

LLa LLA NEWSLETTER

Spring 2008

From the President

One LLA member wrote recently to comment on Easter's early appearance on this year's calendar. March 23 is the second-earliest date on which the solemnity may fall. The last time this happened was March 23, 1913. The year 2128 will be, Deo Volente, the next recurrence. March 22 is a much rarer Easter date. This Easter date happens only every few centuries and does not happen within the two-century-plus time frame just described. There are implications regarding seasonal weather and the time for the Vigil in places where it is celebrated at sunset. Current Ordos are noting the transfer of the Annunciation, St. Joseph's Day, and St. Patrick's Day. A suitable reflection on all this could be one that considers how an earlier rather than a later occurrence of Easter brings Paschal joy more speedily. The message of the Resurrection can startle calendars and souls alike. Lent must also commence earlier. Only a season of penance can sufficiently prepare the soul for the Paschal Mystery.

This might be a good time to reflect, as spiritual advisers always recommend during Lent, on what impediments to Easter might exist for individuals and communities. In recent months, the extraordinary form for the Mass, and by implication, the whole matter of Latin in the liturgy of the Church, have been considered from numerous vantage points. Clearly, Summorum Pontificum calls on pastors and the faithful to recognize, accept, appreciate, and treasure the heritage of the older tradition. Earlier documents presented an invitation to do so, but the Holy Father's words in his motu proprio are an unprecedented call for a return to a sense of order in the Church regarding the diversity of liturgical celebration.

Those who had obstructed the indult now must give the extraordinary form its rightful place. It is time to leave behind denial, resistance, bitterness, and acrimony that have at times attended discussion of the matter. To be sure, those who advocated the legitimacy of the Missal of 1962 have often found themselves confronted with attitudes of indifference, condescension, ridicule, and hostility, to name a few. Unfortunately, many of these advocates countered with attitudes that were harshly judgmental and tones that were inappropriately arrogant. One side's posture fueled the response of the other. There has been an amazing lack of charity on both sides. Now there are no longer supposed to be sides. It's time to admit fault for what has been done wrongly while advancing a particular point of view.

It may take many more Easters before a sense of normalcy regarding ordinary and extraordinary takes hold in the Church because attitudes will not change quickly. There will continue to be occasions where it will be necessary to remind some of the new norms and attendant responsibilities. Let's pray that the tone of discussion can become less polemical so that Catholics will first see the Eucharist as the great Gift that it is — one that was merited neither by liturgists nor other faithful — before they see which book is on the altar. An early Lent is a good time to begin.

James F. Pauer
President, Latin Liturgy Association, Inc.

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Next LLA Convention in 2010

For a number of reasons, it has been decided not to convene nationally this year. Many of our members are busy helping with new arrangements for Mass in the extraordinary form. Also, the expense of a convention is considerable, and the LLA wants to have the best possible arrangements in place. Future newsletters will announce arrangements as they are made.

Regional LLA Celebrations

As has been suggested in previous non-convention years, LLA members, especially those in our regional chapters, should consider scheduling special celebrations with Mass or Vespers or devotions during the summer months. Short programs with guest speakers are also a wonderful idea. These can attract not only our current members, but also other Catholics who want to take part. Our chapters in Philadelphia, St. Louis, New York, and Pittsburgh are especially active and have special celebrations and activities throughout the year. During the summer, when travel is easier, school is out, etc., let's make an effort to announce events so that people in surrounding towns are able to plan to attend. There are a number of dates of interest during the summer. The Nativity of St. John the Baptist (June 24) is on Tuesday this year with the Vigil on Monday. The feast of Sts. Peter and Paul (June 29) falls on Sunday this year. The Transfiguration (August 6) is on Wednesday. The Assumption (August 15) falls on Friday and the Immaculate Heart of Mary (August 22) is also on Friday. The Exaltation of the Holy Cross (September 14) falls on Sunday.

Gregorian Chant Institute June 1-6

Dr. William Tortolano (LLA) sent an announcement regarding a Gregorian Chant Institute to take place at St. Edmund's Retreat, Mystic, Connecticut, from June 1st to 6th. It is for all levels of ability and will include beginning studies in Gregorian Chant, chant notation, neumes, chironomy, semiology, Latin diction, and even chant in English. There will be full opportunities to sing and direct. Mass and other liturgies will be celebrated.

Contact Dr. William Tortolano, the Saint Michael Institute of Sacred Art, P O Box 399, Mystic, CT 06355-0399. Telephone: (860) 536-0565, Fax: (860) 572-7655, Email: sacredart@endersisland.com, Web: www.endersisland.com.

Much attention has been given to the prayer in the press and in online blogs. Thousands of comments have already been posted on the latter. Many describe the revised prayer as consistent with the sensibilities of the traditional prayer of the extraordinary use, as it has been handed down. Others remain critical. There is a difference in the way each prayer presents its petition. While the extraordinary form specifies the fullness of faith in Jesus Christ initially, the ordinary form asks for perseverance to the fullness of Redemption whose nature is expressed in the traditional conclusion, *per Christum . . .*

Fr. John Zuhlsdorf, whose celebrated “What does the prayer really say?” comments have long been favorites of LLA members, observed that the most recent version of the prayer is the latest of recent revisions by Pius XII, John XXIII, John Paul II, and now Benedict XVI. Here are the older versions of the prayer from Father Zuhlsdorf’s web site:

MR 1962 Latin	MR 1962 English	Revised 1962 Latin	Revised 1962 English
<i>Oremus et pro * Iudaeis: ut Deus et Dominus noster auferat velamen de cordibus eorum; ut et ipsi agnoscant Iesum Christum Dominum nostrum. ...</i>	Let us also pray for the * Jews: that our Lord and God take away the veil from their hearts; that they too may acknowledge Jesus Christ to be our Lord.	<i>Oremus et pro Iudaeis: ut Deus et Dominus noster illuminet corda eorum, ut agnoscant Iesum Christum salvatorem omnium hominum.</i>	Let us also pray for the Jews: that our God and Lord may illuminate their hearts, that they acknowledge that Jesus Christ is the Savior of all men.
** <i>Omnipotens sempiternae Deus, qui Iudaeos etiam a tua misericordia non repellis: exaudi preces nostras, quas pro illius populi obcaecatione deferimus; ut agnita veritatis tuae luce, quae Christus est, a suis tenebris eruantur. Per eundem Dominum.</i>	** Almighty eternal God, who also does not repel the Jews from Your mercy: graciously hear the prayers which we are conveying on behalf of the blindness of that people; so that once the light of Your Truth has been recognized, which is Christ, they may be rescued from their darkness.	<i>Omnipotens sempiternae Deus, qui vis ut omnes homines salvi fiant et ad agnitionem veritatis veniant, concede propitius, ut plenitudine gentium in Ecclesiam Tuam intrante omnis Israel salvus fiat. Per Christum Dominum nostrum. Amen.</i>	Almighty and eternal God, who want that all men be saved and come to the recognition of the truth, propitiously grant that even as the fullness of the peoples enters Your Church, all Israel may be saved. Through Christ Our Lord. Amen.

To Fr. Zuhlsdorf’s table comparing the prayers, I have added two asterisked annotations.

The single asterisk denotes the position of the word “perfidiiis” which was removed by Blessed John XXIII. The double asterisk is to indicate that, prior to 1962, there were no Amen, Oremus, or Flectamus genua/levate with this particular prayer on Good Friday.

Fr. Zuhlsdorf’s blog points to a web posting by Rabbi Jacob Neusner, in which he affirms the appropriateness of the new prayer in the extraordinary form. He observes that, just as it has always been considered appropriate for the Jews to pray for the gentiles, it should similarly be appropriate for Christian monotheists to pray for Jews. Here are some excerpts. “We may say that normative Judaism asks God to enlighten the nations and bring them into his kingdom. . . . The proselytizing prayers of Judaism and Christianity share an eschatological focus and mean to keep the door to salvation open for all peoples. No more than Christianity and Islam take umbrage at the Israelite prayer should holy Israel object to the Catholic one. Both ‘It is our duty’ and ‘Let us also pray for the Jews’ realize the logic of monotheism and its eschatological hope.” Rabbi Neusner is Distinguished Service Professor of the History and Theology of Judaism and Senior Fellow, Institute of Advanced Theology, Bard College, Annandale-on-Hudson, New York.

Another Prayer Worth Praying

Among the many items of interest on Fr. Zuhlsdorf’s web site is the following prayer for translators. Judging from some things we’ve seen in recent years, there is much need. Perhaps someone should compile a novena to St. Jerome for even more fervent supplication.

Oratio pro interpretibus

Omnipotens et misericors Deus, qui super Unigeniti Filii tui Ecclesiam Sanctum Spiritum abundanter effudisti, tribue, quaesumus, inspirationem et constantiam laborantibus magno cum studio in orationes eiusdem sanctae Ecclesiae convertendo e Latino in omnium gentium sermones, ut nos, vetusta dissociati superbia, et preces offerre tibi valeamus decore et unanimiter a te accipere salutifera. Per Christum Dominum nostrum.

A prayer for translators

Almighty and merciful God, who hast poured forth the Holy Spirit abundantly upon the Church of Thine Only-begotten Son, vouchsafe, we beseech Thee, inspiration and constancy to those now laboring with great zeal in rendering the prayers of the same Holy Church from Latin into the diverse languages of all nations, so that we who were estranged by an ancient act of pride may be able both to offer Thee prayers properly and being one in heart and mind receive from Thee the means of salvation. Through Christ our Lord.

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“Second First Mass”

America magazine (December 3, 2007) featured a fascinating account by Fr. Michael Kerper, S.J., of his first celebration of Mass in the extraordinary form. The article, “My Second First Mass,” has attracted a lot of comment in letters to the magazine and elsewhere online. Here are some excerpts: “As a promoter of the widest range of pluralism within the church, how could I refuse to deal with an approved liturgical form? As a pastor who has tried to respond to people alienated by the perceived rigid conservatism of the church, how could I walk away from people alienated by priests like myself—progressive, “low church” pastors who have no ear for traditional piety? An examination of conscience revealed an imbalance in my pastoral approach: a gracious openness to the left (like feminists, pro-choice advocates, people cohabiting and secular Catholics) and an instant skepticism toward the right (traditionalists). . . . My reluctant engagement with the Latin Mass has not undermined my own priestly spirituality, born of Vatican II. Rather, it has complemented and reinforced the council’s teaching that the priest is an instrument of Christ called to serve everyone, regardless of theological or liturgical style.” Fr. Kerper also speaks of a feeling of loneliness that was spiritually remarkable during the Canon, which he associated with the Passion of Christ. Father Zuhlsdorf is soliciting discussion among priests of this phenomenon on his blog.

Summorum Pontificum in Perspective

“The Good Gardener” appeared in *The Catholic World Report*, November 2007. It’s an interview with author Martin Moseback and Fr. Uwe Michael Lang who lives in Rome and was recently appointed to the Pontifical Commission for the Cultural Patrimony of the Church. Mr. Moseback observed that “For a lot of people the old rite is something new, not something old. It is like they are discovering a beautiful new statue during an excavation. They find in the old rite, a change for a stronger spiritual life. . . . The Pope wants a new liturgical conscience to grow in communities. . . . He only wants to be like a gardener—to make something possible, let things grow, give them water, cut something here, cut something there, but the main work of the plant it has to do for itself.” Fr. Lang pointed out that many documents like the instruction on the cooperation of the laity with the clergy and the document on liturgical abuses have been largely ignored. He also voiced a view that has been heard in some quarters since *Summorum Pontificum*: “The Pope has said that ideally there should be one form of the Roman rite. So perhaps in the future at some point—100 years from now, 200 years from now—the two will converge, and we may have basically the Roman traditional rite that goes back to Pope Gregory the Great, perhaps with certain elements of the new rite, new saints, new prefaces.”

Extraordinary Form Denials and Cancellations

Reports of denials of requests for celebration in the extraordinary form are coming from various places east, west, north, and south. For example, in New York State, a solemn celebration was canceled abruptly, reversing an earlier arrangement for Mass to be celebrated. Clearly the mandates of *Summorum Pontificum* have not yet taken hold. If our members and others who read our newsletter learn of any such situations, they are invited to report them to the LLA in addition to whatever other action they may be taking.

Good Friday Prayer for Israel

The promulgation of a revised prayer for the Jewish people in the extraordinary liturgy of Good Friday has generated considerable controversy. Here is the official Latin text as published in *L’Osservatore Romano*:

Oremus et pro Iudaeis. Ut Deus et Dominus noster illuminet corda eorum, ut agnoscant Iesum Christum salvatorem omnium hominum.

Oremus. Flectamus genua. Levate.

Omnipotens sempiternae Deus, qui vis ut omnes homines salvi fiant et ad agnitionem veritatis veniant, concede propitius, ut plenitudine gentium in Ecclesiam Tuam intrante omnis Israel salvus fiat. Per Christum Dominum nostrum. Amen.

This prayer is to be used only in the Latin language in the extraordinary form of the Latin liturgy. However, it could be translated:

Let us also pray for the Jews: that God our Lord might enlighten their hearts, so that they might know Jesus Christ as the Savior of all mankind.

Let us pray. Let us kneel. Let us rise.

Almighty and eternal God, whose desire it is that all men might be saved and come to the knowledge of truth, grant in your mercy that as the fullness of mankind enters into your Church, all Israel may be saved. Through Christ our Lord. Amen.

In contrast, the prayer in the revised Roman Missal for the ordinary form--which has never received nearly so much popular attention--is as follows:

Oremus et pro Iudaeis. Ut, ad quos prius locutus est Dominus Deus noster, eis tribuat in sui nominis amore et in sui foederis fidelitate proficere.

[The first Sacramentary containing this prayer directed all to pray in silence and then the priest would continue with the oration, as it did for all the petitions in this part of the liturgy. It did not mention *Flectamus genua*. The current Sacramentary includes it.]

Omnipotens sempiternae Deus, qui promissiones tuas Abrahae eiusque semini contulisti, Ecclesiae tuae preces clementer exaudi, ut populus acquisitionis prioris ad redemptionis mereatur plenitudinem pervenire, per Christum Dominum nostrum. Amen.

Here is the English translation from the current Sacramentary. The sense of *exaudi* is certainly there, but the tone doesn’t convey much in the way of *preces*. “Listen to your Church” sounds a little too demanding to be a petition.

Let us also pray for the Jewish people, the first to hear the word of God, that they may continue to grow in the love of his name and in faithfulness to his covenant.

Let us kneel. Let us stand.

Almighty and eternal God, long ago you gave your promise to Abraham and his posterity. Listen to your Church as we pray that the people you first made your own may arrive at the fullness of Redemption. We ask this through Christ our Lord. Amen.

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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