

LLa NEWSLETTER

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From the President

First, a reminder that our 2010 National Convention will take place in Detroit on July 16-17-18. Information was mailed to all members as well as friends of the LLA. If you do not have this information, consult our web site www.latinliturgy.com. You can also obtain additional information by emailing the host parish at info@stjosaphatchurch.org or by phoning (248) 250-2740. This year's convention promises to be yet another inspiring and informative one in the tradition of the LLA. Among the many convention activities are a Pontifical Solemn High Mass celebrated by Bishop Perry of Chicago and speakers on a range of topics. Late development: Alcuin Reid, previously announced as the keynote speaker, will not be attending the convention. We shall have another speaker in his place. Watch the LLA website for further information in upcoming weeks.

As I prepared to write this column, I was mindful by how different things are today when compared with years past. While one cannot say that Latin in the Church's liturgy is so prevalent as it was before Vatican II, it is quietly receiving more attention than at any time since the Council. More inquiries about celebrating Mass are being made at the parish level and at higher administrative levels, too. Celebrations of the Extraordinary Form are much more visible than in the years before *Summorum Pontificum*. For example, EWTN on occasion broadcasts special Masses from various locations in the United States. The Latin prayers for the Ordinary Form Mass are appearing in more of the pew publications used by the faithful. LLA Chapters report so many newly-established regular Masses and special occasion observances that they cannot easily be listed. Among these chapters, in recent months Philadelphia, Detroit, St. Louis, Pittsburgh, Cleveland have all announced additional Masses for holydays and other occasions. Making arrangements for these Masses requires much dedicated effort from those seeking to have them: laity to attend and serve as well as clergy to prepare to celebrate. To be sure, there is still considerable resistance to the idea of Mass in Latin. Mostly this seems to be occurring at the parish level where pastors and others do not want to have Extraordinary Mass or use Latin in Ordinary Mass in addition to existing scheduled Masses even though there are no institutional restrictions preventing them from doing so.

It is time for everyone who supports Latin in the liturgy to move forward confidently. It is important to continue to study and learn about the liturgy, chant, and Latin. By becoming more educated in these areas, faithful and clergy alike can better promote Latin in our liturgical life. By encouraging fellow Catholics to become familiar with Latin in the Mass, we can continue to eliminate the old excuse (and an inaccurate one today) that "nobody understands Latin" and "people aren't interested in an old tradition."

A good way to promote this cause is to attend our National Convention this summer. Hope to see you there!

James F. Pauer
President, Latin Liturgy Association

LLA Newsletter now Biannual

Printing and postal costs have continued to increase. We now find that these costs have more impact on producing and mailing the LLA newsletter. In order to keep dues rates manageable for our members, the LLA newsletter will be issued twice a year going forward. This will allow more content to be included in each issue. Our website will be updated more frequently in the future, including some longer articles and features. In the 21st century, this approach is not an uncommon practice even for organizations that have more resources. We hope our members can understand the challenges the LLA faces. In order to include more content in this newsletter, the convention brochure and registration information were mailed separately. In addition, the convention mailing went not just to LLA members who are current in their dues but also to those whose memberships have lapsed as well as friends of the LLA. A number of people have responded with dues payments and convention registrations. Thank you for supporting your LLA!

Anglicans and Latin

A new invitation to Anglicans to convert to Catholicism attracted much attention in the Church, surprising some and leading to consternation for others, who wondered about the nature of the Anglicans' transition. In the wake of the Holy Father's apostolic constitution *Anglicanorum Coetibus* (Groups of Anglicans), about 100 traditional Anglican parishes throughout the United States have voted to join the Catholic Church as a group, according to several reports. As the constitution specified, they may be permitted to keep certain traditions including texts for the Eucharistic Liturgy and administering the Sacraments. There is a range of texts and traditions employed by Anglicans. It may come as a surprise that some Anglicans use a considerable amount of Latin in their worship. In fact, a group in the United States has, in recent years, published a series of liturgical books in Latin, even including, for example, a ceremonial for bishops. It is not known exactly how many of those who are "crossing the Tiber" use Latin to any degree, however, we in the LLA might expect some of them eventually to consider joining our organization. These converts to our Faith bring with them a special regard for liturgical tradition. We welcome any Catholics who are in agreement with our values in the LLA. When the indult was granted for what we now know as the Extraordinary form of Mass in the 1980s, some LLA members had reservations about whether accommodating this development was consistent with the original goals and purpose of the LLA, Latin in the liturgy (now known as Ordinary Form) in 1975. The organization, after some deliberation, answered in the affirmative and so we have supported Latin in both the Ordinary and Extraordinary forms of Mass and the liturgical books that go with them. Since our mission statement says that we support Latin in "the approved uses of the Church," we must welcome this latest addition to the liturgical riches of the Church if we are to be true to our mission and demonstrate fidelity to the Holy Father. We can anticipate an enrichment of our liturgical heritage by the introduction and sometimes re-introduction of some traditions of the Anglicans. Before the appearance of Protestantism, the Sarum Rite was in use in much of England. This minor rite of the Western Catholic Church (another example is Mozarabic in Spain) was very much treasured and on an equal footing with the more prevalent Roman Rite. In fact, it enjoyed some attention in 1984 when a wrecked British navy ship, the *Mary Rose*, was recovered from the English Channel. It had been sunk during a battle with the Spanish Armada in the early 1500s, before the separation between the Catholics and Anglicans. When the question arose as to how to honor recovered deceased sailors whose Roman Catholic or Anglican identities were unknown and probably mixed, the decision was to use the Sarum Rite for their burial prayers since this was what they might have expected in their time. Both Catholic and Anglican clergy participated on this special occasion. Some of the liturgical practices of today's most traditional Anglicans are derived from Sarum, and some actually present Sarum texts on their websites. Observers have compared the process of Anglicans uniting with Rome to the "uniat" eastern-rite churches who returned beginning in the 18th century. Cardinal Levada, president of the *Ecclesia Dei*

commission and Prefect for the Congregation for the Doctrine of the Faith, delivered an address at Queen's College, Kingston, Ontario, Canada examining the matter in considerable detail. He said in part, "...a strict comparison between the Anglicans and the Eastern Church and Catholic Churches would not be correct, I hasten to add. The Eastern Churches, like the Ukrainian Catholic Church so numerous in Canada, are in the fullest sense of the term "Churches" since they have valid apostolic succession and thus valid Eucharist. They are therefore called Churches "*sui juris*" because they have their own legal structures of governance, all while maintaining bonds of hierarchical communion with the Bishop of Rome. The term Church is applied differently to the Anglican Communion for reasons rehearsed over a century ago by Pope Leo XIII in *Apostolicae Curae*. So the legal framework for Anglican communities seeking full communion precisely as communities would be different from that of Eastern Churches. They remain a part of the Western Latin Church tradition. That is why the Holy Father has decided to erect personal ordinariates [ordinariates] in order to provide pastoral care for such groups who wish to share their gifts corporately with their Catholic sisters and brothers and with whom they have shared a long history before the Reformation in the 16th century." The Cardinal also alluded to the Anglican development in his remarks at the dedication of the new seminary chapel of the Priestly Fraternity of St. Peter (see below). It will be interesting to learn more about our newest fellow Catholics who have "come home."

Our Lady of Guadalupe Seminary Chapel Dedication

The long-awaited dedication of the new chapel at the North American seminary of the Priestly Fraternity of St. Peter took place on March 3. Bishop Fabian Bruskewitz solemnly consecrated the new chapel, designed by architect Thomas Gordon Smith. According to the Fraternity's announcement, the seminary chapel "reflects a contemporary rebirth in the rich tradition of classical Catholic architecture. Upon entering through its mahogany doors, the visitor is immersed in the chapel's beauty and grandeur which include an elevated main altar, emphasized by a 31-foot marble canopy or 'baldachino', the chapel's seven side altars and liturgical choir stalls which seat 92 seminarians and priests." The rare solemn dedication ceremony (Extraordinary Form) included the purification and dedication, the placement of the relics in the altars followed by the consecration of the altars, and the Pontifical Solemn High Mass of dedication.

Institute of Christ the King Pilgrimage

A pilgrimage to the National Shrine of Our Lady Help of Christians at Holy Hill (near Milwaukee Wisconsin) took place on May 29. Pilgrims from throughout the country arrived individually, on buses, and in car pools. Following an outdoor Rosary procession, a Solemn High Mass (Extraordinary Form) was celebrated by Rev. Canon Olivier Meney, Rector of St. Stanislaus Oratory in Milwaukee.

Basilica Mass

Bishop Edward Slattery of Tulsa, Oklahoma, was the celebrant of Mass April 24 in thanksgiving on the 5th anniversary of the installation of Pope Benedict XVI as Pope. Pontifical Solemn High Mass (Extraordinary Form) was celebrated in the National Shrine of the Immaculate Conception in Washington, D.C. Editor and columnist Robert Moynihan theMoynihanReport.com, reported that "The pews in the basilica were completely filled, and there were several hundred people standing in the aisles. One of the basilica ushers told me that 'though officially we seat 3,500, actually the capacity is 2,800 to 3,000.' With the number of people standing, he added, it would not be exaggerating to say there were 'more than 3,000 present in the basilica.'" EWTN televised the Mass live and also rebroadcast it to its worldwide audience.

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Availability of Extraordinary Form Mass

In the years since *Summorum Pontificum*, access to Extraordinary Form (EF) Mass has shown signs of increasing. In Rome, Angelo Cardinal Comastri, the Cardinal Archpriest of St. Peter's Basilica, directed that copies of the 1962 Missal are to be kept in the Basilica sacristy and made available to visiting priests who request it, according to online reports. EF Mass is occasionally celebrated in side chapels of the Basilica. Some members of the LLA have celebrated and attended.

Elsewhere in Europe, EF Masses have been added to schedules in some parishes. However, confusion about guidelines persists. Some have interpreted them as directing that EF Mass may not replace a scheduled Ordinary Form (OF) Mass. Also, the directive that private Mass may not be celebrated during the Triduum (as has been the case since before Vatican II), has been misinterpreted to mean that the EF liturgical books for Holy Week may not be used, but only those for OF. The fact that a number of places around the world have celebrated EF Triduum for years negates this. Moreover, in response to a dubium that was submitted from the Diocese of Rzeszów (Poland) an answer was received that directed that EF Triduum liturgies may take place in the same church OF Triduum is also being observed. This directive applies specifically only to Poland, but leaves the matter open for further action by bishops elsewhere to allow such arrangements.

A related question asked about the possibility of including readings of the day or prefaces from the OF in EF celebrations. Here, the answer was in the negative. Such modifications must specifically be made by the Holy See. In *Summorum Pontificum*, the Holy Father spoke of "mutual enrichment" of the two forms existing side by side, but to date there has been no action to modify either form by incorporating features of the other. Some discussion has taken place regarding aligning the calendars of Saints and the possibility that some of the new prefaces from the OF could be introduced into the EF. Another question asked about the readings being delivered in the vernacular by a lay lector. This can take place only when the readings have first been read by the priest/deacon in Latin as usual. In some places (including the United States), this was done on some occasions with special permission in connection with the "Dialog Mass" prior to Vatican II.

In North America, especially the United States, it appears that the rate of increase for EF Mass locations is greater than it is elsewhere, as well as the numbers of people attending. There could be some contributing factors such as the willingness of Catholics in our relatively more automotive-enabled culture to drive to locations, near and far, where EF Mass is being offered. However, for many years, there has been a more widespread interest in EF in the United States than has appeared elsewhere, even before *Summorum Pontificum*.

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, QUÆSUMUS, UT ETIAM IN DIEBUS NOSTRIS
SACRIFICIUM DILECTI FILII TUI IMMACULATUM ASSIDUE LINGUA ROMANA IN
ORATORIIS GENTIS NOSTRÆ 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

Cardinal Levada's Sermon at the FSSP Seminary dedication

As previously mentioned in this newsletter, Cardinal Levada delivered the homily at the dedication of the new chapel at the seminary of the Priestly Fraternity of St. Peter in Nebraska. Here are some excerpts from his remarks:

“Our Holy Father Pope Benedict XVI, in his Motu Proprio *Summorum Pontificum*, mentioned that the two forms of the usage of the Roman Rite, the Ordinary Form and the Extraordinary Form can be mutually enriching to each other. As one example, he mentioned that new prefaces could and should be introduced into the old Missal. In the Missal of Paul VI there is a beautiful preface to be used on the anniversary of a dedication of a Church, which can be used to enrich our understanding of the celebration today as a vision of communion. Being designated for the anniversary of a dedication, it can indicate to us what we should still be able to pray years from now when we commemorate today's dedication. The second part of a preface, as we know, in specific terms always expresses why it is just to give the Father thanks and praise. In this preface, the motive states, “ for in the visible house that you let us build, you Father wonderfully manifest and accomplish the mystery of your communion with us.”

As the president of the new *Ecclesia Dei* commission, I want to seize on this phrase, “the mystery of your communion with us.” The Priestly Fraternity of St. Peter has a special charism to assist the Holy Father in preserving the unity of the Church for those who assist at the traditional form of the Mass through the implementation of the

Motu Proprio *Summorum Pontificum*.

The Priestly Fraternity of St. Peter must always celebrate the Eucharist with this concern and desire of the Holy Father in mind. The different forms, the Ordinary and the Extraordinary, must not be a cause or motive of division in the church, for the same Eucharist is always and everywhere celebrated. The fact that we are here to consecrate a chapel dedicated to Sts. Peter and Paul gives me occasion to recall that every priest is ordained for the service of the Church. It is true and perfect worship of the all-holy God, its mission to proclaim the gospel to every creature to baptize all in the name of the Father and of the Son and of the Holy Spirit. It is this service for which we are ordained in fulfillment of this mission given by Christ to his Church, a mission implying the unity of the whole human family and its destiny to be one with its loving creator and God. The Priestly Fraternity of St. Peter has as its special charism to labor lovingly for the unity of Christ's church, by ensuring that those who follow the Extraordinary Form of the liturgy of the Latin rite understand that the unity of the Church cannot be found outside of the testimony of the Apostolic College united to its head, the successor of Peter, the Pope. In this way, the tear in the fabric of unity evidenced by those who would reject the Second Vatican Council as a work of the Holy Ghost must be repaired by the loyal testimony of the living tradition of the Church, in accord with our Holy Father Pope Benedict XVI.”

Some bloggers have expressed concern that the Cardinal's remarks seemed to describe a perception of EF-focused Catholics as potentially not recognizing the importance of unity in the Church regardless of form,

extraordinary or ordinary. This might not necessarily be true. It is also possible to understand the remarks as referring to the history of the order and its mission, its founders coming as they did from the Society of St. Pius X. Those "who would reject the Second Vatican Council" could be tradition-minded people who have separated themselves from communion with the Holy See. These are people whom the Fraternity has always sought to reconcile. The Ordinary and Extraordinary Forms are, of course, not contradictory. If the Holy Father has proposed including some prefaces originally composed for the OF into the Missal for the EF, this introduction of additional prefaces is itself not unprecedented. The optional preface for Advent, not widely used then or now, was introduced in the years before Vatican II. The Preface of St. Joseph is an earlier example, introduced by Pope Benedict XV in 1919.



Dismissal and Blessing Blessing and Dismissal

This past April, Father Mauro Gagliardi, a consultant of the Office for the Liturgical Celebrations of the Supreme Pontiff and professor of theology at the Pontifical *Athenaeum Regina Apostolorum* of Rome, published an article, "The Rites of Conclusion in the two Forms of the Mass of Roman Rite." Here are some excerpts as translated by Zenit:

The Rites of Conclusion of the Holy Mass take place, in both forms of the Roman rite -- the ordinary and

extraordinary -- once the prayer is ended after Communion. For the ordinary form (or of Paul VI), the "Institutio Generalis Missalis Romani" (IGMR) in No. 90 is expressed in these terms: "The concluding rites consist of 1) Brief announcements, if they are necessary; 2) The priest's greeting and blessing, which on certain days and occasions is enriched and expressed in the prayer over the People or another more solemn formula; 3) The dismissal of the people by the deacon or the priest, so that each may go out to do good works, praising and blessing God; 4) The kissing of the altar by the priest and the deacon, followed by a profound bow to the altar by the priest, the deacon, and the other ministers."

Hence, the role of the priests consists in giving brief notices to the faithful, in greeting them with the liturgical formula "Dominus vobiscum" and in blessing them with a simple or solemn formula. If there is no deacon, the priest also pronounces the formula of dismissal "Ite, missa est." The Rites end with the kissing of the altar and with a profound bow before it, as at the beginning of the Mass.

We can compare this structure with that established by the norms of the Missal of the extraordinary form (or of St. Pius V, in the revision made by Blessed John XXIII). The fundamental elements are common to the two forms of the rite, but differences are also observed. Here the greeting "Ite, Missa est" is placed before the blessing. The response "Deo gratias" having been received, the priest goes again to the altar and, bowing profoundly, with his hands joined and leaning on it, says the prayer "Placeat," which St. Pius V had added in his missal (1570). It is a beautiful prayer with

which the ordained minister asks the Trinity to accept the Eucharistic sacrifice in his favor and of all those for whom the priest has offered it.

Having recited this prayer with devotion, the priest kisses the altar, raises his eyes to heaven while opening and closing his arms raising them and returning them to his chest, bows his head toward the cross and says: "Benedicat vos omnipotens Deus." Then he turns to the people and blesses them with the simple sign of the cross in the name of the Trinity (the same gesture made in the ordinary form).

The Rites of Conclusion of the extraordinary form even provide a biblical reading: After blessing the people the priest, in fact, turns again to the altar, to the side of the Gospel, and proclaims the Prologue of John's Gospel, introducing the reading with the same formulas and the same gestures that are used for the proclamation of the Gospel within the Liturgy of the Word. On reading "Et Verbum caro factum est," he kneels. The last Gospel is always John 1:1-14, which is omitted in some celebrations. The Prologue of John's Gospel was already appreciated since the 13th century as a formula of blessing, in particular to obtain good weather, for which it was inserted by St. Pius V in his missal. This reading, therefore, must be understood as part of the blessing.

Let us note that the continuity of the Rites of Conclusion between the extraordinary form and the ordinary form of the Roman Rite is found in these elements: the blessing of the people, the formula of dismissal, the kissing and veneration of the altar. The differences between the two forms are observed in

the suppression in the passage from the "Vetus" to the Novus Ordo and in an addition made to the latter. The Novus Ordo has changed the structure of development of the Rites of Conclusion, whether inverting the order between dismissal and blessing, or eliminating the prayer "Placeat" and the last Gospel. The addition that the latter makes consists instead in the indication of the IGMR, No. 90a, which foresees the possibility of giving brief notices at the beginning of the Rites of Conclusion. Another addition (taken from the old practice) is the possibility of using more solemn formulas of blessing. ...

In ancient times 'missa' simply meant 'dismissal.' Still, it has found in Christian use an ever more profound meaning. In reality, the expression 'dismissal' is transformed into 'mission.' This greeting expresses in summary the missionary nature of the Church. Hence, it is good to help the People of God to deepen this constitutive dimension of ecclesial life, beginning from the liturgy." ...

In a pamphlet in which he meditates on the meaning of the Holy Mass in the rite of St. Pius V, Catholic historian Henri Daniel-Rops summarizes the meaning of the final blessing and the greeting thus: "Precisely when the Mass is about to end, and we go to take up the work of every day between toil and dangers, the Church reminds us that we must live under God's hand and that under his hand we will be guided and protected. In this way the whole essence of the Mass will be, in a certain sense, incorporated with our being and continued in our life of each day.

"The 'Ite, Missa est,' of the formula of dismissal, can be explained as a solemn

announcement of the conclusion of the function, but it also warns us that our personal service to God has only just begun. With the 'Placeat' we are led to contemplate the omnipotence of God One and Triune, in whose name is invoked on us the final blessing. With a most beautiful liturgical gesture, the celebrant raises his hands on high almost as to obtain from heaven the grace that will accompany us to protect and guide us."

In the Rites of Conclusion of the Holy Mass the priest is still carrying out a priestly task, namely, of mediation between God and the faithful people. It is not only a question of greeting one another and agreeing to meet the next time, remembering the commitment perhaps during the week. The priest here invokes on the people the divine blessing, while in the name of the people he thanks God for the gifts already received by his kindness. Here also he acts "in persona Christi." Because of this, he does not say in the plural "may the omnipotent God bless us," or "the Mass is ended, let us go in peace." He speaks in the name of the Person of Christ and as minister of the Church, because of this he imparts the blessing, while invoking it, and he sends the faithful to the daily mission of life: "may God bless you" and "Go in peace." Through him, Christ and the Church charge the baptized with giving this daily witness of the Gospel.

The revision of the Rites of Conclusion carried out in the Missal of Paul VI marks some elements of progress: a) The different modalities of blessing express more completely the message of Scripture and of the liturgical Tradition; b) The suppression of the last Gospel

does not represent a grave harm, given the character of blessing that it had in the "Vetus Ordo"; c) The inversion of the greeting and the blessing manifests that only with the grace of God can we be faithful to the Lord each day. ...

One could reflect on the opportunity to reintroduce the "Placeat." However, one must recognize the theological and celebratory impoverishment due to the insertion, in the Novus Ordo, of the notices to the faithful as proper part, officially normalized, of the Rites of Conclusion. Although the most recent one underlines that these notices must be brief and that they must be given only if they are necessary, this does not take away from the fact that an element has been introduced officially that is foreign in itself to the liturgy, which later, in fact, has often become a real central element of the Rites of Conclusion of the Mass.

Therefore, while it is suggested to priests to reduce to the minimum, what is more, in so far as possible that this practice be eliminated all together, it must be hoped that in a future reform of the IGMR the present concession will be removed. There is no doubt that the practice of notices has preceded the normative; however it does not seem appropriate to recognize *de iure* what before was done *de facto*, in order not to favor so much the custom, but rather the extension of its practice. It is clear that a Christian community ... needs forms of internal communication, but particularly in our days these are not lacking, which is a reason why it does not seem necessary to insert them into the liturgy.

