



LLA NEWSLETTER

Summer 2008

Latin Liturgy Association, Inc.

From the President

As this newsletter was “going to press” an astonishing development occurred. As a result, the content of this newsletter has had to be hastily revised. On June 14th, in an address given to the Latin Mass Society of England and Wales, Dario Cardinal Castrillon Hoyos, president of the Pontifical Commission *Ecclesia Dei*, confirmed that it is the desire of Pope Benedict XVI that every Catholic parish could include the celebration of the Extraordinary form of the Mass alongside the Ordinary form. Moreover, all seminarians are to learn the Latin and rubrics necessary to celebrate it. The term “Gregorian Rite” is now being applied to reference the Extraordinary form. Often in his address, though, the Cardinal used the term *usus antiquior* (*older use, former use*).

Almost immediately, online blogs began accumulating comments on this development. Predictably, those who continue to oppose the wider celebration of this form of Mass reacted with protest. Others wondered how this policy could be implemented practically. It is well known that most clergy today do not have sufficient knowledge of Latin and liturgical custom to attempt celebration yet. Others were fascinated by the move from the position of facilitating the Extraordinary form in *Summorum Pontificum* to that of recommending the Gregorian Rite as an integral part of parish life. Comments about the choice of “Gregorian Rite” also appeared. The Missal of 1962 has been considered a ritual use of the Roman Rite. However, the term “Gregorian Rite” has been informally used by some, for example, in France to denote the Extraordinary or Tridentine Mass. Among certain Orthodox bodies, including some in North America, the term has been applied to their appropriated version of the traditional Roman Missal for “Western Rite” Orthodox communities. (These may or may not use Latin and have some options to use Eastern Rite acclamations, etc., in place of Western ones.) Also, the term “Gregorian Masses” is a term traditionally applied to Mass celebrated for a deceased on thirty days following the Mass of burial. Some liturgists are arguing that both the Extraordinary and Ordinary forms of Mass are “Gregorian” in the sense that they are both derived from that sixth-century standard, but each has its own accretions. “Gregorian” would seem to be a more affectionate name than “Extraordinary” in any case.

A recurring misunderstanding concerning the traditional Latin Mass is one of perspective. In what has become a tiresome canard, this Mass is referred to as a “Mass of the past” which is not appropriate for the Church today. Never mind the fact that some priests born and raised after the Second Vatican Council have known ONLY this Mass or that two and three generations of families have continued to use this form exclusively since the 1960s while remaining in full communion with the Holy See. 2008 is not the past. Perhaps the migration away from the term “Tridentine” to “Gregorian” is intended to give it a fresher historical context. Some have criticized the use of the technical liturgical term “Extraordinary” as similarly creating a perception of non-currency among the less liturgically literate. Whatever the case, the Gregorian Mass is now being hailed as a liturgy that is so precious a treasure that it ought to be part of regular Catholic practice rather than something made available as an extraordinary arrangement. There are no longer to be administrative limits that restrict it; and institutional limits, like lack of knowledge of Latin and rubrics, are to be remedied. When the Pauline Missal was introduced in 1970, it was met with misgivings by many clergy who nonetheless adopted it out of obedience. The same zeal for obedience is no longer so prevalent in the Church forty years later. During the week following the Cardinal’s announcement, one North American prelate remarked that he himself was prepared to celebrate the Ordinary form in Latin, but was not so ready to embrace the Gregorian form. It remains unclear whether he was describing his sense of preparedness or his absolute intentions. Obedient response to papal exhortations, much less directives, has declined enormously in forty years.

As a practical matter, many obstacles remain beyond those of personal attitudes. Latin has not been taught in the seminaries—in some cases not at all—in violation of directives from the Holy See. The generation of priests that was required to hear major seminary lectures in Latin and to question and respond in Latin has reached retirement age. The whole *sensus altaris* of traditional Catholic worship has become an alien concept to the majority of clergy and laity alike. There are senior altar boys in many traditional Latin Mass groups who know more about Latin and traditional ritual than most of the uninitiated clergy. Lots of people are going to have to go “back to school” to learn what they were never taught. This is slowly beginning. For example, a recent course of instruction in the traditional Mass at Chicago’s archdiocesan seminary was well-attended and well-received. Similar courses are being offered elsewhere. This overall process will take years. The laity will need informational materials that explain what, sadly for many, can be a ritual as exotic as an Eastern Rite liturgy, even though it’s their own heritage. When attending for the first time, some Catholics are bewildered but just as many are saying that they recognize something’s been lost in Catholics’

sense of worship. The Holy Father's intentions confirm that we as a Church can no longer afford widespread ignorance of liturgical tradition. This is too dangerous a situation in which to find ourselves forty years after the Missal of Paul VI, whose implementation has been marred by inept initiatives in the name of a subjectively-defined spirit of the Council rather than the Spirit. Dedicated effort is required to bring about the cultural rebirth of liturgy toward which the Holy Father is leading the Church. Members of the LLA are already involved in this process. Let's do all that we are able to help wherever we can. The Holy See is calling for both the *usus antiquior* and the normative use to exist side by side in harmony. We as an association are already dedicated to this ideal.

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

Transcript of the Address to the Latin Mass Society of England and Wales

Here is the complete text of the address of Cardinal Castrillon Hoyos, President of the Pontifical Commission Ecclesia Dei, to the Latin Mass Society of England and Wales, given in London on June 14, 2008.

Mr. Chairman, Reverend Monsignori and Fathers, Ladies and Gentlemen,

I am grateful for your kind invitation and for your warm welcome. It is a pleasure to be present with you today in London and to address the annual general meeting of the Latin Mass Society of England and Wales. I look forward to the joy of celebrating the Holy Sacrifice of the Mass in the great, historic and beautiful Westminster Cathedral for you this afternoon. Today I would like to speak about three related subjects.

1. The first thing that I wish to say is that I appreciate the work which the Latin Mass Society of England and Wales has undertaken in the past four decades. You have worked with and under your bishops, at times without all of the results which you desired. Yet in all that you have done you have remained faithful to the Holy See and to the successor of Saint Peter. And you have been loyal during a very difficult time for the Church - a time that has been especially trying for those who love and appreciate the riches of her ancient liturgy. Quite evidently these years have not been without many sufferings, but Our Blessed Lord knows them and will, in his Divine Providence, bring about much good from your sacrifices and from the sacrifices of those members of the Latin Mass Society who have not lived to be here today. To all of you, on behalf of the Church, I say: "Thank you for remaining faithful to the Church and to the Vicar of Christ; thank you for not allowing your love for the classical Roman liturgy to lead you outside of communion with the Vicar of Christ!" I also say, "Take heart!" for it is obvious from the many young people in England and Wales who love the Church's ancient liturgy that you have done very well in preserving and handing on a love for this liturgy to your children.

2. Secondly, I wish to speak about the *Motu Proprio Summorum Pontificum* of our beloved Holy Father, Pope Benedict XVI. I know what great joy the publication of *Summorum Pontificum* brought to your members and indeed to many faithful Catholics around the world. In response to the prayers and sufferings of so many people in these past four decades, Almighty God has raised up for us a Supreme Pontiff who is very sensitive to your concerns. Pope Benedict XVI knows and deeply appreciates the importance of the ancient liturgical rites for the Church - for both the Church of today and for the Church of tomorrow. That is why he issued a juridical document - a *Motu Proprio* - which establishes legal freedom for the older rites throughout the Church. It is important to understand that *Summorum Pontificum* establishes a new juridical reality in the Church. It gives rights to the ordinary faithful and to priests which must be respected by those in authority. The Holy Father is aware that in different places around the world many requests from priests and lay faithful who desired to celebrate according to the ancient rites were often not acted upon. That is why he has now authoritatively established that to celebrate according to the more ancient form of the liturgy - the Holy Sacrifice of the Mass as well the sacraments and other liturgical rites - is a juridical right, and not just a privilege, accorded to all.

Certainly this must be done in harmony with both ecclesiastical law and ecclesiastical superiors, but superiors also must recognize that these rights are now firmly established in the law of the Church by the Vicar of Christ himself. It is a treasure that belongs to the whole Catholic Church and which should be widely available to all of Christ's faithful. This means that parish priests and bishops must accept the petitions and the requests of the faithful who ask for it and that priests and bishops must do all that they can to provide this great liturgical treasure of the Church's tradition for the faithful.

In this period immediately following the publication of the *Motu Proprio* our most immediate task is to provide for the celebration of the extraordinary form of the Roman Rite where it is most desired by the faithful and where their "legitimate aspirations" have not yet been met. On the one hand no priest should be forced to celebrate according to the extraordinary form against his will. On the other hand those priests who do not wish to celebrate according to the 1962 Roman Missal should be generous in meeting the requests of the faithful who desire it.

As I see it, two factors are necessary. 1. It is first of all important to find a centrally located church, convenient to the greatest number of the faithful who have requested this Mass. Obviously, it must be a church where the parish priest is willing to welcome these faithful from his own and surrounding parishes. 2. It is crucial that there be priests willing to celebrate according to the 1962 Roman Missal and thus to provide this important pastoral service on a weekly Sunday basis. Often there may be one or more priests in a given deanery or section of a diocese who would be willing and even desirous of celebrating this Mass. Bishops need to be sensitive to such pastoral provisions and to facilitate them. This is a fundamental intention of *Summorum Pontificum*. It is particularly sad where priests are prohibited from celebrating the extraordinary form of the Mass because of restrictive legislative measures which have been taken and which run counter to the Holy Father's intentions and thus to the universal law of the Church. In this regard I am also pleased to commend the Latin Mass Society for its provision of the training session for priests at Merton College, Oxford, last summer, allowing many priests unfamiliar with the *usus antiquior* to learn how to celebrate it. I am very pleased to give my blessing to this initiative which will take place again this summer.

Let me say this plainly: the Holy Father wants the ancient use of the Mass to become a normal occurrence in the liturgical life of the Church so that all of Christ's faithful - young and old - can become familiar with the older rites and draw from their tangible beauty and transcendence. The Holy Father wants this for pastoral reasons as well as for theological ones. In his letter accompanying *Summorum Pontificum* Pope Benedict wrote that: "In the history of the liturgy there is growth and progress, but no rupture. What earlier generations held as sacred, remains sacred and great for us too, and it cannot be all of a sudden entirely forbidden or even considered harmful. It behooves all of us to preserve the riches which have developed in the Church's faith and prayer, and to give them their proper place."

3. This brings me to my third point. You are rightly convinced that the *usus antiquior* is not a museum piece, but a living expression of Catholic worship. If it is living, we must also expect it to develop. Our Holy Father is also of this conviction. As you know, he chose *motu proprio* - that is on his own initiative - to alter the text of the prayer *pro Iudæis* in the Good Friday liturgy. The intention of the prayer was in no way weakened, but a formulation was provided which respected sensitivities.

Likewise, as you also know, *Summorum Pontificum* has also provided for the Liturgy of the Word to be proclaimed in the vernacular without being first read by the celebrant in Latin. Today's Pontifical Mass, of course, will have the readings solemnly chanted in Latin, but for less solemn celebrations the Liturgy of the Word may be proclaimed directly in the language of the people. This is already a concrete instance of what our Holy Father wrote in his letter accompanying the *Motu Proprio Summorum Pontificum*: the two Forms of the usage of the Roman Rite can be mutually enriching: new Saints and some of the new Prefaces can and should be inserted into the old Missal. The *Ecclesia Dei* Commission, in contact with various bodies devoted to the *usus antiquior*, will study the practical possibilities in this regard. Naturally we will be happy for your input in this important matter. I simply ask you not to be opposed in principle to the necessary adaptation which our Holy Father has called for.

This brings me to another important point. I am aware that the response of the Pontifical Commission *Ecclesia Dei* with regard to the observance of Holy Days of obligation has caused a certain amount of disturbance in some circles. It should be noted that the dates of these Holy Days remain the same in both the Missal of 1962 and the Missal of 1970. When the Holy See has given the Episcopal Conference of a given country permission to move certain Holy Days to the following Sunday, this should be observed by all Catholics in that country. Nothing prevents the celebration of the Feast of the Ascension, for example, on the prior Thursday, but it should be clear that this is not a Mass of obligation and that the Mass of the Ascension should also be celebrated on the following Sunday. This is a sacrifice which I ask you to make with joy as a sign of your unity with the Catholic Church in your country.

Finally I ask your prayers for those of us called to assist the Holy Father in Rome in this delicate work of facilitating the Church's ancient liturgical tradition. Please be patient with us: we are very few and there is much work to be done. And there are many questions to be studied and sometimes we may make mistakes!

May the Blessed Virgin Mary, the Mother of God, intercede for all in this land which is so beautifully called "the Dowry of Our Lady," and through her prayers may all Christ's faithful come to draw ever more deeply from the great riches of the Church's sacred liturgy in all of its forms.

Masses at Westminster Cathedral, Notre Dame de Paris

Later the same day the Cardinal celebrated the first Pontifical High Mass in the Extraordinary form in Westminster Cathedral (in the Archdiocese that includes London) since the 1960s. A capacity crowd of 1,500 attended, including many young families. A number of news reports pointed out that none of the English or Welsh bishops attended. Cardinal Cormac Murphy-O'Connor sent a message of welcome which was read during the Mass. About three dozen priests from around the country sat in the choir. Three days later, the Cardinal Archbishop of Paris celebrated a Pontifical High Mass at Notre Dame de Paris for the first time since the second Vatican Council.

Remarks to the press by Cardinal Castrillon Hoyos

Here are some additional comments from an interview given by the Cardinal to the Catholic Herald in London:

When asked by The Catholic Herald if the Pope wanted to see many ordinary parishes making provision for the traditional form, the cardinal said: "All the parishes. Not many - all the parishes, because this is a gift of God. He [the Pope] offers these riches, and it is very important for new generations to know the past of the Church. This kind of worship is so noble, so beautiful - the deepest theologians' way to express our faith."

"The worship, the music, the architecture, the painting, make a whole that is a treasure. The Holy Father is willing to offer to all the people this possibility, not only for the few groups who demand it but so that everybody knows this way of celebrating the Eucharist in the Catholic Church."

Cardinal Castrillon, President of the *Ecclesia Dei* commission, which is responsible for overseeing the application of *Summorum Pontificum*, the papal decree authorizing the universal use of the traditional rite, said it was "absolute ignorance" to think that the Pope was trying to reverse the reforms of the Second Vatican Council of the 1960s by encouraging such worship.

"The Fathers of the Council never celebrated a Mass other than the Gregorian [traditional] one. It [the Novus Ordo] came after the Council," he said. "The Holy Father, who is a theologian and who was in the preparation for the Council, is acting exactly in the way of the Council, offering with freedom the different kinds of celebration." He added: "The Holy Father is not returning to the past; he is taking a treasure from the past to offer it alongside the rich celebration of the new rite." He also said that *Ecclesia Dei* was writing to seminaries to ask that trainee priests are taught to understand the theology, philosophy, and language of the Masses.

The cardinal said parishes should teach worshippers to "appreciate the power of the silence, the power of the sacred way in front of God, the deep theology, to discover how and why the priest represents the person of Christ and to pray with the priest."

In *Summorum Pontificum*, the Pope stated that Tridentine Masses should be made available in every parish where groups of the faithful desire it. He also said any priest could freely celebrate the Mass. He did not require all parishes to establish a Tridentine Mass schedule, but said that where "a group of faithful attached to the previous liturgical tradition exists stably" the priest should "willingly accede" to their request to make the Mass available.

Cardinal Castrillon Hoyos, visiting London at the invitation of the Latin Mass Society (LMS), said that a stable group could mean just three or four people not necessarily from the same parish. ... When Pope Benedict liberated the older Mass in July last year, many commentators argued that his main intention was to bring traditionalists back into the fold. But the Cardinal's comments imply that Benedict XVI wishes the old rite to be celebrated regularly in all churches so that it might enrich the celebration of Novus Ordo Masses and help to eradicate liturgical abuses.

From the Catholic News Service:

He [the Cardinal] also said his commission, which also is responsible for overseeing the application of *Summorum Pontificum*, the 2007 papal decree authorizing the universal use of the Tridentine rite, was in the process of writing to seminaries not only to equip seminarians to celebrate Mass in Latin but to understand the theology, the philosophy and the language of such Masses. The cardinal said parishes could use catechism classes to prepare Catholics to celebrate such Masses every Sunday so they could "appreciate the power of the silence, the power of the sacred way in front of God, the deep theology, to discover how and why

the priest represents the person of Christ and to pray with the priest.” In *Summorum Pontificum*, Pope Benedict indicated that Tridentine Masses should be made available in every parish where groups of the faithful desire it and where a priest has been trained to celebrate it. He also said the Mass from the Roman Missal in use since 1970 remains the ordinary form of the Mass, while the celebration of the Tridentine Mass is the extraordinary form. The document did not require all parishes to automatically establish a Tridentine Mass schedule, but it said that where “a group of faithful attached to the previous liturgical tradition exists stably,” the pastor should “willingly accede” to their request to make the Mass available.

Now some comments from other quarters—selected from many, many, online remarks:

The following post appeared on a blog, apparently from a Conventual Franciscan:

It's hard to reconcile the liberalization of the use of the Tridentine Liturgy with not only the work and outcome of the Second Vatican Council but also with how the Spirit has guided its implementation in the last 40 years. Aspects of the very theology and ecclesiology which are the foundation of the Tridentine Mass and which are expressed in that liturgy in word and action, in many ways are contrary to the insights and rich liturgical theology and ecclesial understanding we have today. How these two "rites" or expressions can stand side by side is, to me, a contradiction. Although I do agree that our present form of the Mass (Novus Ordo) is rooted in and is in continuity with the Tridentine Mass, the Novus Ordo expresses a more mature and better articulated ecclesiology. (lex orandi, lex credendi). How can a Church which has embraced a fuller and more mature understanding of itself as Church since Vatican II, celebrate the Tridentine liturgy which denies the baptismal role of the laity at the liturgy, the importance of God's Word, admits only male altar servers, etc. How can we be saying one thing about our belief (in the manner of our celebration) at one Mass on a Sunday and then say something else (even contradictory) about what we believe at another? [Ed. comment: Did Father actually read the same remarks of the Cardinal that I did? And exactly what theology tells us laity we are all denied our "baptismal role in the celebration of Mass???"]

Then followed this submitted by a blogger who goes by "John."

My, My. You'd think the world was coming to an end, just because the Pope wants the TLM to be openly available at every parish. I think this reaction proves the point that many have been making within the Church, that under the guise of the Novus Ordo - the New Mass - many priests and liturgists have made political statements with the liturgy. Ridiculous "liturgical dancing", atonal and difficult music, disrespectful and slovenly dressed "servers" in shorts and tennis shoes wearing drab and ill-fitting "robes". It is bland and banal worship, and it is not about "freeing the laity", it is about exerting their own brand of clericalism. The most "clerical" priests I have ever met were the most "liberal" and "open-minded", and their particular view of what the laity need to see in the liturgy. They say what's in black, and do what's in red [Ed. note: sometimes], and leave the rest to the action of the Holy Spirit. I have come to believe that most Catholics ... don't really have a clue what "worship" really means, and what role humility and grace plays in our understanding of God. They come to the drum-playing, guitar strumming, piano clanking, cacophonies and find themselves badly entertained, and falsely taught.

Easter Date

LLA member Carl Moore pointed out that the next time Easter will occur as early as it has in 2008 will be 2160 not 2128 as indicated in the President's column in the previous newsletter. In 2160 Easter will be March 23rd, not before this time. Mea culpa. Apparently the only official source I consulted (an observatory's site) did not correctly calculate the date, whereas other sites online did. Mr. Moore's data is corroborated online at www.holidays.net/easter/eadates.htm.

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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