



LATIN LITURGY ASSOCIATION NEWSLETTER

2007-4

FROM THE PRESIDENT

Now that the Holy Father's *motu proprio Summorum Pontificum (SP)* has been promulgated and the initial excitement regarding it has settled down in the media, it is time to begin to assess its true impact. Fr. Kenneth Baker, S.J. (LLA) appeared on one of the several EWTN discussion programs during the week of the promulgation. He opined that it could take as much as a decade for the intended effects of *SP* to take root in the Church. Much time will be needed for Catholics to make decisions regarding it, to learn about the traditional Latin Liturgy, to adopt it where practical, and to become practiced in its use. Fr. Baker and other observers commented that even older priests who were originally trained in the pre-Vatican II rubrics would need to study and practice to learn to use them once again. Many of us in the LLA who have helped priests learn to say the traditional Latin Mass know this all too well. The words of *SP* itself caution that priests who desire to say the old Mass will need adequate preparation. We must pray that priests who are inspired to learn the older norms of celebration will persevere and become ready.

An immediate effect of the promulgation has been to solidify the status of some celebrations according to the 1962 Missal which had been rather tenuous. In some places, Masses which have been barely tolerated in the parishes that have hosted them, are now becoming more firmly scheduled as ongoing celebrations, rather than as things subject to the vagaries of trial arrangements. This strengthening of existing celebrations is due to their validation by *SP*. They no longer have the status of concession implied by the indult but rather are recognized as fully legitimate (which they have always been) extraordinary celebrations. However, even if the legal status of these liturgies has changed, it will take more time and effort to change certain prevailing attitudes toward them. Some critics may remain opposed to the extraordinary form for the remainder of their careers. Even among those interested in learning about the old Mass in places where it has not been in use, many questions remain to be answered. A number of religious societies including the Priestly Fraternity of St. Peter and the Canons Regular of St. John Cantius have set up training classes and web sites to help priests wanting to learn the Missal of 1962.

SP strongly reminds Catholics that both the ordinary and extraordinary forms are equally efficacious and venerable. This has been the position of the LLA for decades. In ways, the LLA has helped lead the way toward the present recognition of the value of both diversity of ritual and the value of Latin as the basic language of the liturgy in the Western Church. In the LLA's early years beginning in 1975, we were a voice in the wilderness when Latin was being discarded out of hand. Moreover, the LLA, because of its insistence on the equal value of pre- and post-Vatican II norms, has not attracted the resources of some other groups that are more particularly focused on one or the other. The LLA began as a "grassroots" movement that has remained all-volunteer, without paid staff, permanent offices, and other such fixtures. The LLA's mentality has been one of "tending the flame" and keeping alive the value of Latin and traditions in liturgy. Now that one era has ended and the new one begun, it's time for the LLA to reassess its mission and goals. We no longer are required to dwell on apologetics for our values. *SP* is clear in stating that these are indeed worthy of recognition by the whole Church. During the coming weeks, I'll be discussing the LLA's mission with other national officers and our chapter officers. Do you have any comments on the LLA at this point in our history? Please mail or e-mail them.

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As expected, the promulgation of the *motu proprio Summorum Pontificum* has engendered a variety of responses. The diverse reactions to the *motu proprio* crystallize not only the various attitudes toward traditional Liturgy in Latin, but other underlying differences of attitude in today's Church. Here are some examples from the media and other commentators.

Catholic World News (CWN) offered these comments: "To be fair one must acknowledge that although many bishops have shown themselves unfriendly toward tradition-minded Catholics -- despite the pleas of John Paul II in *Ecclesia Dei* -- some traditionalists have been every bit as unfriendly in their attitude toward their bishops. Some traditionalists pounce on any opportunity to criticize the new liturgy, and a few -- a minority, certainly, but a very outspoken and divisive minority -- question whether the *Novus Ordo* liturgy is valid. The response to *Summorum Pontificum* in traditionalist circles will be another key test. If the *motu proprio* is warmly welcomed, that positive response might encourage bishops toward a generous implementation; if traditionalists fall into a pattern of carping criticism, bishops will feel that their hostility is justified."

Archbishop José Horacio Gomez of San Antonio said in a press statement that he believes the letter "will open up great possibilities for reconciliation and unity with those who have shown great devotion to the Roman liturgy prior to the reform of 1970." ... "People will be able to more clearly see the growth and progress we have realized since Vatican II, while at the same time preserving the rich heritage and legacy of the Church. Cardinal Cormac Murphy-O'Connor, archbishop of Westminster, said, "On behalf of the bishops of England and Wales, I welcome the Holy Father's call for unity within the Church and especially toward those who are very attached to celebrating the Mass according to the Missal of 1962." The Bishops' Conference of Scotland said in a statement that the document "reflects the pastoral concern" of Benedict XVI "for those who find themselves drawn to that form of the Eucharistic celebration"... "a pastoral concern which the bishops of Scotland share," sharing the Pope's "concern about the unity of the Church."

An atypical reaction is that of the Bishop of San Bernardo, Juan Ignacio González Errázuriz, who is reported as saying that the *motu proprio* was aimed not so much at putting an end to the schism of Archbishop Lefebvre and his followers, as to promoting unity among Chinese Catholics. The Pope's letter of 27 May 2007 to Catholics in the People's Republic of China, he thought, provides an "interesting clue" as to the reasoning behind the *motu proprio*. He said, "All of those Chinese Catholics are unfamiliar with any other liturgical form besides the previous one, and most assuredly in full communion with Rome, in the case of many Catholic faithful of communities not fully united with Rome, would not mean a change in liturgical form. Now many will be able to return to the unity of the faith and will be able to do so without any change to the liturgy."

The Priestly Society of Saint Pius X, which was consulted by Pope Benedict during the process, said in a statement that it "extends its deep gratitude to (Pope Benedict) for this great spiritual benefit" and "rejoices to see the Church thus regain her liturgical Tradition, and give the possibility of a free access to the treasure of the Traditional Mass ... (for those) who had so far been deprived of it." The Society, however, points out the "difficulties that still remain." It wishes that the "favorable climate established by the Holy See" will "make it possible to consider more serenely the disputed doctrinal issues" and that the decree of excommunication which still affects its bishops be withdrawn. Here are some additional comments made by Bishop Fellay of the Society of St. Pius: "It is very clear that the *motu proprio* does open -- much more than any expectation -- the celebration of the Tridentine Mass and all of the previous liturgies. That is, not only the Mass, but the Breviary and the *Rituale*. I think we have to salute and to greet this date and this *motu proprio* as a very significant historical event in the history of the Church and in post-Vatican II history. This has to be noted. I think it is very important. Nevertheless, this does not mean it is perfect -- especially when we link the *motu proprio* with the letter [to the bishops]. The letter is, if I may say it, the usual Vatican language. It is very unfortunate. There are some interesting things in this letter like the quote where the Pope says the reason for his action is for an internal reconciliation within the Church; which means that we are not outside of the Church. That is very interesting. ... Nevertheless, it is more than unfortunate in many ways, especially where he insists upon the necessity to recognize the value and the holiness of the New Mass. He plays both sides against each other." [Ed Note: Emphasis added to note the implication of persisting dividedness in the matter of choice of ordinary and extraordinary forms of the Mass.]

Bishop Luca Brandolini, Bishop of Sora-Aquino-Pontecorvo made the following widely-reported statement that was suggested to be a summing up of the views of some who were not favorable to the *motu proprio*: "This is the saddest moment in my life as a man, priest and bishop. It's a day of mourning, not just for me but for the many people who worked for the Second Vatican Council. A reform for which many people worked, with great sacrifice and only inspired by the desire to renew the Church, has now been canceled." However, he declared, "I will obey the Holy Father, because I am a bishop and because I care for the Holy Father." [Ed Note: Canceled? The Holy Father spoke of the importance of the ordinary form in his very *motu proprio*. Brandolini elsewhere spoke of his personal mission to perpetuate the legacy of Archbishop Bugnini, whose disciple he himself is. While Bugnini is routinely criticized as the "architect" of the liturgical revision of Vatican II, Bugnini was also instrumental in updating the pre-Vatican II Missal. He was considerably involved in updating the Missal of 1945 to produce the Missal of Bl. John XXIII, the Missal of 1962.]

Will parish priests be pressured to offer the Mass according to the 1962 Missal? Cardinal Castrillón-Hoyos responded to this concern by pointing out that the *motu proprio* does not oblige any priest to use the 1962 Missal. All that the parish priest or rector of a church is asked to do is to permit a stable group adhering to the earlier tradition and who have a priest disposed to use that Missal to celebrate Mass in the church. Only a limited number of priests actually know how to celebrate the Tridentine Mass, and a shortage of priests means that many priests already have full schedules on weekends. A number of Bishops announced their intentions to issue guidance on how to best implement *Summorum Pontificum* in their dioceses in line with the *motu proprio's* rule that "Priests who use the Missal of Bl. John XXIII must be qualified to do so." This includes Bishop Donald W. Trautman of the Diocese of Erie, Pennsylvania, who indicated that those priests who celebrate such as Mass would first need to show that they have the requisite knowledge of its rubrics and of Latin.

Even though the text for the Good Friday prayer for the Jews does not include the adjective "perfidious" to which many had objected, the revised prayer of the 1962 Missal continues to be criticized. The Anti-Defamation League condemned the document because the 1962 text for Good Friday includes the request asking God to "lift the veil" from Jewish hearts and to show mercy, according to one translation, "even to the Jews," also referring to "the blindness of that people." (Dr. John Newton, the editor of Baronius Press, has pointed out in reply to such criticisms that the prayer draws heavily on 2 Corinthians chapters 3 and 4, and the invocation for God to "lift the veil from their hearts" is a direct quote from 2 Cor 3:15.) The ADL called the *motu proprio Summorum Pontificum* "a theological setback in the religious life of Catholics and a body blow to Catholic-Jewish relations, after 40 years of progress between the Church and the Jewish people." The Vatican responded by stating, "Several media reports erroneously contend that the letter could in effect reinstate a prayer offensive to Jews from the Good Friday liturgy of the Tridentine Mass, which dates back to 1570. The Roman Rite Mass before 1959 contained a reference to "the perfidious Jews" which was deleted in 1959 and does not appear in the missal being permitted by *Summorum Pontificum*."

Patriarch Alexius II of the Russian Orthodox Church praised the "recovery and valuing of the ancient liturgical tradition of the Roman Catholic Church ... We hold very strongly to tradition. ... Without the faithful guardianship of liturgical tradition, the Russian Orthodox Church would not have been able to resist the period of persecution."

Have you seen the renovated LLA web site? As described in the previous newsletter, the LLA's website is becoming increasingly important as it becomes the primary vehicle for the LLA. More content is being added. This is necessary as the costs of newsletter production and distribution have become more burdensome. Visit us on the web! www.latinliturgy.com

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ORATIO PRO MISSA LATINE CELEBRANDA

PRAYER FOR THE CELEBRATION OF THE MASS IN LATIN

(Official Prayer of the Latin Liturgy Association)

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

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

Cum licentia Ordinarii:

Baton Rouge, LA

August 8, 1994