditional language, but they are merely Latin versions of the post-1960s mass.

St. Josaphat parishioners are going all out to welcome what they hope will be a Sunday morning crowd for a Tridentine mass prior to the parish's weekly English mass at noon. Since the parish has only about 100 members, any new faces and contributions are welcome, Borkowski said.

The church, built in 1901 for Polish immigrants, has a painstakingly preserved Victorian interior with faux marble columns, colorful murals and lamps that still include long-unused gas jets.

On Monday, Borkowski displayed some of the ornate, gold-plated implements, including a chalice and a crucifix, that will be used in the mass.


"Some of these are a century old, and we found them packed away in drawers and cupboards," he said. All were damaged after decades of neglect and had to be repaired and replated.

"We're bringing in antique-looking vestments, too," he said. "We've done a lot of work to make sure that this looks authentic. This church was built a century ago for this kind of mass, and we want it to look that way again."

Soon, carpenters will refit the church's modern, wooden altar with casters so it can be wheeled away for the weekly Tridentine mass, providing worshippers with a clear view of the high altar along the front wall.

"I'm in charge of finding all the things necessary for this kind of mass, and some of the things are very hard to find -- strictly eBay and antique shop items now," said Borkowski. "Look at these."

He unfolded a series of thick antique cards, each about a foot tall, used to prompt the priests at the altar with the texts of many of the Latin prayers, written out in ornate calligraphy.



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"Authenticity," he said. "If someone goes to Greenfield Village expecting to see petticoats, they don't want to find people making do with blue jeans."

Preparations for the mass are stretching across metro Detroit. Borkowski, who supervises several Detroit parishes, will not be celebrating the Tridentine mass himself, so Maida's staff is recruiting other priests and either training or retraining them in Latin.

Maida is among many bishops across the United States who have authorized a single parish to offer the older mass, said the Rev. Thomas Reese, editor of *America Magazine* in New York City, a Catholic priest and an expert on the structure of the church.

The only thing that could spoil the venture at St. Josaphat is too much success, Reese said.

"When the pope authorized bishops to allow this mass in 1984, the idea was that this was a pastoral response to older people who still are so attached to this older mass that they need it," Reese said Monday. "The idea was never to create a new desire in people for this mass."

Maida's decision to allow it at St. Josaphat seems in keeping with the spirit of Vatican rules, Reese said. But, "It would be counterproductive if too many people turn this into a marketing strategy to fill churches. The idea behind allowing this mass was that it could help older people in the later stages of their lives. The hope is that this mass eventually will fade away."

"Off the Rails: Was Vatican II Hijacked?" was written by James Hitchcock, well known Catholic author, commentator, editor, and the founding chairman of the LLA. The article appeared in *Crisis* magazine, June 2004. Re-assessing the Second Vatican Council and assessing its aftermath are topics which have been dealt with by various writers during the past few years. The book *What Went Wrong with Vatican II* by Ralph McInerny is one example. Like McInerny, Professor Hitchcock seeks to take a fresh perspective on what has taken place during and after the council from the vantage of present-day life in the Church. In his six-page article, he capably assesses the intellectual spirit of optimism led by church leaders in Western Europe that typified the early 1960s. Often during the course of the council, the council fathers from elsewhere in the world, notably North America, deferred to these leaders, who were perceived as more sophisticated in

their experience of the Church in the world. Hitchcock observes, "Ironically, in view of the later claim that the council brought about the democratization of the Church, deference to authority was a major factor in determining how most of the fathers voted." As to how such far-reaching reforms came about so quickly, he sees no evidence that "anyone came to the council with a radical agenda, in part because such an agenda would have been considered hopelessly unrealistic. ... For example, in 1960 no one would have predicted—and few would have advocated—the virtual abandonment of the Latin liturgy. But once reformers realized that

followed the close of the council. This is what sent the implementation "off the rails."

An article concerning one of the Chicago-area traditional Latin Masses appeared in the *Daily Herald* in July. The Mass of interest is the one held each Sunday at St. Peter Church in suburban Volo. A number of interesting comments from young people are reported. One fifteen-year-old girl, who doesn't understand Latin, follows along in a Latin-English Missal and says that, at the moment of the Consecration, "she feels closest to God." The report continues, "For Gammel and a growing number of young people, the once traditional [sic.] Latin Mass provides a connection to the divine unmatched by any contemporary service. ... At a time when churches are competing to attract the Gen-X crowd, what's the draw of this more traditional practice?" In answer, the celebrant, Fr. Eduardo Garcia, is quoted next. "The Mass has an intensity you don't normally see. The art, the music, the chanting connects the people to God in a deep and mysterious way. Young people crave a closeness to the Lord and need a sense of permanence in a chaotic society." Fr. Donald Dietz, another priest at St. Peter's, said, "We're constantly bombarded with change, change, change. The Mass is like a rock, a source of stability in a noisy world." LLA member Mary Kraychy, Executive Director

of the Coalition in Support of Ecclesia Dei, is also quoted, giving statistics on the availability of the traditional Latin Mass in more than 120 dioceses in the United States.

"A New Dawn for Latin Chant" appeared in the July/August 2004 issue of *Crisis* magazine. Describing the current milieu—a mixture of musical styles including even "an aging generation still attached to guitars and folk styles"—the writers, Arlene Oost-Zinner and Jeffrey Tucker, who are, respectively, president and director of the St. Cecilia Schola Cantorum in Auburn, Alabama, go on to report how Oregon Catholic Press, a market-oriented music publishing house, has recently introduced recordings of Gregorian chant and books about chant. The authors ask, "So why is OCP doing this? Why the dramatic departure from its contemporary offerings? In response to our query, OCP editor Michael Prendergast offers three reasons: recent Roman documents, renewed interest, and the desire to satisfy more customers. Might chant be added to a Sunday mix of music that will include all styles, creating a kind of liturgi-

"THE IDEA was never to create a new desire in people for this mass... The hope is that this mass eventually will fade away."

—REV. THOMAS REESE, SJ, editor of *America Magazine*,
explaining the Church's original intent for granting
permission to celebrate the 1962 "Indult Mass"
to David Crumm in the *Detroit Free Press*,
August 3, 2004

the council fathers supported change, it became an irresistible temptation to continue pushing farther and faster." He goes on to describe the role the mass media played in covering the council and how some even become "participant-observers," both reporting and influencing events as they unfolded. Also, dissent from traditionally-held positions became synonymous with "renewal" and "Catholics who remained faithful to the Church were denounced as enemies of Vatican II." The council was viewed by many influential theologians as starting point for further speculative development. As such, it came to be perceived as "merely a major historical epiphany" so that its documents were not authoritative pronouncements in themselves, but facilitating documents for whatever development would really take place later. "For example, the Jesuit historian John W. O'Malley in 1971 proposed that certain conciliar texts could be legitimately ignored as merely reflective of intellectual immaturity, timidity, and confusion on the part of the council fathers." What further affected interpretation was the general spirit of the times in the later 1960s that

cal mélange? Is chant in danger of becoming part of this year's Catholic Top 40 only to fall out of the list next year? This would be a tragedy. Chant isn't an ornament; it is intrinsic to the Catholic liturgy, having grown up with it over the centuries. It should not have been permitted by a growing bent toward secularism to 'fall out of favor.' ... Another danger is that publishers will begin adding chant to their catalog, or musicians will begin adding it to liturgies, as a strategic device merely to cover their bases (perhaps even with the purpose of bolstering the legitimacy of the prevailing contemporary offerings). Again, chant should not be treated as a choice in the Catholic jukebox but as the music proper to the rite itself." The concluding paragraph: "So far have we traveled from the vision of Pius X, and other great champions of sacred music, that it will take more than new catalog offerings, books, and CDs to restore its 'pride of place' within the Roman rite. And yet, we might have turned the corner."

The March, 2004 (Vol. X No. 1), issue of the *Adoremus Bulletin* included the full text of an address given by Cardinal George (LLA Episcopal Adviser) last December in Rome. Cardinal George heads the US Bishops' Committee on the Liturgy, and is a member of the Congregation for Divine Worship and Discipline of the Sacraments, as well as the US representative to the International Commission on English in the Liturgy. Here is an excerpt: "I think it might be fruitful to sketch out some of the main questions that present themselves in the philosophical and anthropological areas of the liturgical reform. It is my hope that the questions thus formulated might spark investigations that are more scholarly and in-depth in an area that requires inter-disciplinary collaboration. This approach also brings to the fore many pastoral considerations that have arisen from liturgical change. My own belief is that liturgical renewal after the Council was treated as a program or movement for change, without enough thought being given to what happens in any community when its symbol system is disrupted." From an anthropological perspective, Cardinal George observes that introducing change in one area can bring about a demand for change in other seemingly unrelated areas. He gives as an example the change of the Church's calendar as changing liturgical time. The perception is that, if something so fundamental can be changed, why not moral teachings? "A change in liturgy changes the context of the Church's life. Recently, introducing the changes mandated by the new *General Instruction of the Roman Missal* (third typical edition), I remarked that the changes were

'minor.' A lay woman of the Archdiocese of Chicago corrected me: 'Cardinal, there are no minor changes in liturgy.'" The Cardinal goes on to discuss cultural anthropology from various perspectives, that of St. Paul, the patristic view, Thomistic, Enlightenment, Romantic, and contemporary.

In the same issue of the *Adoremus Bulletin* is "Music at the Monastery, Holy Thursday and Good Friday" by our member Dr. Lucy Carroll. In her article, Dr. Carroll describes the considerations needed to implement chant and other music appropriate for the Triduum.

Liturgy (Vol. 18, No. 4) included "A New Era? Contemplating the Next Generation of Roman Catholic Liturgical Books in English" by Richard E. McCarron, Assistant Professor of Liturgy at Catholic Theological Union, Chicago. McCarron compares the texts of various editions of the Missal: the Latin of the 1970 Missal along with the various English translations of 1993, 2000, and the approved 2002. "Liturgical assemblies throughout the United States will experience noticeable changes in the texts they pray and hear proclaimed at Mass. These changes include: a move toward a formal correspondence or more literal method of translation, an increased use of sacral vocabulary and Latin syntax, a turn away from consideration in the translation process of how texts will sound when they are proclaimed in liturgical celebrations, the absence of adapted ritual structures and original compositions, and the disparity of printed biblical texts from those used at the liturgy. There is no doubt that Roman Catholics are in a very different place from the other denominations who recently have been or now are, in the process of revision of their liturgical books and hymnals. While many in the Roman Catholic Church are applauding this turn, others are deeply disturbed and contend that the renewal inaugurated forty years ago at Vatican II is being abandoned." Elsewhere, he observes that, historically, the liturgical texts have developed in ways that are not always synonymous with other current-day translations of scripture.

A series of articles by LLA member Peter Jeffrey have appeared as 4 installments in *Worship* (Vol. 78). They all are entitled "A Chant Historian Reads *Liturgiam Authenticam*" and the installment numbers, 1, 2, and 3, appear to correspond to the numbers of the issues in Volume 78.

In installment 3, he tackles the difficult concept of tradition and inculturation as corresponding to developments in music for liturgy. Along the way, he makes some interesting comments.

"Indeed, there is not better illustration of the inherently conservative character of liturgical worship than the strange fact that the Roman Catholic Mass (of all things) has become the last bastion of late 1960s folk-rock, long after popular music has moved on through disco, house, techno and trance, rap and hip hop. ... Both diversity and heritage are vulnerable to misguided efforts at 'inculturation,' regardless of whether the fantasies being enacted are liberal or conservative ones. In parts of Europe, for instance, old local traditions of congregational song and rural folk polyphony have unaccountably been washed away by a flood of pseudo-folk songs mimicking the American 'folk mass.' [At this point he footnotes several examples in French and German publications.] I have observed this myself, for example, in St. Mark's cathedral in Venice, which once housed one of the most important musical traditions of any building in Europe. There I watched slack-jawed as one of the canons struggled hopelessly to teach a congregation to sing 'Kum ba ya' in Italian ('Sei con noi, Signor...'). Though the same people had absolutely no trouble, after the service was officially over, belting out the entire Litany of Loreto—in Latin and from memory—I have always wondered if the good priest went home pondering the mystery of why Catholics cannot sing." He documents an awe-inspiring range of inculturation of the Roman rite, from the Jesuit missions in Quebec, where the liturgical texts were translated into Mohawk before Vatican I, to the practices among European nobility and peasants in the middle ages. While the nobles prayed the Hours in Latin from printed books, the lower classes were left to improvise in a fashion that, among other things, gave us Christmas carols. He also comments on the loss of meaning that can befall some phrases over time: "In modern English 'credo' can mean any core belief, 'litany' any repetitive list (like a litany of complaints), and 'mea culpa' little more than 'sorry, my mistake.' 'Requiem' can mean 'eulogy,' as when some newspaper pundit might editorialize a 'Requiem for the Bull Market' or something. 'Dirge' hardly reminds anyone of the Office of the Dead, where Matins began with the antiphon 'Dirige Domine'—and no one who uses the word 'placebo' thinks of the Vespers antiphon *Placebo*. In any case, since liturgical renewal, the Catholic funeral is a dirge no longer—a cynic might say that replacing the *Dies Inae* with all that talk of resurrection has transformed it from dirge to placebo! ... Nor is it necessarily the best theology that liturgical terms bring with them as they work their way through the language, if we can credit the seventeenth-century speculation that the incanta-

tion 'hocus pocus' derives from *Hoc est enim corpus meum* (for this is my body). While there may be some anti-Catholic bias in the last example, in general the semantic weakening of liturgical and theological terms in colloquial speech is not caused by insufficient catechesis, misguided inculturation, or deliberate rejection of church teaching. It is, rather, an inevitable corollary of the statistical phenomenon known as 'Zipf's Law': the more frequently a word is used, the more its original impact weakens into blandness. For the coffee-table linguists among us, the more jocular formulation is 'Gresham's law of semantic change: Bad meanings drive out good.'" In the previous installment in the series, Number 2, Jeffery points out the practical problems that have come about through various Latin translations of the bible over the centuries. Even though *Liturgiam Authenticam* points to the new Vulgate, *Nova Vulgata Editio*, as the norm for the future, Jeffery does not expect that it will easily become a standard. In reality, the liturgical texts we possess have come from a variety of Latin sources. Jeffery is both scholarly and readable. His analyses are complete and to the point, but not without some controversy along the way.

Inside the Vatican (February, 2004) reprinted an article that originally appeared in the October, 1966, issue of *Triumph* magazine written by Dietrich von Hildebrand entitled "In Defense of the Old Liturgy." This article is a classic among those who support the use of the older Mass. The famous Catholic philosopher was astonished that the use of the vernacular had been embraced so quickly, within months. But more than this, he was sounding one of the first alarms at the abandonment of a sense of the sacred in favor of the mundane. He also predicted the ongoing deterioration of the sense of sacredness. Here are some excerpts:

But the liturgical "progressives" are not impressed by the difference between permitting and commanding. Nor do they hesitate to authorize changes, such as standing to receive Holy Communion, which the Constitution does not mention at all. The progressives argue that these liberties may be taken because the Constitution is, after all, only the first step in an evolutionary process. And they seem to be having their way. It is difficult to find a Latin Mass anywhere today, and in the United States they are practically non-existent. Even the conventual Mass in monasteries is said in the vernacular, and the glorious Gregorian chant is replaced by insignificant melodies. ... The most elementary gesture of reverence is a response to being itself. It distinguishes the autonomous majesty of being

from mere illusion or fiction; it is a recognition of the inner consistency and positiveness of being—of its independence of our arbitrary moods. ... The irreverent man, by contrast, approaches being either in an attitude of arrogant superiority or of tactless, smug, familiarity. ... For the question is whether we better meet Christ in the Mass by soaring up to Him, or by dragging him down into our own pedestrian, workaday world. ... The communion in Christ has nothing of the self-assertion found in natural communities. It breathes of the Redemption. It liberates men from all self-centeredness. Yet such a communion emphatically does not depersonalize the individual; far from dissolving the person into the cosmic pantheistic swoon so often commended to us these days, it actualizes the person's true self in a unique way. ... But is not the new liturgy a compromise with this modern spirit? Whence comes the disparagement of kneeling? Why should the Eucharist be received standing? Is not kneeling, in our culture, the classic expression of adoring reverence? ... The illusion that we can replace the Gregorian chant, with its inspired hymns and rhythms, by equally fine, if not better, music betrays a ridiculous self-assurance and lack of self-knowledge.

Michael S. Rose, author of *The Renovation Manipulation, Ugly as Sin, and Goodbye, Good Men*, contributed "Overcoming Opposition from Within and Without" to the April, 2004, issue of the *New Oxford Review*. Adapted from his new book, *Priest* (Sophia Institute Press), it presents an autobiographical sketch of LLA member Fr. Eduard Perrone, the rector of Assumption Grotto in the Archdiocese of Detroit, the location of weekly Latin Mass according to the 1970 Missal.

"The Anglican Use, An Alternative View" appeared in *The Latin Mass*, Winter, 2004. Written by Robert Ian Williams, it describes the practice of the Anglican use, the adaptation of the Anglican liturgical books used optionally by Anglicans who have converted to Roman Catholicism. This practice was described in a 1999 article in *The Latin Mass*, which had also been reported in this newsletter. Williams is critical of the adaptation of much of what had been originally compiled or composed by Thomas Cranmer in an attempt to remove sacrificial aspects of the liturgy. The new Anglican use does not include Cranmer's replacement for the Eucharistic Prayer, but instead restores the Roman Canon. Williams says, "The so-called Anglican Use is an illegitimate rite that combines the Roman Canon with the heretical writings of an apostate Catholic who fiercely hated the Holy Sacrifice of the Mass and through his 'liturgical

revolution' robbed generations of the Eucharist. ... I do not doubt that those who worship with the Anglican Use are devout and orthodox Catholics, but do they realize how offensive this is to the memory of English, Welsh, and Irish Catholics who laid down their lives rather than accept the imposition of Cranmer's prayer compositions?"

A book review by Alcuin Reid, O.S.B., appeared in this same issue of *The Latin Mass*. The book is *The Liturgical Movement: From Guéranger to Beaudin to Bugnini* (Angelus Press, 2002). The book seeks to examine the Liturgical Movement, with some of its excesses, as the source for the reform of the Liturgy undertaken by the Second Vatican Council. The reviewer assesses the book as inconclusive in its treatment of the subject. "Overall, this book is not a study that reaches a conclusion, but a conclusion that seeks the support of a study. Unfortunately, while it contains useful bibliographical material and does identify some of the flaws of twentieth-century liturgical reform—principally the trend to 'bend the liturgy to the needs of the apostolate'—it nevertheless lacks depth and perspective, makes sweeping critiques using quite immoderate language, and misses the mark in terms of both the positive developments of the Liturgical Movement itself and of some of the major factors contributing to its going awry. It is, of course, difficult to be dispassionate about such an important topic. But the generations to which it falls to correct the mistakes of the second half of the twentieth century require the support of sound scholarship. Unfortunately, that is not to be found here."

Off the subject of liturgy, but of interest to our many members who are students of history, is a book review in the May, 2004, issue of the *New Oxford Review*. Anne Barbeau Gardiner reviews two books dealing with a common subject, the persecution of the Catholic Church in the Vendée region during the French Revolution. This is something that is glossed over by so many historians that it is seldom understood even by history majors in today's institutions of higher learning. Through a systematic genocide, tens of thousands of Catholics were put to death, perhaps as many as 250,000. The review is entitled "The Heart of Darkness: How Visceral Hatred of Catholicism turns into Genocide." The books are *For Altar and Throne: The Rising in the Vendée* (1793-1796) by Michael Davies (Remnant Press) and *A French Genocide: The Vendée* by Reynald Secher (University of Notre Dame Press).

The March-April, 2004, issue of *Inside the Vatican* featured the first translation to appear in English of a pastoral letter to the clergy of the Diocese of Genoa, Italy, by its Archbishop at the time, Giuseppe Cardinal Siri. It is noteworthy both as a document of historical interest and, for our Association, as a statement of the philosophy that Latin should be maintained as much as possible.

THE LATIN LANGUAGE AND THE ITALIAN LANGUAGE IN THE LITURGY

In 1958, Cardinal Giuseppe Siri, Archbishop of Genoa, addressed a pastoral letter to his clergy. The letter, composed in Latin, concerned the use of Latin in the liturgy and certain emerging trends toward the use of the vernacular in the pre-conciliar years. Cardinal Siri was considered a candidate for the papacy during the late 1950s as Pope Pius XII was nearing the end of his papacy. The full text of this letter was published in English for the first time by *Inside the Vatican* in March of this year. With the gracious permission of the publisher, we are presenting this milestone in liturgical commentary here in our newsletter. The entire text of this English translation is copyrighted by *Inside the Vatican* (© 2004). What Cardinal Siri has to say is pertinent to our current circumstances with respect to liturgical development. For a more fluent English translation, the translator has inserted bracketed edits for purposes of grammar and clarity.

PASTORAL LETTER TO THE CLERGY OF THE DIOCESE OF GENOA, ITALY

Dear Brethren:

The cause of the Divine Liturgy is the same as the cause of the worship of Our Lord, for of that worship it is a principal and distinctive part. Such a cause concerns us fully; for we, ministers of God, are wholly dedicated to God's service. Furthermore, the Liturgy is the prime instrument of our apostolic ministry. We must, therefore, consider seriously and settle, in our own minds, with precision just what is the Liturgy, and just what is the liturgical apostolate. If that seriousness and that precision were lacking, we are afraid that many a fear, many a weakness, and many an inferiority complex in respect to our sick modern world would finally work its way into less well-fortified souls. The

same might then befall certain activities of the liturgical movement, which has befallen some waterways: instead of being fed by wholesome springs, they seem swollen with the noxious fumes of industrial plants that dot their banks. Upon reflection, it has seemed to Us that one consideration may serve to shed light upon this whole topic: the use of the Latin language in Liturgy, and of the Italian in quasi-liturgical functions. Treatment of this subject leads us naturally to delve more deeply into the essential question itself of the Divine Liturgy. Then the question itself of the use of Latin, or of Italian, seemed to Us quite timely because of the frequent thought devoted to it, more abroad than in Italy, both opportunely and inopportunely.

And so, on to business. -To arouse the liturgical spirit in the faithful, we must, above all, increase their knowledge. Knowledge [of the Liturgy] among the faithful meets with various difficulties, among them the use of the Latin language. This is a difficulty that may be overcome. Overcoming this difficulty does not at all mean abolishing Latin. Language difficulties are overcome, indeed, in ways quite different from abolishing them — by learning the language, by use of interpreters, by recourse to translations, handbooks, etc. In this letter of Ours, we do certainly intend to treat with considerable thoroughness the question of Latin and Italian in the Liturgy; but and let it be well understood here and know — by way of arriving at the use of reasonable means to shorten the distance at which the faithful are held back by the use of Latin.

It cannot happen that we should treat the topic in any other way or by any other standard; for We are not authorized to make changes or even to suggest them. By her Divine Founder's will, the Church is a hierarchical society. This means that within her [structures], Law does not come from below. Because of obvious circumstances in the past, the Church herself had left to the bishops a purely formal right of choice in matters liturgical; but this right she has restricted step by step and finally abolished at the proper time. We emphasize — at the proper time. This is because a right no longer necessary in a day of rapid communications would serve only to multiply differences and disorder among the faithful. As travel in the various countries becomes easier for them, so much the more should they not meet with disturbing diversity in liturgical practices. This said, we are well aware that we should not limit ourselves to drafting a few practical guidelines toward overcoming the difficulty with Latin and regulating the use of Italian. [Rather,] we consider it our duty to strengthen your reliance [upon the use of Latin in the Liturgy] with various explanations that seem necessary to recall

today. Practically, we must discuss with you the Latin language. first of all, since the perplexity of some persons is born precisely of a failure to understand what concerns Latin in itself and its use in the Catholic Church. Secondly, We shall deal with how a better organization is possible within the framework of current law.

PART ONE: THE LATIN LANGUAGE IN THE LITURGY

1) It neither is nor has been an insurmountable difficulty.

How the Latin language came into the Western Liturgy

Latin — the language of conquering Rome — had clearly the whole field to itself within the western lands of the Empire. It did not succeed in suppressing all the dialects: nor did it prevent, especially among the very highest classes some measure of infiltration by Greek. But it did become, by degrees, most widespread. It was understood by all who lived in the Romanized cities or in the colonies, and it was the State's official language, suitable and authorized for all civil and cultural dealings. So it was for many centuries. In the eastern lands of the Roman Empire, Greek predominated. There, nevertheless, Latin was reasonably well understood and spoken also.

Of course, in the western lands, the Divine Liturgy used the Language then spoken, namely Latin, although, from some surviving documents, we must admit that during an initial period in Rome, Greek was used, or at least, Greek besides [Latin]. This was a circumstance of no great duration. In Rome itself and elsewhere in the West, what won out was Latin, [and] Latin alone.

As far as we presently know, no dialect was spoken [in the West] when the Barbarians arrived. And there was no reason why Latin should not have continued to be the sole language for liturgical exposition. Despite everything, Latin continued to be the language of cultural intercourse among the Barbarians themselves, and on a certain level, remained the language of civil contracts, public acts, notarized documents. Even after the coming of the Barbarians, for a long time Latin was understood to some small degree everywhere in the West. It is therefore quite natural that the Liturgy should continue to use it—nothing else could have been found to replace it.

In the East, where Greek clearly prevailed, but nevertheless, where other oriental languages were used and where the Divine Liturgy was expressed in Greek, in Syriac, and in Coptic — there ensued a general impoverishment. There also the Barbarians pressed ferociously. The Moslems created there a wasteland destined to

persist even to our own times. What survived of Christianity was broken up by heresies, and of that, what remained within Catholic unity was fragmented and disjointed. Thus long before the end of the millennium the Latin in the Liturgy no longer faced the competing oriental tongues that might have equaled it in extent or frequency of use. There was more; Eastern Catholicism, brought to such a state, lost all fruitfulness, was no longer mission-minded, and at times barely existed. After a few brilliant manifestations of the Arab's lively intelligence and exuberant imagination in those lands, civil society also slowed to a snail's pace, suffered regressions, became static and withered.

The West, on the contrary, remained the great storehouse of initiative, of expansion, and indeed — even of the [Church's] apostolate. Ultimately, it prevailed and, through the centuries, guided the civilized world as well as the awakening world still barbarous. The West assumed a universal function. Latin followed the fortunes of the West and spread worldwide, penetrating into the countries newly won to the Faith. It became pervasive, and was not only the liturgical but also the juridical language of by far the greater part of the Church.

Latin thus came close to being the universal language of the Catholic Church. We may conclude that our praying and continuing to pray to God in the language of Rome were brought about by awesome vicissitudes and contingencies, the greatest in the history of civilization throughout the last thousands of years. The determining factor, then, has been a "fact," not a "right." A fact is something quite different from a right, and the use, therefore, of Latin in the Church's Liturgy is not part of the immutable deposit [of doctrine] bequeathed [to the Church] by Jesus Christ. The Church, so far as the use of language is concerned, retains her complete freedom of choice.

Still, even simple "facts" may become the foundation for a "right"; they may determine, especially, a "defacto necessity." For this reason, speaking Latin in the Church becomes a question to be treated with the greatest respect, without any levity.

The Latin of the Liturgy was no longer understood by the people at the close of the Barbarian Epoch.

So far, we have spoken of the use of Latin introduced into the Liturgy. Now we must speak of how much the people understood it. This is just the point that concerns us. To address that point, the great mass of people have not understood Latin for at least twelve centuries, and for that same time, the faithful have had no immediate and direct understanding of the texts recited in the Liturgy.

Be careful, however. This is not at all the same as saying that for twelve centuries the people have understood nothing; for, as we shall presently see, language is not the sole means of understanding the Divine Liturgy. There are

guage used in the Liturgy was still Greek (probably no longer understood), but that the readings were followed immediately by a translation into Syriac. As we see, the use of translations is quite old in the Church. And this is a point of fundamental importance to the question with which we are dealing. To some extent, the "separation" of most people from a direct and complete understanding of the liturgical texts spoken in Latin is so certain a fact that we see the most illustrious liturgists of the 12th century striving to furnish the liturgical action with simpler, almost narrative interpretations, skipping over the direct meaning of the words in order to

make more understandable through symbolism and allegory whatever constituted the sacred rite. The crystal-clear conclusion from this simple historical observation is that the question of Latin in the Liturgy is not new at all; and that the difficulty it causes is quite old, just as the remedy for it is old. Hence we must necessarily wonder: Just why, in these 12 centuries, was the question brought up only when movements, anti-Church or Protestant in nature, took shape while the people, unconcerned with those heretical convulsions, went on tranquilly hearing the Latin Liturgy? Has something new happened today? We believe so, and this answer will be drawn from the analysis that follows.

While not, indeed, understanding Latin directly, the people did understand the Divine Liturgy sufficiently and often deeply, not only through the translations which were at least occasionally made but because there existed, besides translations, other means of understanding.

The flowering of Christian life, medieval society's saturation with revealed doctrine, [and] the triumph at that time of every art expressive of liturgical life, give proof that, notwithstanding their ignorance of

Latin, the people did follow and understand the Divine Liturgy. This is true even if we do not take into account the translations willed by the Church for the people from the first waning of Latin, about which we have spoken above. But then, there are good reasons to believe that ordinances and exhortations to make the translations did not always obtain complete success; on the contrary, they sometimes had no effect at all. Hence it is that we feel little inclination to speak at length about translations, which often were not produced, and since, before the mod-

“HOLDING LATIN RESPONSIBLE

for our defects is not an honest and truthful deed, and may well be condemned as cowardice. If there can be any solution to the problem caused by Latin, it can be none other than this: Let us bring the people back to a deep and well-nourished knowledge of the catechism and of the Gospel; and let us reeducate them in depth and the consistency of religious life.”

—CARDINAL SIRI

other ways to understand. When Latin began to be unintelligible to the faithful, the Church constantly insisted, in regional Councils and Council directives, that those parts directly intended for the instruction and edification of the people, should be translated and explained to the faithful in their own language. In this, the Western Church adopted the practice that was already common in the East from the fourth century on, and probably much earlier. The *Peregrinatio Etheriae*, written about the year 380, states that at Jerusalem the official lan-

ern liturgical movement, there was not the smallest solid trace of them to be found among us. Anyone with a taste for the study of medieval religious art comes upon sure proof of this: Many carvings on the old masonry of monuments, religious and civil, reveal technical crudity simultaneously with great theological and liturgical knowledge. Such is a fact. Should one wonder how this could have come about, it will suffice to examine the scope of other means — besides an understanding of the Latin language — which were capable of providing sufficient and more than sufficient liturgical proficiency. The question need only be asked in order to bring out its natural explanation. For anyone can see that in the Liturgy, prior to and beyond language there is dogmatic content and meaning; there is staging, choreography, symbolism, gesture, [and] song; there are the surroundings, persons, [and] vestments. All these elements may be understood without comprehension of the language, while as a matter of principle, such comprehension would itself not at all suffice to give a complete understanding of them. Then, too, the combination of the other elements and the use of the language itself, mechanical but long continued, succeed at last in bestowing some sort of intuition thereof. In the long run, the reality of vocal sounds tends to be transformed into a reality of the intelligence. In truth, generations upon countless generations have lived the liturgical life, have belonged to confraternities, have sung Divine Offices without knowing Latin and, very often, without knowing how to read Italian, and they have thereby more than sufficiently demonstrated that they were by no means passive spectators of the Sacred Rite. In our countryside, old folk are still to be found who know by heart the Office of the Virgin, of the Dead, of Holy Week, possessing a familiarity with the sacred Rites that is not, indeed refined and scientific, but which does abound in ceremonial and juridical substance.

It is worth our while to examine more closely some of these elements that are perceived in the Liturgy by the faithful without help from the language, elements that may well uncover rich, profound meanings, contributory to the heightening of Christian life.

What is most revealing in the Liturgy is not language, but rather knowledge of doctrine.

In the greatest acts of the Liturgy Sacrifice and Sacraments, the catecheses, anaphora and songs form an admirable framework for the divine substance of the act itself. They are accessory elements in respect to the principal one. So true is this that the whole complex has solidified into layers, has undergone variations, and even today

has quite different forms in the various rites still permitted by the Church.

Now the substance of the divine act may be magnificently and efficaciously known without any understanding of the language in which sacred texts are read or sung; all the more since, even with imperfect comprehension, the eyes and the other senses can reveal the steps as they develop. What makes the substance of the liturgical act known is the catechism, not the language. One who might follow the text with perfect mastery of Latin, but had no previous, adequate instruction in the catechism, could hardly ever, by any chance, grasp the true, the great meaning of the Rite. He might, perhaps, be enthralled by the wealth of thought, by the smoothness of the staging, but he would not be led into the innermost shrine of the reality that he had before his eyes.

During the latter part of the centuries that separate us from the twilight of Latin as a spoken language, the Christian people as a people, not as literary clubs had religious knowledge far superior to what is average today. Someone may consider this statement exaggerated; or, indeed, he may be tempted to smile because modern teaching aids and techniques did not exist. What did exist, however, was the soundness of the family and especially of mothers in the full and serious educational and religious instruction of their children. There existed in civil life — as soon as it was free of the exigencies of wars — that minimum of culture, which permitted growth in humane tranquility, in the possibility of delving deeply [into religious thought]. There existed a frame of thought that underscored the religious core of all things. The few factors that caused distinctions between the masses of people not only left time free, but to occupy it, all but compelled them to use it in elaborating, repeating, [and] evaluating the smallest details colored by religious and liturgical practice. The apprentice sculptors of [religious art, during] the first era of the Romanesque period could be confident that their most obscure representations of the great truths of the Faith would be understood by the public. This was true even in the capital cities, because every person living in that age had the time and the means to contemplate those truths for the benefit of his interior life. And so the environment permeated souls, filtering into them something holy and luminous. It went much further, even to imbuing them with poetry. Whoever has had the luxury to examine on site the stupendous kitchen of Fontevault Abbey, that first-rate, 12th-century welfare complex, and has noted what a wondrous architectural monument it is; has realized to what depths poetry resonated in centuries that today are sometimes referred to as the

“iron age.”

The people were permeated with Christian truths, with Christian sentiments, with Christian representations in an atmosphere more normal, more sensible and more intent than our own, and they knew more catechism than we do, despite all our teaching aids. They did not understand the Latin when they went to Mass, but they did know in depth what the Holy Mass was.

Continual familiarity with the Divine Liturgy opened up its meaning to the people.

Knowledge of doctrine illuminated what the eye beheld and what the ear heard. Solemnity without competition, so to speak, from any other spectacle brought forth a glow of approval and of expectation. The wonder of simple folk at the splendor of the rites; the tiny gleam of understanding of something added carefully, bit by bit, to succeeding tiny gleams of understanding; the use of song and direct participation therein and familiarity acquired by very long acclimation with the sounds of a language, in itself unknown — these produced, at last, surprising insights and even a certain understanding by ear of the most trite and often repeated Latin phrases. People may have mangled them, but did find in them quite a deal of enjoyment, to the advantage of piety and encouragement of virtue.

By force of practicing the Liturgy, taking part in it through song, that great barrier of Latin did finally yield as far as was needed. People also came to understand many gestures, many parts, many symbols, the vestments, colors, [and] various roles [of the liturgical ministers]. They basked in contemplation of all these things, often the only truly serene brightness to shine in their pallid lives. Finally, their very restricted field of vision brought them to watch everything with a curiosity that modern life compels us to fritter away on countless extraneous matters, often tasteless or harmful. Latin in the Liturgy gave rise to no serious and lasting difficulty because the situation was entirely different from our own. There was a familiarity that was ultimately transformed into light, even for many among the least cultured and least endowed with intellectual abilities.

It is an error, therefore, to frame the question of liturgical knowledge, and hence, of Latin in the Liturgy, as though we ourselves were awakening from an age-old lethargy and as though our forefathers had behaved for over a thousand years in a totally passive and irrational manner. We have simply called attention to the fact that — as much changed in the wide framework of civil life, religious life suffered as a consequence; and there came about a lack of sufficient aids to

avoid shutting the people out from a reasonable participation in the sacred acts.

The difficulty with Latin flows from the lack of conditions previously existing, which good will can either restore or replace.

We can now reach a clear conclusion. The difficulty in understanding the Liturgy, stemming today from Latin, is certainly greater than yesterday — a fact which may explain the interest that has arisen concerning the problem. But the difficulty has grown greater, not because — such is the nature of Latin, but because an anemia has developed in other factors, summarized in these terms — the catechism, attendance, and religious discernment.

To blame Latin for the dwindling frequency of popular attendance at sacred functions is so poor a way to frame a question as to fall into injustice and falsehood. In truth, the constituent elements of popular knowledge of the Liturgy are various; understanding Latin is only one of them. People go less often to church because we have not all done our duty before God in timely fashion, with the degree of humility and sacrifice that is required. Holding Latin responsible for our defects is not an honest and truthful deed, and may well be condemned as cowardice. If there can be any solution to the problem caused by Latin, it can be none other than this: Let us bring the people back to a deep and well-nourished knowledge of the catechism and of the Gospel; and let us reeducate them in depth and the consistency of religious life. They will draw once again from the Liturgy all the benefits that their forefathers drew through so many centuries. In addition, we can provide many helps (notes, publications, translations, etc.) that our ancestors did not possess; and we may thus even surpass them, without destroying what — for many reasons — should be preserved, as we shall soon see.

Conclusion [to first section]

We do not, by any means, assert that the people, though ignorant of Latin, understood the Liturgy by other means of illumination, as if they had felt at home in Latin. No, indeed. We have said only that, despite this defect, they succeeded in knowing what they needed to know, and had made themselves able to follow the Liturgy well enough for it to be truly helpful in their Christian lives. It is nevertheless still true that by knowing Latin they would understand more, and that by not knowing Latin they grasp somewhat less. It is true that the barrier of Latin may be sufficiently surmounted; but it is equally true that, given the barrier of Latin, we must be content with a limited knowledge, relative to the Liturgy as a whole. This merely limited knowledge raises a problem that is solved in the

next chapter and may be expressed thus: Just why has the Church tolerated [the people's] having only a limited immediate knowledge of the Liturgy instead of adapting herself, bit by bit, to the use of those languages that grew up, or that she found spoken, among people newly won to the Faith? Indeed, if one with good will [was] without knowledge of Latin, but could arrange to acquire sufficient knowledge, it would be more profitable [for him] to have an immediate understanding of the language used in the Liturgy. The problem, thus stated in its exact terms, will be clarified.

2) The Latin in most of the Liturgy is, in fact, irreplaceable today.

To realize that the Church has acted wisely in maintaining for so many centuries the use of Latin for the Liturgy and tolerating in the people a limited knowledge of the texts recited therein, we must reflect on some fundamental facts.

The Liturgy has not merely one dimension, but rather three. Judgment on what concerns it cannot be based on one dimension alone, but must be based instead on all three dimensions. The term "dimension," which we have used, is not quite exact nor to be taken here in one sense only; still, it is meaningful enough to express a clear idea, and therefore, we use it. The Liturgy is addressed first of all to God. In its turning toward God consists the first aspect essential to it. Here is the first great "dimension" of the Liturgy, the one that extends it in *altum* [or, upwards to Heaven, and is thus referred to as the "*dimensio in altum*"].

The Liturgy has an essential relation to the priestly order. Its second dimension" has no need of proof — in its substance and in its "divine" acts, it is within the competence of Holy Orders. Such is the "*dimensio in latum*," [or, the horizontal dimension — toward the priesthood]. Were Holy Orders not required, we would have a case of reduction, of marginalization, [and] of substitution.

The Liturgy has to do with the Christian people, and this is under two headings: First of all, because it has been endowed — an event unique in human history — with the function of a vehicle of God's grace, exercising a relationship that operates from Heaven to Earth. This grace is for all the faithful, [and is] furthermore available to all men. In the second place, because the society of the faithful constitutes a family community whose Head is Jesus Christ, it establishes a family entrance into the things that concern God. Without these two entitlements, it would be hard to admit the people to all acts of worship. In fact, outside of Christianity, where these two entitlements did

not exist, participation by the people in worship has always been limited, and its reservation to the priesthood has been emphasized. Here we have the third "dimension," which, in order to understand each other better, we may call the "*dimensio in profundum*" [that is, downward, to the people].

The first dimensions of the Liturgy are, namely, "Worship of God," and the logic [of that worship].

The Liturgy fulfills a duty of worship toward God. It embraces all the acts by which man, fallen and redeemed, accomplishes his duties of worship — adoration, thanksgiving, propitiation and petition. It interprets and performs them according to the standard established by the new order of things stemming from the Sacrifice on the Cross.

In the worship of God, the predominant element is adoration; so necessary is it that it can never be omitted. Adoration is ordinarily completed by thanksgiving. Propitiation is contingent; for it presupposes sin, and sin is beyond doubt contingent. Petition presupposes need.

Worship of God, then, is substantiated by reason from above, which is therefore the reason of being for all the Liturgy; for it cannot be primarily men and men's requirements that determine whatever concerns that same Liturgy. Men, as we saw a moment ago, do have their importance and a consequent requirement of their own. But their place is neither the primary nor the determining one.

To determine what counts and what does not count, what shall be accepted and what shall be expunged from the Liturgy, whether it is a matter of language or anything else, the prime and sovereign rule neither is nor can be, "whatever best serves men," but is and must be "whatever best agrees with God's purposes." And these latter may differ from those most convenient for men. We cannot say that: "The choice of liturgical language shall be made, therefore, for the greater convenience [that] results for men." We must say that: "The choice of liturgical language is made above all according to whatever may be indicated by general considerations for the Kingdom of God." This is quite another matter. To reason about the Liturgy, like a popular institution in which some collective will reigns supreme, is to fall into error with grave danger to orthodoxy.

In conclusion, this guiding principle for divine worship is of such importance that if, to render proper worship to our Lord within the Church He founded — and according to the form He has designed — something more difficult than the Latin language was required to be used, then we would be obliged to choose that course.

More difficult[?]; yes, but more into harmony with the divine guiding principle.

The second dimension of the Liturgy is, namely, its necessary connection with the priestly order.

The Liturgy has parts (and we are not here addressing a question of their quantity or proportions) that are made primarily and sometimes essentially for the Priestly Order (see the Canon of the Mass). It has parts that presuppose the canonical regulation of ecclesiastics and do not at all presuppose the canonical direction of the faithful. Throughout the Liturgy, its authorized agents have been ecclesiastics. Its aspects of enrichment and embellishment were so developed in the time when the people no longer understood Latin that we must hold for certain that such parts were willed by the Church with the Clergy in view. For example, anyone who studies the rite of consecration for churches in its historical development, will encounter a phenomenon of the pre-occupation even at a late date [in the rite's development] of symbols, anaphora [that is, repetitive prayers], and pericopae [or, passages] with a doctrinal flavor. Evidently, such a phenomenon did not have, nor did it imply, as its primary target, the people, but rather the Clergy: Ecclesiastics, Monks, [and] Religious. Such a development supports the belief that it was designed and intended especially for them.

It becomes clear from a historical examination of the development of Rites (wherever their immutable dogmatic core is not involved) that their enrichment had in view primarily the Clergy and that such enrichment, would not have occurred if the Clergy had not appeared capable of maintaining the dignity of the Rites themselves in that form and measure. This means that the Church has considered it to be incontestable and proper that in her sacred Rites there should be things accessible to the Clergy and accessible to most of the faithful, even if not to all, nor in the same fullness. All of this constitutes what we have called "the other [or, second] dimension" [that is, the "dimensio in latum"] of the Liturgy.

This is entirely logical and within the very character of a representative that the priest obtains from God. The priest does certainly and primarily act by divine mandate and by divine power. Still, Jesus Christ, in giving to His Church a family aspect, [gave] to the priesthood

a share in His function as mediator, and willed that the priest represent the faithful as well. Now then, the representative called upon to play this part, because he is equipped to furnish something not in the power of the person represented, must always do something more than the person represented. So it is that the solicitor and the attorney always do in legal acts more than their clients, precisely because they have a specific qualification for those acts. It is natural therefore, that in sacred actions, the priest does much more than the people, and finds in the sacred action something on his own level, which may exceed the capacity of the less well-instruct-

Church [that is] Teaching, is manifest from the precise and unalterable will of Jesus Christ, as well as from their distinct capacities. It is marked by [the Clergy's] renunciations, detachments and sacred vows, whose importance, it would be both vain and false to attempt to belittle. There exists a body of canon law, which empowers the Clergy and does not directly concern the people. Such a fundamental distinction is logically reflected in the Liturgy. All this does not run counter to the people's participation in the Liturgy, which we defend most earnestly; it is only to restore things to their proper balance, as required by dogmatic theology.

On this we must be absolutely explicit; for it has sometimes happened that, in the ardor of propaganda for the people's participation in the Liturgy (something most holy and desirable) — through no one's fault — the idea has been broadcast of a perfect parity between Clergy and people. Such parity exists only in fundamental rights to the fruits of the Redemption, but not at all in powers, prerogatives, and responsibilities, nor in the particular grace of their state in life. The mistake (to give it a kindly name) concerning a parity in functions between Clergy and faithful in Liturgical action is helped along by the current fashion (of what duration we know not, since just a few decades ago the fashion was the opposite and already subject to the vagaries of contradictory trends) of whittling down and even doing away with every distinction among men, in unawareness of the fashion's own hypocrisy and fickleness. Indeed, for men who are not saints, the combating of distinctions is always a way of seeking after new distinctions, which is, to say, a pretense. It is one thing to soften distinctions that lack any rea-

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—CARDINAL SIRI

ed faithful.

Only one invested with the sacrament of Orders is delegated for the Holy Sacrifice, for the Sacraments (excepting Matrimony and, in case of necessity, Baptism or the administration of the Most Holy Eucharist), for essential blessings, and for official and solemn worship. Left to the faithful are attendance, participation in song, spiritual participation, and a few marginal roles. The Clergy alone have the "ministerial" function intimately connected with the Liturgy; and this is not at all changed by the fact that the faithful are members of Christ's Mystical Body.

The difference between the Clergy and people, between the Church [that is] taught and the

reasonable foundation, and quite another to combat distinctions based upon the good of society, upon preeminence in public offices, upon the majesty of the Law, upon the worth, capacity and merit of individuals, and upon divine propriety itself. To abolish distinctions between the "functions" [of men] is an attempt to abolish society, whether religious or civil. To abolish distinctions of worth and merit is an attempt to abolish man. We must not "baptize," nor even bring into the Church the ambiguities and inferiority complexes of our time.

The average cultural level of the faithful has quite often not measured up to the erudition [of the clergy]. Take note therefore, that if in

enriching her Liturgy, the Church does not set her sights first of all upon the Clergy, accommodating herself to their purpose, she will not have enriched [the Liturgy] but [will have], rather, “despoiled” it. There is a terrible logic behind this despoliation. It has been the logic of Protestantism, and it is still a Protestant logic. Luther believed that the ideal should be to do only so much as all the people were able to do and understand, and this was logical for a man who rejected the divine institution of the hierarchy. Well, then, he had to abolish nearly everything with the same idea we [would] inescapably come to the same conclusion. And it would not even be a modern concept, but rather, quite an old one.

To anyone who gives it so much as a passing thought, the Liturgy is considered to be so vast — day and night prayers of the office, the Holy Sacrifice, the Sacraments and Sacramentals — that one can hardly fathom that all the people could habitually attend all of its rites and take part in them. That this is accomplished also in the name of all the people does not mean that they are required to be always present [at the Liturgy]. If there is anything that needs to be accomplished, it is precisely to reverse the growing absence [of the people]—fostered by all those who have abolished Vespers, evening devotions, catechism for adults, and who therefore, are convinced that by such deeds of destruction they have purified the atmosphere.

The third dimension of the Liturgy is, namely, the people.

The people are not outsiders; for, as we have said, they are God’s family. For that reason, they cannot be shut out from knowledge of the whole Liturgy. They are represented by the priest’s action, and this gives them a right to [that] knowledge. The more they understand the better. Indeed, we must state explicitly that certain, clearly catechetical parts of the Liturgy came into it precisely in order to be brought to the knowledge and edification of the people, a matter in which the Church has shown interest. In this area of catechesis, as in that of sacramental formulas, the Church has made both demands and concessions, general and particular. And nothing forbids her to widen such concessions in this area in the use of the vernacular tongue. The only question is one of determining to what degree this right may impose sacrifices, changes, and revolutions upon the Liturgy itself. As is clear at this point, the Church cannot impose things without limit, for there are other dimensions that must flow together for a balanced judgment.

Therefore, what we should speak of is not this [matter of the vernacular], but rather other con-

cerns relative to the people’s own RECEPTIVITY [to the Liturgy]. Indeed, if one should think of a people accustomed to intellectual abstractions, accustomed to living only by ideas manifested through words, and not also primarily through the senses, he would be outside of reality. And, in fact, the average faithful are unable to exercise continuously and in unison a purely cerebral function. They must vary their preoccupations and activities; they must at some point busy their eyes more than their thought; they must often savor rather than delve deeply [into thought]; they must at times repose in the sound of a melody, and not be shackled to a structure of logic. The Liturgy is admirable exactly because it relieves monotony while touching all the different chords [in the scale]. The soul of the people and the soul of the Liturgy are carried along by the same rhythm. From this we learn right away that there is more to the Liturgy than the sounds and meaning of one language, whether it is Latin or not. The average faithful, even though they arrive at serious reflections, need to alternate them and soften them with impressions and emotions. Impressions and emotions, whose elimination [from the Liturgy] would put the average lay congregation to sleep, do not spring from reasoned discourse alone. And less and less do they spring from it, as the level of culture and self-control descends.

Finally, the typical faithful need what we may call CHIAROSCURO [that is, light and shade]. [This is] something that surpasses the faithful, and rises above them, not because it is, in itself, desirable not to know or not to understand. Rather, because something remaining in shadow and mystery gives an emotional and intuitive grasp with a far greater reality — the majesty and infinite transcendence of things divine. It may seem paradoxical to say this, but it is not so at all. For it is shadow which, by comparison, gives prominence to light; it is mystery that stupendously drapes the stage of life; it is weakness which, unable to bear the whole of reality, calls for shade. And since the beginning of the world, all religious practice has always created for itself a zone of mystery, often quite exaggerated, but in some fashion answering the demands of human nature. Not to consider of all this would be a rigid, inhuman attitude. Beyond the grasp of dull academicians, light and shadow bestow a singular richness of meaning, and may be capable of responding to states of the soul that no one reads about or has ever described. [The French writer and diplomat, Paul Louis Marie] Claudel was converted [to the Catholic Faith] by the singing of the Magnificat in the cathedral of Notre Dame,

Paris. It was not solely a matter of the content of that admirable canticle but rather of the profound emotion that it was able to produce in that atmosphere, on that night, [and] with that music. Among the rules of a wise educator there is a rule for “dosages.”

For liturgical purposes, it is too difficult to use the liturgical texts in the vernacular entirely, because of the profound differences between the literary tendencies from which they were conceived, and the literary tendencies of today.

This statement is true, as we shall see, and is of extraordinary importance. In regard to it, we must explain our reasoning clearly. [By “literary tendencies,”] we mean specifically, literary ingenuity, [that is,] (ethos, genius, nature, character, and practice). There is above all a tendency at work in the cultural sphere at a given time, to conceive and experience rational, sentimental, and human values in one way, instead of in another, [influenced by] particular capacities and emotional reactions, with discriminations and choices, and with ways of interpretation that depend entirely on the time [during which they occur], and often only on the time. This is how a literary ingenuity creates literary categories, their forms, and means of expression. It imposes some affinities and destroys others. It adjusts the proportions between reasoning and representation, and between thought and feeling. It either adopts figures of speech, making them acceptable in a certain way, or else rejects [them]. Certainly it characterizes, but no less does it “unilateralize.” By reason of the “literary ingenuity,” there exist widely differing modes of expressing the same poetic exaltation, from one area of literature to another, from age to age, and from climate to climate.

The result from such variety and instability is that those modes of expression which are acceptable in one literature become strange to another. Idioms and redundant superfluities, allusions and metaphors, applause and seriousness, that are accepted in one century and used therein with decorum, seem downright comical in another, [and are] likely to set off irrepressible hilarity. Not that the substance of things changes; [but] changeable are the fashions and tastes of men who, therefore, in different epochs and regions accord a different perception to one and the same type of literary expression.

Now, diversity in “literary genius” may have the consequence that we cannot count on people to welcome it after its moment of vogue has passed. In other words, speaking to a multitude in the language, with the expressions and attitudes of a previous age, may leave it inert where it was formerly excited; bored where it was once amused, or incited to laughter by what earlier had obliged seriousness. Everyone knows that

the most bombastic poems of the decadent baroque era left open-mouthed entire courts and academies, whereas those same poems are now the butt of laughter, often loud, among students who must deal with them, even though only slightly. We are all bored when addressed in the style of the eighteenth hundreds; yet, in its own day, that style was all the rage. The character proper to the modern Italian language has come a long way since [the 20th century novelist and poet, Gabriele] D'Annunzio, and continues its transformation under the lively pressure of newspapers and the rotary press. The difference in literary character between us and biblical times, or between us and the Middle Ages, is very great and, as such, may create in one who is unprepared an uninformed state of mind not always useful or suitable.

The inspired literature of the Bible took on the way of feeling and speech proper to the environment in which the sacred writers worked, while, of course, setting forth substance and truths of divine grandeur, destined for every age in human history. But the tastes and manner of speaking in that environment were profoundly different [from our own]. We find sentences that seem too crude to our ears, too heavily veiled in metaphor or, perchance, too simple. To all this, in the Liturgy, are added the forms: the method of development by responses [and] by antiphonal chanting of simple verses, that are no longer part of our usage, even though the chant sometimes allows us to recall certain rhythms. Hence, wherever those forms were heard in the Italian language they would evoke awe, at least, among the masses of the average lay-folk.

The conclusion is this: If we attempted to put the whole Liturgy into Italian and to execute it with the obligatory modulations and rites laid down in the rubrics, we should find ourselves obliged, more than once, to witness a series of wonders, of surprises, of amused looks, and even laughter. Here, we might air a number of texts and cases, as proof of what we are writing. We cannot forget the incident that happened to us in a factory where the Holy Mass for Easter was being celebrated and where, from our vantage point, we witnessed winks, shrewd smiles, [and] looks of misunderstanding, [that were] hardly edifying. [These were] provoked by the fact that the incautious commentator on the Liturgy had read a passage from Holy Scripture in which there occurred a term very common among the ancient Hebrews, but not at all apt in our time to arouse appropriate thoughts. How often it has happened to us, during a diocesan Visitation or elsewhere, that we had to change suddenly the topic of our sermon because we had noticed a certain bewilderment

provoked among those present by the mere reading of a passage, for which the needful explanations and annotations had not been provided in the running liturgical commentary on the Holy Mass. We do not wish to exaggerate and give this consideration undue weight. All this would occur evidently not because of anything in the Mass that might be less fitting or be ridiculous, but because the literary ingenuity of the society in which we live is far different from that of the society in which were written the texts incorporated into the Liturgy.

The anticipated disturbance — as we admit — would not occur in certain limited circles [of the faithful], prepared, and endowed with adequate culture. But our predictions are based upon the average faithful, rather than exclusive, select groups. At this point, an observation is in order. While a passage written according to a different literary code [from another age] that is read out today in a spoken language may well be more or less disconcerting to the listener, the disadvantage ceases if the text itself is presented in “translation” [where the ancient prose is arranged side by side with its contemporary, however less poetic, adaptation]. The fact of “translating” suffices, in general, to warn the listener (even though subconsciously) that the text comes from a different context, from quite a different time. Then we wonder no longer, for we have the reason for whatever might not sound right to our ear. It thus becomes clear that it would be one thing to say Mass in Italian, and it is another thing to follow with an Italian translation a Mass being said in Latin. The translation relieves of responsibility. Everything remains not only serious, but becomes entrancing; and the Liturgy loses nothing of that alluring fascination that it possesses perhaps all the more, for being seen “at a distance.” Finally, let us not forget that modern usage, while permitting song for poetry does not permit it for prose except for parts of some operas. What, then, might be the effect of catechetical or anaphoric passages in prose, sung perhaps by persons very meagerly endowed with talent and physical capacity, if performed in the spoken language? We can think of nations where men seldom laugh, though they do laugh on occasion. But in Italy, where laughter abounds from the very brightness of the sun, and from an intelligence brighter than the sun, what could we do?

The conclusion is becoming obvious: Adoption of the vernacular would resolve one problem and bring up another that would be difficult to correct. Indeed, if to avert the situation resulting from differences in “literary ingenuity,” we used the popular language, we should have to eliminate numerous texts and procedures. But these, if preserved as they are and made accessible

through translations (as explained above), function quite well and maintain that solemnity from which the laity has always drawn edification, joy, and, a feeling of divine majesty. [The] elimination of all that to adapt liturgical texts and rubrics to the literary practice of our time would mean the spoliation and practically the abolition of the Liturgy. This is exactly what happened to Luther. Changing then, in order to go on adapting, would be endless; and adaptation, would precisely require the progressive spoliation already practiced by Protestants, especially Lutherans and Calvinists.

The use of popular language in the Liturgy easily encourages progressive spoliation.

We have alluded to the history of Protestants. May we now be permitted to look at the history that is flowing along beneath our eyes? We have tried to keep our eyes well open in this regard also. In certain quarters here and there, where voices are heard opposing, in the name of a sort of modernity, preservation of the old tradition of [the] Latin language, we have observed that everything has crumbled. Gone are nearly all other services. Gone is the possibility of receiving the holy Sacraments outside certain hours or apart from Holy Mass. Gone are adornments [in worship]. The Lord's Day is hardly distinguishable [from other days of the week] and has no warmth. In art and architecture, insanities abound [that are] most contradictory and ridiculous. And as a compensation, [is] mostly babble of purely vague and general statements. We are convinced that the mania for spoliation is a disease [that is] recurrent, although fortunately transient, which must be resisted as all maladies are resisted, and that we must avoid representing it as a virtue, previously unknown. The path of spoliation is the path to Protestantism.

Finally, adoption of the popular language throughout the Liturgy would not be easy, in view of the respect due to truth and of the defense we owe to God's word and to its right meaning.

Truly, adoption of a spoken language, throughout the Liturgy, would entail the burden, not merely of an accurate translation made once and for all, but also of refining it and endlessly bringing it up to date. Spoken languages change tastes rather often; less often, they change fondness for a style, for the meaning of idioms and for words themselves. Change in taste would expose the Liturgy to the awkwardness spoken of above. Try to contemplate what would happen in a seminary when spiritual reading is done from a text written after the fashion of Segneri or Baitoli, or simply in nineteenth-century taste. Change in style, in phraseology, in

vocabulary, in meaning would, furthermore, entail much more serious drawbacks. The Church cannot set about acting as a permanent school of linguistic updating. She has other things to do.

The drive for certain changes may come from a more general and more unhealthy restlessness; we must be watchful.

In this first part of our letter, we have aimed in the main at examining the question of Latin in the Liturgy from the pastoral point of view, beginning, truly, with historical and practical considerations. We had in mind the one question, which always ranks above the others for the Pastor: "What is most efficacious for souls?" We have not yet finished answering this question because our exposition is not yet completed. We believe, however, by reason of logic, that we must deal with a more general reality, which envelops and involves or seeks to involve the fortunes of the Latin language. It is a consideration purely incidental but important all the same. This reality is met with, here and there, though not necessarily occurring through malice. From a certain point of view, it would be better for it to occur with culpability, for all active consciences rise against a flaunting of crime.

Many priests, then and this through a spirit of zeal — observe among the faithful less receptivity, and less responsiveness. In certain parts of this world, they have the outright sensation of enormous mass movements that may not be consistent with the Faith, or are not consistent or compatible with Religion. They seek the cause and absolutely insist on finding it. So far, nothing is amiss. Here begins the mischief. An irresistible desire is felt to find the culprit, who must be, if possible, well defined, one alone — and above all — an easy mark. So, to their way of thinking, all may be set aright with little effort. But the truth is that, in this world of complex phenomena, there are hardly ever, lone culprits so easily identifiable and condemnable. So that, in actually believing that the culprit, for whatever we bewail, is one alone and easy to hit, we are usually grossly in error. We then make the gravest mistakes in pastoral practice. For example: Some have written (but not too many, in fact) that the cause, the great cause for people coming less to religious services and being less Christian resides entirely in the Latin of the Liturgy. Remedy: Abolish Latin and everything is rosy. Simple! We have seen quite unmistakably that the cause of religious decline is very different and terribly complex.

By the same reasoning — among the more rash representatives of priestly zeal, perhaps the blame for any apostolic work that has no notable fruit, or no visible fruit at all, is laid on

the cassock, on Church discipline, on [the clergy's] staying away from public resorts and places of amusement, on [their] failure to adopt the intellectual and practical fashions of the day, on Superiors in general (and this is always evidence of a wish to take their place, at least temporarily), on morning Masses (and this reveals a desire to be relieved of Vespers, either out of laziness or from desperation, because the people do not attend), etc. All these reasons are usually mistaken.

Away with superfluous considerations. No, the great culprit is not Latin, but something quite different! In some working-class neighborhoods, people attend Mass very little and Vespers not at all. The reason is that there, the teaching of the catechism has been completely inefficient for decades, if not for centuries. Elsewhere, the reason is that pastors have not possessed in sufficient degree those qualities that beget an honorable and fruitful popularity to bring them close to the people. These qualities always begin with humility and sacrifice. Such being the case, it is simply contemptible to lay the blame on Church regulation, becoming real iconoclasts, and constructing churches that have not even so much decency of appearance as an old, dilapidated, drying-shed. There, in the Church's living body is not the place for violent operations and amputations. It is [rather] in the souls of those who have so little theology in their heads and so little virtue in their hearts that they feel an inferiority complex before the most maniacal experiences of modern existentialist despair.

At times, certain parishes are unresponsive and stubbornly resistant. But, please, don't empty both barrels against poor old Latin. With an objective disposition toward others, seek the cause in the culpable shortages of available means for the [Church's] apostolate; seek it in the insubordinate refusal to have Catholic Action, in the pattern of scant self-sacrifice and dedication. Laying the blame on Latin is simply imitating the tactic of one who slanders others to excuse himself.

The need to keep intact the Liturgy's dogmatic deposit

One grave matter for insistence is a most faithful guardianship of the deposit of truth received from Christ. We have already spoken of it, and we need here only recap and complete our remarks. The modifications to which they are subject would, if the Liturgy were conducted by means of them, endanger the right understanding of the content. Let us remember that the Church has not the same prospects as an ordinary human association or entity, which may indeed aim at surviving as long as possible but knows it must come to an end. She must lay her

plans for guarding the divine deposit with the idea of lasting as long as mankind endures upon earth. For this reason, the Church's program as custodian must be extremely strict. While enjoying divine assistance for her indefectibility and infallibility, she must still behave with caution, as though obliged to reach all her goals on her own. Secondly, the Liturgy constitutes a *lex orandi* [the rule of prayer], which becomes a *lex credendi* [the rule of belief]. Hence, there is a link between what is said and done in the Liturgy and what is believed. Guardianship of orthodoxy in the Faith involves exact custody of orthodoxy in the Liturgy.

The need to safeguard the Church's unity

By divine mandate, the Church endures from her unity, and possesses in unity a characteristic and essential attribute, acknowledged to be sufficient for her subsistence in the work of God. However, we must no less agree to recognize, without relaxation, the part that God wills us to play in the Church's unity. It would be risky for anyone to believe, through incompetence in theology, that the requisite for such unity is only some sort of common belief or a general intense adherence to the Mystical Body, to the living Christ, etc. No! The defining terms of this unity were laid down by Jesus Christ, and are rigorous, binding, and obligatory under several aspects. Jesus founded a visible and hierarchical society, and gave the Hierarchy a threefold power. All these terms demand a unity comprising obedience to the Roman Pontiff, and to the Episcopate united and subject to him. They demand a coming-together into one authoritative and infallible Magisterium and an acceptance of a power of command that conditions, even, our adherence to God. Such terms are not given substance by something generic and vague but lead the Church's children to a precise and binding sociality, that is both interior and exterior.

As we strongly state that unity is essential to the Catholic Church, no less strongly must we state that that unity entails complex and binding spiritual attitudes. Whatever is not divine truth and law must be sacrificed for the Church's unity, wherever it may occur. It is on this theological principle that we must reason about liturgical language.

That said, here are a few important observations.

a) The greatest uniting factor, immediate and directly operative among men, has, at all times, been language. Such is the primacy of language that it has not only served as a channel for all culture, but has fused together peoples of different races and tendencies. Hence it follows, so we believe without fear of contradiction, that

the great human means for the Church's unity is the use of a common language. The common language is Latin.

b) The Church's common language need not be common to each and every one of the faithful. It is enough that it be common in those circles that make up the organic and juridical fabric of the Church herself, on which the faithful depend and by which they are formed: the Clergy.

c) The Clergy, unable for obvious reasons to use Latin in their daily lives, must however be competent to use it somewhat proficiently every day. By now, it is evident that, as a means of using a language that is serviceable for the Church's unity every day in a meritorious fashion, there is nothing but the Divine Liturgy — with its whole Ordo — from Holy Mass, to the Breviary, to the Holy Sacraments. Take away the Liturgy and it would be insanity to say that the use of the Code of Canon Law and of texts in dogmatic and moral theology would suffice for the average Catholic clergyman. We should be obliged, in short order, to make an official translation of the Code also, of all the acts of the Magisterium and of the [Church's] Government; for no one would still understand Latin. Today, even with the Liturgy, there are, [outside countries where the language was derived from Latin], many priests who would find great difficulty in expressing themselves in Latin, but do understand and use it as well as is required.

Without Latin in the Liturgy, it is not hard to imagine what would happen and what difficulties would be created for the Church. Whoever wishes to be rid of Latin, wishes simply that, and has no concern for the Church's unity, nor, in the final analysis, for Jesus Christ Himself, whose ultimate aspiration was for the unity of the faithful. Whosoever realizes what it entails to hold men of different races and cultures together through all the fluctuations created by this world's sins and vicissitudes, can understand the importance of the subject with which we have dealt; and he can understand, finally, why the Church has rightly, for so many centuries, allowed the people to possess only a moderate, but sufficient, knowledge of all the Liturgy's details.

For the Church, the Catholic universality of the Latin language is not at all a matter of greater convenience (so that ecclesiastics of the whole world may have, while traveling, a means of understanding each other to some extent); it is a question of relative necessity. It remains true that Latin is not absolutely required by the Church's constitution, and that is why we speak only of a relative necessity. But no less true is it that Rome's glorious tongue is, as matters stand, irreplaceable in its effect produced so far; and we have therefore called it a necessity.

We may conclude that to settle the matter there is [a] question [that is] not solely for the greater or lesser convenience of each of the faithful; for we are dealing with a more universal and deeper need of the Catholic Church herself. Some aspirations that turn up at times, here and there, betray ignorance of theology, of history, as well as of human psychology, if they reveal nothing worse. Whoever would believe that such unity costs the Church no effort and requires of the Catholic Hierarchy no intelligence and no skill, would be in error. God does his part, and the Church will eventually win her great battles; but the men who are in the Church have their own part to play and their own sacrifices to deal with.

3) Considerations of fitness favor Latin.

Latin in its own right, together with Greek, is the gateway to all the deepest humanistic culture.

We do not intend here to discourse exhaustively on this. Suffice it to say, at present, that human culture has stood forth and still stands forth as the supreme instrument in the affairs of men of the greatest, deepest and most solid opening of the mind. Even today the substratum of human culture differentiates countries and degrees of civilization, so that a clear intellectual and human predominance is seen in those that hold and maintain human education in honor. Indeed, human studies are the only ones that prepare one for generalization and for the amplest, most complete consideration of every problem, while their deficiencies show up as impassable and dangerous chasms, even among persons pre-eminent in the sciences and their wondrous applications.

• **The Latin language should be attentively considered in itself and in its history.**

Latin, more than any known language, has a magnificent structure, perfect reason in the disposition of content, a distinction among the various levels of thought, great conciseness without crudity, a powerful instinct for flow and rhythm, an inherent capacity for synthesis, [and] a calm and solemn cadence. If it yields to Greek in musicality, it is the victor in power. The Latin language thus attains a wonderful balance between form, and the restraining logic it imposes on content. It has marched in company with the instinct for Law, of which, the Roman people were the most admirable promoters. And of that Law it became a wondrous, unsurpassed vehicle of expression. Through its power, its restraint, and its solemn rhythm, the Latin language has registered man as no other tongue has ever done, in his calm, potent, and majestic mastery over things. It is the language

of the man who is "lord." When we think of man or catch him at the moment of his intellectual and moral strength, governing and mastering — as such a calm and solemn logician who commands true respect — we are moved spontaneously to put on his lips, in virtue of its fitness, Latin speech. No language in the world has ever attained the incisive force of Latin epigraphy [or, inscriptions]. Though some Latin writers did speak of improper things, contradiction and condemnation are felt in the very decorum of the language in which they expressed themselves. Latin is the language of man as lord of creation.

Now turn your eyes to one particular in its history. There came a moment when it reached its most perfect capacity of expression, when it set under way the most fertile geniuses in Rome's rich history. At that moment, it was the first official language of the civilized world; for it then crystallized law and gave expression to the decrees of the Roman Senate and to the Rescripts of the Caesars. That moment is called the Golden Age of Latin literature; and such it remains, even though some disparaging and frivolous voices have been raised to dispute such a title. It was the Age of Augustus; it was a moment of universal peace. A grand design, not the work of men, put into effect through its Greek phase, perfected in its Roman phase, was then realized. The silencing of the din of wars seemed, in the noonday light, to mark humanity's coming to terms with an expectation. Then did the Son of God become Man and enter personally into our history. It was at the apogee of the peace of Augustus. At the moment when God became Man, the sound was heard of that language which is, above all languages, suited to man in his majesty as master of creation.

This was not chance, as nothing is chance, but all things are Providential. God willed that for the Man who was His own Son, there should be in readiness a glorious manner of speech most consonant with dignity. In the moment that humanity gave itself to the Incarnation, humanity attained its triumph. Human dignity never rose higher. At that moment the Empire's speech was Latin.

The association of this immortal tongue with Jesus Christ and through Him, with His Church, and with the age-long prayer of His Church stands decidedly outside the realm of pure chance; it represents one of the many harmonies that true history portrays as surrounding the Incarnation. Jesus Christ spoke no Latin, but the world in which He appeared thought in Latin. At this juncture it is possible to resume our interrupted discourse in which we spoke of the history of liturgical language. Yes, we have seen how and why it came about,

through the contingent realities that, the language of Rome was entrusted with the Divine Liturgy itself, and that, [it] became practically universal. We may now realize that in determining those events, there came into play not merely a combination of circumstances, but something weighty, the weightiness itself of the essential purposes of all human history. Latin in the Liturgy is to be viewed with intelligent and religious respect.

4) Conclusions concerning the Latin language in the Liturgy

At last, the time has come to draw conclusions from the considerations expounded thus far.

The Latin language need not be abolished in the Liturgy.

This is because:

— The Liturgy is more extensive, far more extensive, than what is open to participation by the people and therefore, it must agree first of all with the Breviary of the Clergy, who know Latin.

—The concept that everything in the Liturgy is done on behalf of the whole Church and, consequently, for (though not solely for) the faithful people is correct and sacred.

—The concept that the whole Liturgy is enacted by the people, and for the people, is historically and objectively a false concept. And no less false is the conclusion that Latin must be abolished so that all the people may understand, even if this be harmful to the Church's unity, to the defense of truth, and even to the Liturgy's own decorum, as we have shown.

— For the part [of the Liturgy] into which the people enter, sufficient knowledge may be imparted very well without abolishing Latin, by putting into operation again, what for so many centuries gave Christian people fruit, pleasure, and light, and led them indeed to be more Christian than they are today. About [those things] which contribute to the people's substantial understanding, we have spoken above.

—For the part in which there is distinguishable a greater interest, or greater need, or simply greater pastoral suitability in these present times, there are means [to assist the faithful in following the Liturgy] which exist, that seem sufficient when used with judgment and method: spoken and written liturgical instruction; pertinent and adequate directions; the use of translations, paraphrases, and summaries. By these means may be provided whatever the people may desire. There is no need to turn everything upside down. We repeat: Everything [needed to assist the faithful with the Liturgy] can be FULLY and APPROPRIATELY provid-

ed [to them].

In reality, the people are neither in the habit of demanding everything, nor equipped to have everything. Let us reflect well on the facts. Experience — and in our own Diocese, it is of long standing and among the most notable; we need mention only the unforgettable figure and work of Msgr. Giacomo Moglia, our Master — experience shows that most people cannot use the Roman Missal in its present state, even if translated. They are not up to it. Even the small group educated and able to use the Missalino [or, little Missal for Italian lay people], must often skip over something. It follows clearly that we must use missals based on a very extensive use of outlines and paraphrases. Accordingly, such have been published. Today, we must plan to produce some even further reduced and simplified missals, unless we wish to leave a majority of the people perennially shut out from the Liturgy.

It is not a question of Latin; the question concerns the "pace," ease, and familiarity which — even with a knowledge of Latin is acquired only by one who is something of a specialist in the liturgical action. Let us have no illusions: That most of the people will become specialists [in the Liturgy] will never come to pass. We must therefore set our sights, with decision, resoluteness and generosity, on using the means mentioned above, [and] get to work, putting aside idle discussions and controlling ideologies that are evidently harmful.

What is needed can be FULLY and APPROPRIATELY provided if we bring liturgical standards and methods to bear in the teaching of the catechism, beginning at the latest, with six-year-old children. If catechism programs followed such a directive, we will have restored the authentic framework of the Liturgy in a single generation, without subjecting the Church to surgical operations that would have a most uncertain outcome.

PART TWO: THE ITALIAN LANGUAGE IN THE LITURGY

1) The Church's concessions

In recent times, the Church has admitted into the very body of her official Liturgy a certain limited number of formulas in the vernacular, namely, in the administration of certain Sacraments and in the ceremonies of Holy Week. By special indult accorded to some countries, she has granted the reading of the epistle and of the Gospel in both Latin and the vernacular. The Church does not prevent — indeed the legislation of many councils and synods mandates the reading of the Gospel text for the people on feast days in the vernacular. It is not for us either to affirm or to deny that such con-

cessions may be enlarged. That belongs to the Church's exclusive right to determine, as it is for her wisdom alone to judge the suitability of such a decision. We very carefully avoid, in view of the hierarchical character of the Church herself, making either requests or reservations; if the Church makes further grants, we will accept them gratefully. But we have no doubt at all as to the limited nature of any eventual concessions.

What cannot be permitted is that, in assemblies of any sort, pressures and votes should be used in a system of lobbying in no way compatible with the hierarchical constitution of Holy Church. It may be opportune to recall that at times even simple councils in such a setting easily exceed the bounds of propriety and good religious manners. At all events, everyone has the right to make use of the Church's concessions as far as they allow by their juridical terms. Again, we emphasize, "by their juridical terms," as it bears repetition; for we have more than once observed how these clear terms were entirely flouted in the matter of evening Holy Masses.

It follows that no one has the right to introduce liturgical services carried out in a, more or less, completely Italian translation. Such a right belongs solely to the Holy See. And usurpation of it would be, first, an unreasonable action, absolutely harmful (which results from what we have written about thus far), and then, a real infraction of discipline, if not outright rebellion. Use of the vernacular must be limited to what is permitted for the Sacrament of Baptism, in the celebration of Matrimony, and the nocturnal Easter service.

2) The scope of the Italian language

The Italian language may legitimately be used in divine worship in any action not regulated by liturgical books or by liturgical and canonical prescriptions, such that nothing may be changed beyond what is established. In practice, the vernacular may be used outside liturgical functions properly so called. It may obviously be used without limitation in pious practices (The Holy Rosary, The Way of the Cross, and Novenas, etc.). Be it remembered that Benediction of the Blessed Sacrament is essentially a liturgical action and that consequently, no one may presume to sing the *Tantum Ergo* and the Versicle [from the Psalms] with the prayer, "Deus qui nobis" in Italian — they are to be sung in Latin.

Having settled and favorably the question of using the vernacular in worship not strictly liturgical and in Pious Practices, it is now time to speak of the sensible guiding principle, of the judgment, and of the moderation with which one should behave, even in such worship and

practices. In this connection, let us set forth certain rules, that seem to us well balanced, and which we earnestly recommend for the religious consciences of our fellow Clergy.

Since everything points toward Latin remaining in the Divine Liturgy, it is nonsensical and unreasonable to seek [its] abolition. On the contrary, those Latin formulas — which the people know very well and which they have used, and continue to use, except when prevented — have remained long beyond any reason for need of translation. In reality, the persistence of the Latin formulas that they understand will certainly not teach them Latin, but will lessen the remoteness of Latin. Thanks to those few formulas, Latin will not seem so strange and impenetrable, [or] so hard and out of date. In summary, it is a matter of fostering familiarity when, in any event, we must continue on in Latin. The more we cut our moorings with Latin, the more through our own fault, in no way excusable — we shall add to our discomfort, which will be truly unavoidable. Hence it is a better policy to maintain the recitation in both languages [Latin and Italian,] of the [Our] Father, Hail [Mary], and Glory [Be To The] Father, insisting that these bilingual formulations be taught to children with their catechism, and that one language or the other be used in turn, as befits [the] occasion. Also, for this same reason, it is opportune to maintain the singing of the Litany [of Our Lady] of Loreto in Latin only. Everyone realizes that if any Latin chant has, in fact, no need of translation it is precisely the Litany.

There may remain doubt concerning the usual singing of the *Miserere* and of the *De Profundis*, to which, outside the Divine Office, Italian diction may be suited. We certainly would not favor prohibiting the singing, so customary among us, of these two marvelous and most pious Psalms in the Italian language. Nevertheless, since in the funeral Liturgy they are invariably sung in Latin (an indication that this usage ought to be maintained), we should consider it more prudent to popularize translations of them, and make pertinent references to them from time to time, but keep for them the use of the Latin text.

For the *Magnificat* and the *Benedictus*, as well as for those [Psalms] often occurring in Vespers, the same as above may be said about the *Miserere* and the *De Profundis*. In the use of other Psalms, Italian may be highly recommended and suited to bringing the people into touch with the texts of the Holy Bible. In this case also we recommend discernment and prudence. As a matter of fact, this cannot be prejudicial to Vespers, which must be sung, and sung in Latin. Further, Sound judgment is required

in harmonizing the Italian translation with our present-day tastes. Should such conformity be lacking, some ills would result, to which we have already called attention several times, in this letter of Ours.

In a general way, it is well to refrain from attitudes that disturb the minds of the faithful, even with the pious intention of helping the most agitated among them. A psychosis might be created that something has to change, that there must be always, and above all, change, because everything in the end changes. This psychosis gets into the environment and augments, not piety and faith, but a disturbance harmful to faith.

Let no one doubt that psychoses of that sort are still being met with. We are still in the wake of a great war; our way of life is so shaken and abnormal that it arouses serious concerns among all who watch with foresight over the destinies, the health, and the sanity of men. Much [of the] impatience, some haste, disquiet, wild gestures, and claims [that abound] are not, for the most part, solely neutral, intellectual events; they are also the liabilities of war.

3) Translations

We have stated clearly that, while we must admit that a limited knowledge of the Liturgy on the part of the people is sufficient [for their appreciation of the sacred Rites], it is a strict duty of our Ministry and Apostolate to foster every legitimate means of reducing that limitation. If this present letter has made it clear that the means for reducing that deficiency are varied and obligatory, the task we have taken on is henceforth limited to the treatment of a few such means.

The first means directed toward increasing knowledge of the Liturgy among the faithful is, beyond doubt, translations. There is no need here to discourse on the technique of translation, but it is opportune to deal with the use of such translations.

a) It is especially needful to impart the lesson that translations, before they can be used to accompany in any way the Sacred Functions, are texts to be read and studied apart from these [rites], and before [attending] them. Not that we believe [that] many of us welcome such a suggestion, but [still] we believe the suggestion should be made methodically and constantly. Translations in the hands [of the lay person], often entail (if they are only translations) unavoidable skipping, gaps and confusion, while one strives to keep up with the far more practiced and nimble celebrant.

b) We must have little handbooks published that will comprise in proper order whatever is to be heard in church during the various cer-

emonies other than Holy Mass.

c) Though we may persuade the faithful to have their own personal book for Holy Mass, it will prove somewhat more difficult to promote such a personal book for Vespers. Then, to have their [own] personal, [and] adequate manual for the numerous [liturgical] variations for each occasion, will in fact, present quite a problem. Hence it is that, if we wish to create a true liturgical atmosphere for other more common circumstances — Baptisms, Confirmations, the Last Sacraments, funerals, blessing of homes, etc. — the initiative, and the expense as well, must be borne by the Pastors and Rectors of Churches, initially at least. Many have already made a laudable beginning, and their wisdom may suggest the technical expedients to make such an undertaking practicable.

We are convinced that, in this connection, an organization supported perhaps by Parish Associations might succeed in solving many problems.

4) Abridgments and paraphrases

For some sacred rites that are short, or relatively short and uncomplicated, complete translations may be useful and easy enough to follow, especially if produced with clever technical devices. Of course, for Vespers, only a complete translation will enable the faithful to take part in the singing of them. As has several times been noted for Holy Mass and for some lengthy and complicated services, it is hard for the faithful to follow everything. Hence, the need for handbooks that adopt a method of translation that is liberally tempered with the use of abridgment and paraphrase. Abridgment shortens, and paraphrase, whether short or not, brings the expression down to a level easier to understand. The complete miniature Missal must be held out as a goal that ought to be achieved even though not yet deemed to be suited to the people as a whole. We repeat that, it is therefore at the abbreviations [of full translations of the Liturgy] that we should aim, resolutely and constantly.

5) Written explanatory matter

This may profitably include use of outlines, diagrams, and figures. For Holy Mass, it may also be distributed in the form of holy cards. These may be affixed to bulletin boards or doors, wherever permitted by proprieties and respect for the House of God. Such written commentaries — especially if on placards or bulletin boards — may have variable features. It is well for them to give information on the calendar, liturgical color, historical

references — [and] the most varied instructions that industrious zeal can easily devise. It is often this [type of] explanatory matter that awakens the first curiosity, from which later springs a deep enthusiasm for serious liturgical knowledge.

All this explanation must not be worked out by the yardstick of some small, learned, zealous club. It must be prepared with the ordinary mass of the faithful in mind. We believe that the much-desired liturgical movement will not be greatly furthered as long as small groups are, not only the field for groundbreaking experiments and training of active personnel, but also the standard by which to evaluate everyone's capacity, and to determine the extent and form of explanatory matter.

6) Oral explanations

These are among the most direct means of discreetly holding the attention of the faithful and bridging, in summary form, the gap caused by their ignorance of Latin. As for [oral] explanations, what is valuable is their summarizing, and hence, their brief character. We repeat yet again that the [laity's] "period" of development in the sacred functions is not always measured by the intellectual breadth and facility, or nimbleness of the listening faithful. For this reason, one's use of a single sentence, where ten might have been spoken, may be the best way to make oneself useful to bring about the most efficacious remedy for ignorance of Latin.

Such explanations must be well prepared, accurate, clear, and to the point. They must never be abandoned to the plain and simple inventiveness of improvisation. Repeated they may be; but improvised they cannot be. The greatest hazards of oral explanation in the Liturgy are ineffective long-windedness, and irreverent conflicts with the sacred rite. The golden rule is that, the time of silence [should] be, without exception, longer than that of speech. And then, comments during the sacred functions must not only meet strict standards of moderation and discreetness, but must be spoken in a voice intelligible yet restrained, almost shy, without brassy resonance and without rhetoric; they must seem to come from one standing bashfully apart.

Comments made during Holy Mass must obey these rules, even more rigorously.

Finally, commentary should be held to a factual character, not yielding to the temptation toward a misplaced, unseasonable, emotional tone. Such a tone does not usually turn out well. We insist on this because, of the many explanations of the Mass that we happen to have heard up to the present day, the majority we must say — were not at all to the point and, we believe, not even useful. Rather than make certain silly remarks or display one's impudence, it is better to play the organ when the law permits.

7) Catechetical instruction

“THE CONCLUSION
is becoming obvious:
Adoption of the
vernacular would resolve
one problem and
bring up
another that
would be difficult
to correct.”

—CARDINAL SIRI

The most radical step toward reducing the gap due to ignorance of Latin is that of training in the Liturgy, given from the first year of teaching of the catechism. If this were done, we should, in one generation, have the mass of practicing faithful able to follow the sacred functions with attachment and enlightened profoundness. Liturgical education of children from the beginning of catechism rests on the following rules or guiding principles:

1) — Set up a totally elementary liturgical program to complement the strictly catechetical program. Such a program ought to include the prayers, translations of the most

common things, explanations of the rites, and of the symbols and songs.

2) The programs ought to be accompanied by continual, practical exercises. Practical exercises could be accomplished in many ways, but all come down to a well-instructed and guided participation in sacred functions — not Mass alone, but also Vespers, Baptisms, funerals, etc. If the children's Mass came to be sung by the children, in a single generation we should have the [whole] people capable of singing in chorus, for example, the Mass of the Angels.

3) The surroundings should always be so kept up as to express the meaning and characteristics of the Liturgy.

Let us conclude. It must be understood that the Liturgy is not to be lowered [or, degraded], but rather the people raised up to it; that worship is for God, and cannot have for its highest law the shortcomings of those who must serve God; and that the Liturgy is to be considered something wider in scope far wider than that which the people are capable and needful of doing. That it should be more understandable by the people is an imperative ideal, but this must not be reached by expedient deletions, detrimental to the greatness, solemnity and dignity of the Liturgy and of the Church. It is to be reached by the labor of which we have given a summary sketch. And here the matter has an end; it is a question of willingness to work. Abolishing difficulties has ever been the watchword of the slothful.

For the Latin language of the Liturgy, there is no possible substitute; but it obliges us to look at things that are essential to the liturgical movement, and shifts [our]

commitment to it away from theoretical speculation, bringing active wisdom into play.

10 August 1958

† GIUSEPPE Card. SIRI

Invite a friend to join the Latin Liturgy Association.

Share your interest in promoting Latin in the liturgy of the Church by recommending a membership in the LLA. Current members may also use this membership application form to renew membership or upgrade to a lifetime membership.

Why Latin in the Mass?

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*).
- (2) The Church benefits from a common language of worship, so that those of different languages and cultures may worship side-by-side as people 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. This sense of timelessness inspires our perception of the eternal nature of God. The meaning of Latin is unchanging; it does not vary from age to age, as do 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 is the preeminent music created by and for the Church's worship; sacred polyphony also reflects our Latin tradition. These are among the Church's most sacred treasures and, as part of our living heritage, ought not to be banished to concert halls.



How can I join the LLA?

Enroll me as a member of the Latin Liturgy Association and send me the quarterly newsletter.

I enclose dues in the amount of \$ _____

MINIMUM ANNUAL RATES FOR MEMBERSHIP IN THE LATIN LITURGY ASSOCIATION

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Photos from the
LLA National Convention
Indianapolis, IN
June 25–27, 2004



Opening Mass at St. John's Church, downtown Indianapolis



Clergy and altar boys after the Solemn High Mass at Sacred Heart Church, Sunday afternoon.

James Yeager of the Josephinum, Columbus, Ohio,



James Likoudis, keynote speaker



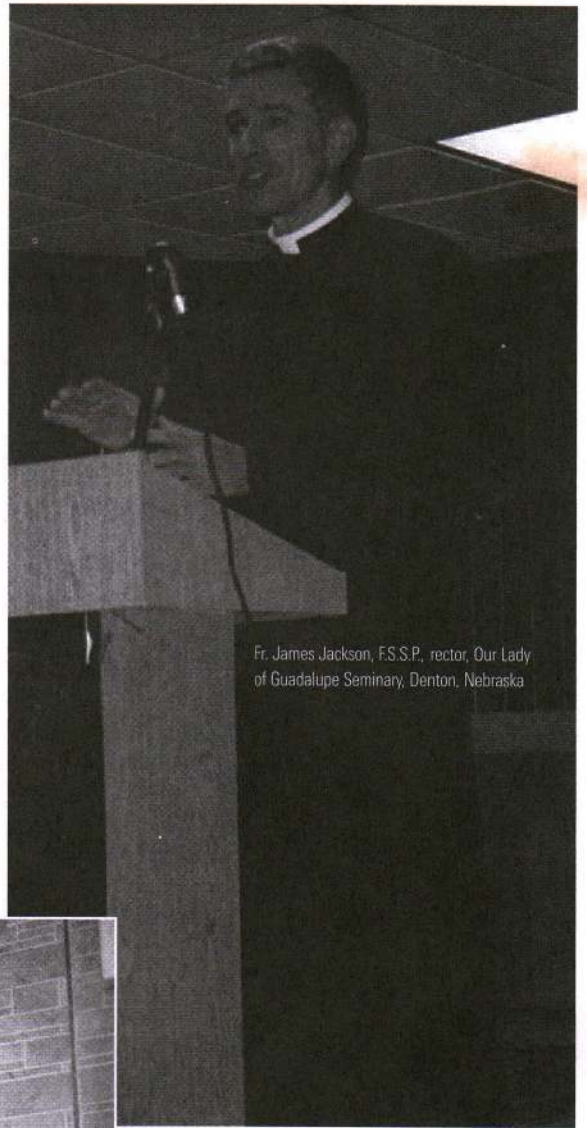
Panel discussion following the conference Sunday afternoon.



Fr. Robert Pasley, Mater Ecclesiae Chapel, Berlin, NJ



Mike Withers, Association for Latin Liturgy (UK)



Fr. James Jackson, F.S.S.P., rector, Our Lady of Guadalupe Seminary, Denton, Nebraska



Holy Rosary Church



Fr. Dennis Duvelius, F.S.S.P.



Dr. Lucy Carroll

SEE PAGE 3 FOR A FULL SUMMARY

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 POP-

ULO 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



Latin Liturgy Association
P. O. Box 3017
Bethlehem, PA 18017-0017

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- Convention Coverage
- Cardinal Siri's **THE LATIN LANGUAGE AND THE ITALIAN LANGUAGE IN THE LITURGY**

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