

La NEWSLETTER

MMX-II #106

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From the President

“That’s the way we’ve always done it.” This convenient phrase evokes many different ideas. On the positive side, this could be a statement of a continuing practice like a tradition that has served well and continues to do so. In a lesser way, it might be a comment given as an excuse for doing something when no other reason is apparent. Indeed, this idea is sometimes ascribed to practices like traditional Latin liturgy by critics who think that those who use the old norms do so without understanding their meaning or intent. This was cited as one reason for revising the liturgy during the years of the Second Vatican Council. Unfortunately, the part/whole logical fallacy was often operating. The perception that some Catholics did not understand why they were saying certain words, making certain gestures, and doing other things during the Mass meant to some thinkers that (1) hardly anyone really understood what was going on and (2) perhaps it was not possible for most to understand adequately what they assumed had become antiquated practices. For those of us who had good instruction in the Catholic Faith in our parish schools and elsewhere, this was certainly not the case. However many concluded that, for the good of all, the old ways had to be left behind. Any unfortunate consequences of wholesale abandonment of tradition were not considered to be threatening or, at least, the end could justify the means. To be sure, this was not the official position of the Second Vatican Council. It was a position taken by some in its wake.

A benefit of the universal practice of what is now the Extraordinary Form of Mass was a level of standardization that is incomprehensible to many Catholics growing up in the years following the Vatican II. The Council of Trent’s legacy was a precise set of rubrics for Mass and other liturgies that counteracted many diverse practices and even abuses which had crept into the ways things were done in various places. The Roman Missal that Trent gave us was updated over the centuries, most recently in 1962, but the overall manner of celebration was preserved. Today, an Ordinary Form of the Mass has been established, but it is adaptable to diverse communities around the world. Some say that this is good; others question whether perhaps it has led to too much diversity like the era before Trent. The fact that the Ordinary and Extraordinary Forms co-exist, sometimes in the same parishes, is yet a further extension of liturgical diversity.

The idea that any celebration of Mass in the Extraordinary Form will always be an exact replication of its celebration in another context is an inaccuracy that can cause some needless controversy. This leads us to another cant phrase: “We NEVER did it that way.” It is sometimes readily applied when comparing Extraordinary Mass at one location with another or even with someone’s fond (but always accurate?) recollections from the 1960s or earlier (for some of us, at least). To further complicate this matter, the revisions of the 1962 Missal had not completely entered the mainstream before parishes found themselves having to adjust to the 1965-66 transitional Missal and then to the present-day Ordinary Form and its liturgical books.

I grew up in a parish where our pastor the Monsignor directed everyone to implement the changes of 1962 immediately. For example, there was no longer to be a Confiteor before the people's communion. Cruets were not to be kissed at Mass except by the deacon during Solemn High. The dialog Mass was celebrated as one Low Mass every Sunday. In many places, the older practices persisted, sometimes right up to 1970. Some other issues were never standardized for 1962, such as when the people were supposed to stand, kneel, and sit during Low Mass. Other directives, like the entire congregation standing during incensation of the altar during High Mass, were often not observed (and still are not in most cases).

Rubrics were not the only causes for visitors to some parishes being surprised. Customs also differed. On solemn occasions in my parish, the server acting as Master of Ceremonies, the Thurifer, and their assistants wore white cassocks. Yes, picture a white-clad 13-year-old wielding a thurible with smoke and coal dust spewing forth. We were advised to exercise extreme caution. How Sister Sacristan kept those cassocks clean is perhaps miraculous. The torch bearers wore red cassocks, and the rest of the servers in the procession wore black. In other parishes, everyone wore black cassocks. Apparently this system of cassock colors helped straighten out the "chain of command" during confusing processions, etc. Today I wonder whether perhaps it was mostly for the clergy's benefit in identifying personnel. A misperception that this practice of color-coded cassocks was "wrong" because it was unfamiliar led to some comments from visiting laypeople. The practice of the "straw-subdeacon" was unknown in many places. A qualified man—usually a seminarian or member of a religious order and sometimes even third order and oblate members — would serve in the role of subdeacon during Solemn High Mass when clergy were not available to do so. He wore the tunicle (without maniple). Even today when it is done, it continues to surprise and even alarm some laypeople who perceive that some scandalous liturgical abuse is in progress. Others sometimes criticize the manner and frequency of the ringing of altar bells during Mass and at other times. These are some examples from experiences with Extraordinary Form Mass. They multiply enormously when considering practical celebrations in the Ordinary Form.

The best remedy for confusion and mistaken perception is education. Also needed is an understanding of the range of practices that can still conform to rubrics. Catholics who have an interest in the correct celebration of liturgy, but who also have limited experience, need to study considerably more than they might expect to understand how liturgy may be conducted. Beginning with the actual rubrics of the Missal, students of liturgy can then turn to commentators like Fortescue and Martinucci among others (don't settle for just one) if they really want to begin to know all there is to know. The complexity of the subject is why we have need for liturgical experts today as we always have. We are fortunate to have a number these as members of the LLA. We're currently exploring how to make this expertise more available for questions and answers.

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

Remember that the LLA Newsletter is available in electronic format, sent directly to members' email addresses. If you would like to receive the newsletter in convenient PDF file format instead of on paper, send an email to JFPauer@juno.com with your request.

Audio Latin New Testament

Fides ex Auditu: the Audio Recording of the neo-Vulgate is currently in its early stages. This project, undertaken by Faith Comes by Hearing (FaithComesByHearing.com) in a partnership with the Vatican Library, is a monumental one. It is the audio recording of the entire New Testament in Latin. There is a possibility that a future project would be the recording of Old Testament scriptures. The organization, according to its website, is an “interdenominational, non-sectarian, 501(c)(3) tax-exempt, non-profit mission organization” that already provides audio bibles in dozens of languages. The projected cost is estimated at \$150,000 including preparation, recording, editing, and other production costs. The project has been endorsed by several Catholic leaders, including some associated with Latin Mass organizations. When listening to a preview CD that included some selected readings, I myself was very much impressed by the quality of the recorded reading. The speaker’s delivery fully captured the beautiful cadences of the Latin with clear diction. The intended audience includes seminarians, other students, individuals in parishes, and others who want to hear the spoken Latin as they themselves read and study the scriptures.

[Here comes the editorial commentary.] At the risk of revealing a pedagogical (and perhaps generational) bias of mine, I have to say that one aspect of the sample recordings is disquieting. That is the constant background tonal play of synthetic music and sounds. I realize that this is the fashion in all sorts of media today. News reports on television, educational videos for the classroom, and all sorts of other audio and video recordings have obligatory background sounds mixed into the recording for atmosphere. From time to time, I find myself debating this issue with other faculty in my own discipline who tell me that auditory variety can actually reinforce retention in today’s listeners the same way as visual variety can in slide presentations. Today’s young people are accustomed to a more complex auditory environment. I wonder, though, if it might not be a fad. The guaranteed life expectancy of a CD or DVD is 5 to 10 years; potential life is 50 to 100 years under better storage conditions. I have to wonder if future generations will smirk at the background sounds as dated artifacts with their audio fidgeting. I also have to opine that, for sacred scripture, undivided attention is appropriate, not just during its proclamation in liturgy, but whenever it is read. Why not be “the weaned child on a mother’s lap?” I know I’m going against the grain, though. I notice that the new *Truth and Life Dramatized Audio Bible* (in English) that is available through EWTN has similar features in its recording. Of course, it is *dramatized*, so perhaps it is to be expected there. Among the 3 sample readings from *Fides ex Auditu*, I found the meditational sound tapestry behind the Prologue to St. John’s Gospel to be distracting, the more vibrant melody and sound effects (for the Holy Spirit?) in the Second Chapter of Acts to be unnecessary, and the sounds of storm (or perhaps artillery?) for chapter 16 of Revelation to be “over the top” as so much auditory clutter. What might they do for the Sermon on the Mount or the Last Judgment? While these additional sounds might be a non-issue or even welcomed by many listeners, perhaps there could be a way of turning them off from the mix for those who would prefer a less complex listening experience. Students who are learning to read Latin aloud would definitely benefit. Has the sound of a mere human voice speaking really become so insufficient or uninteresting? This past Epiphany Season, a pastor found it necessary to put a reminder in his Sunday bulletin instructing parishioners to turn off radios, televisions, and computers when he came to bless their homes during the season. Undivided attention is becoming a scarcer commodity.

However it finally arrives, though, this recording project is a most welcome development. There might still be openings for readers to record portions of the scriptures in Latin. Please contact the LLA president if interested and you’ll be referred to the appropriate contact.

A Bishop looks at Communion in the Hand

Communion in the Hand: Documents and History is a new book by Most Rev. Juan Rodolfo Laise, bishop emeritus of San Luis, Argentina. It is available from Preserving Christian Publications in Booneville, New York (www.pcpbooks.net). Here is an interesting excerpt from the Bishop's own introduction to the book: "From the outset, priests and faithful under my pastoral care asked me not to introduce this practice in the diocese of San Luis. I called a priests' meeting for August 8, at which I presented Rome's decree and the instruction *Memoriale Domini*. They unanimously agreed that, for the good of the faithful, Communion on the tongue should be maintained The result of this meeting was a diocesan decree in which I reiterated the request of the pope and strictly abided by the law in force maintaining the prohibition of Communion in the hand. Nevertheless, a question remained: Since *Memoriale Domini* was the only legislation in force, how was it that everyone adopted the practice of Communion in the hand as if it were merely an option proposed, and even recommended, by the Church? Seeking an answer to this question and to defend my decision – which was very controversial with some ecclesiastical sectors that spoke out in the media – I encouraged a deeper investigation of the history of this usage. And the results of this investigation are found in this work." This book promises to be most interesting reading.

A book that might have been overlooked: PCP also offers *The Diurnale*, the single volume edition of the *Breviarium Romanum* containing all of the daytime canonical hours along with various devotional items such as litanies and even excerpts from the *Rituale Romanum* that a priest might need during his day away from the rectory such as prayers over a dying person. This 1961 printing for the 1962 edition of the traditional Roman Breviary contains the Vulgate Psalter with the psalms printed in a single column format . There are 4 multi-colored midi braid ribbons quality cream bible style paper rounded corners red edges on the exposed book block sewn binding and a black cloth hardcover with gold embossing.

Kalends for 2011

The ancient custom of proclaiming the *Kalends* (calendar of major feast days) for the year has been revived in some places by the LLA. Parishes in Philadelphia and Cleveland were among those who included the chanting of the *Kalends* during High Mass on January 6, traditional Epiphany. They are chanted by a member of the choir, usually in the sanctuary. This is certainly a worthwhile custom. Although it was not often done, even in religious houses, in the years leading up to Vatican II, it reflects the heightened interest in liturgical tradition among those involved in Latin liturgy. Here is the text that was used this year. Those with very modest capability in Latin will recognize the feast day names, although a Latin dictionary might be needed by some for interpreting the calendar days.

Noveritis, fratres carissimi, quod annuente Dei misericordia, sicut de Nativitate Domini nostri Jesu Christi gavisi sumus, ita et de Resurrectione ejusdem Salvatoris nostri gaudium vobis annuntiamus. Die vigesima Februarii erit Dominica in Septuagesima. Nona Martii dies Cinerum, et initium jejunii sacratissimae Quadragesimae. Vigesima quarta Aprilis sanctum Pascha Domini nostri Jesu Christi cum gaudio celebrabitis. Secunda Junii erit Ascensio Domini nostri Jesu Christi. Duodecima ejusdem Festum Pentecostes. Vigesima tertia ejusdem Festum sacratissimi Corporis Christi. Vigesima septima Novembris Dominica prima Adventus Domini nostri Jesu Christi, cui est honor et gloria, in saecula saeculorum. Amen.

Instructional CD for Ordinary Form Latin Mass

Orate Fratres, a guide for priests celebrating the Mass in Latin (Ordinary Form) according to the Third Typical Edition of 2002 is available through our sister organization, the Association for Latin Liturgy (of England and Wales). For information, consult their web site: <http://www.latin-liturgy.org/orate.htm>. It was recorded by Jeremy de Satgé of The Music Makers, who spoke at our LLA convention in Detroit. Here is some information about it from their site: "It is intended principally to assist in the training of future priests in the seminaries, providing accurate guidance in intoning and singing their parts of the Mass in Latin. The structure follows the Order of the Mass taken from the *Missale Romanum* beginning with the Greeting and ending with the Dismissal. It includes tones and conclusions for the Collect and Gospel, and seven complete Prefaces. In the Roman Canon those parts are included for which the Missal provides music, while Eucharistic Prayer III is given in full. Chants for Holy Week are also given, including: *Ecce lignum crucis*, *Lumen Christi* and *the Exsultet*. In addition to the chants of the Sung Mass, there is a clearly pronounced reading of the spoken Mass. We are sure that this resource will be widely welcomed and will lead even more of our future priests, and their congregations, to discover the joy of singing the Mass confidently in Latin."

Alma Mater CD

Alma Mater: Songs and Prayers to Mary is available from Ignatius Press. This CD features Pope Benedict XVI singing or reciting hymns and prayers to Our Lady accompanied by The Vatican Choir. His Holiness uses several languages in this recording including Latin, Italian, and French, all recorded at St. Peter's Basilica or during his Papal trips abroad. The album also features classical music by an international group of composers performed by the Royal Philharmonic Orchestra at London's Abbey Road studios. Hymns include *Regina Coeli*, *Mater Ecclesiae*, *Sancta Dei Genitrix*, *Benedicta Tu*, *Advocata Nostra*, *Auxilium Cristianorum*. It is possible to hear the tracks of all of the hymns listed here, samples of the CD's contents, as links at the publisher's web site www.ignatius.com.

Status of Ordinary and Extraordinary Mass

2011 will mark four years since the Holy Father promulgated *Summorum Pontificum*. It is perhaps time to reflect on how things stand as this anniversary approaches. Even before 2007, interest in the Extraordinary form of Mass in Latin was growing as that for Ordinary form in Latin was declining. There are, of course, many opinions as to why this is so. Factors include (1) a stronger interest in Latin among more traditionally-minded Catholics who favor Extraordinary over Ordinary, (2) the increased availability of publications and resources for Extraordinary, (3) a limited interest in the Ordinary form celebrated mostly in Latin. The hybrid arrangement of including some Latin in an otherwise vernacular Mass has become much more usual than a Mass all in Latin. Cathedrals and parishes from the East coast to the West have discontinued Ordinary

form Latin Masses in many cases over the past two decades. Some religious houses have preserved it. There are also notable exceptions, including parishes in St. Paul, Chicago, and Detroit to name a few.

Beyond the language used at Mass, there has been an increasing interest in the traditions of Extraordinary form among Catholics of all age groups. Practical arrangements for Extraordinary Latin Mass fall into basically four categories: (1) Extraordinary-form-only parishes, usually administered by religious congregations dedicated specifically to this form; (2) traditional parishes that include both Extraordinary and Ordinary, with the latter being Latin or vernacular or both, where the resident pastoral staff is involved; (3) specialized Extraordinary Latin Mass communities that reside at parishes that are not necessarily traditional and where the clergy for Latin Mass are not pastors, and (4) other places including cathedrals, shrine churches, and religious houses where Extraordinary Latin Mass is celebrated with varying degrees of frequency. These trends are fairly-well distributed across the United States. Diocesan publications in recent months have described Latin Mass communities (category number 3) being organized or strengthened from the Hawaiian Islands to Long Island. There have been more instances of clergy taking the initiative in contemplating arrangements for Extraordinary form Latin Mass, whereas, in the past, it was almost always laity who initiated such arrangements. However, given the sparse preparation most seminarians receive in Latin and traditional liturgy, the initial interest in learning how to celebrate the old Mass often wanes when the inquiring priest realizes how much study and practice is needed—often when he is already facing increased demands on his time. In some places, parish closings and consolidations are overshadowing any moves toward additional liturgical arrangements, including those for traditional Latin Mass.

Where they exist, Latin Mass communities are generally vibrant, with lay volunteers taking on the tasks associated with having the Mass. These include serving the Mass, acting as ushers, sacristans, the choir, organists and other musicians. Then there are the “engineering” tasks like special set-ups of altars and sanctuary furniture, to name a few. To be sure, these are also duties that volunteers also cover in ordinary parishes where there is no traditional Latin Mass. However, Mass attendance among Catholics in general is declining while, what one pastor has termed “specialty Masses” to describe his parish’s Latin Mass, Spanish Mass, and other special group Masses, are often seeing increased attendance. Clearly Latin Mass, especially in the Extraordinary Form, will continue to play an increasingly important role in the liturgical life of the Church.

LLA Chapters

From time to time, LLA members inquire about LLA chapters, how they operate, and how to form them. It is not necessary to organize or belong to a chapter to be a member of the LLA. Chapters are organized in major cities and other places where a number of LLA members are involved in supporting Latin Mass and other activities. Guidelines for chapters were updated in 2008 and appear here for informational purposes.

Guidelines for Chapters of the Latin Liturgy Association, Inc. (Revised August, 2008)

Chapters of the Latin Liturgy, Inc. (LLA) may be organized in cities towns and other places where a sufficient number of individuals are members of the LLA and want to, as a local unit of the LLA, promote its cause locally, organize and sponsor local events, and otherwise participate as a group to support appropriate endeavors. These may be people at one or more parishes or other institutes that have a desire to promote the cause of Latin in the liturgy of the Church. They may or may not already have arrangements in place for Mass in Latin.

Those seeking to organize a local chapter should meet with other area members of the LLA and/or individuals who wish to become members of the LLA. At this initial meeting they should determine their leadership by a vote. At the very least, a chapter must have a chair who will lead and conduct meetings of the local chapter, approve all chapter activities, and report to the national officers of the LLA. At this initial meeting, it's helpful to discuss how members already participate in local liturgies and what additional roles members may have in existing or proposed liturgical functions. For example, some chapters have members who are church musicians, others participate as servers, lectors, ushers, etc. Some are concerned primarily with attending and promoting Mass in Latin in their area. A chapter may have members in one or more of these general categories. Everyone can participate according to their interests and talents. All that is required, though, is an interest in Latin in the approved liturgies of Holy Mother Church and faithfulness to Her leadership. Everyone who supports this cause is welcome.

After the organization meeting, the Chapter Chair shall contact the LLA President, briefly describing the discussion at the meeting, and submit a preliminary list of current and prospective LLA members. Once this report is received, it will be immediately reviewed by the President in consultation with the other national officers. When a favorable decision has been made, the chapter will receive notification that it has been approved as a chapter of the LLA. Existing LLA members must be current in their dues and new members must now submit their applications and dues. Regarding local finances, each chapter is to be self-sufficient. The recommended process is to solicit additional contributions from members for chapter activities. Some chapters have fund-raising activities as appropriate for their area.

Chapters function autonomously insofar as organizing liturgies and other events locally. They may forward reports of their activities to the President so that the LLA can remain informed as to the activities of its members. The Chapter may wish to vote on some or all decisions regarding its work or it may delegate decision-making to its leadership. The Chapter Chair may approve additional officers for the local chapter and must report such decisions and the names of current officers to the LLA President. It is recommended that each chapter have a chapter chaplain, a member of the clergy in good standing who can be consulted in making arrangements for Mass and in other matters. This chaplain may be formally named to the position by approval of the local chapter or can function informally as an adviser to the local chapter. Of course, this chaplain should also have like-mindedness to the goals of the LLA and may wish to become an LLA member.

Whenever a chapter approaches its bishop or other members of the Church hierarchy in an official capacity, whether with a petition, a request, or some other communication in the name of the LLA, this communication should first be submitted to the LLA President for approval. By keeping LLA leadership informed, the LLA can function more effectively. Very often, suggestions can be made by the LLA's national leadership that will make these communications more effective and avoid potentially non-productive or even counter-productive efforts. In all other matters, LLA members are to act prudently when speaking with members of the press or other individuals or organizations that inquire about the LLA, its mission, and activities. Chapter Chairs should feel free to contact the LLA President and other national officers with any questions they may have at any time regarding these guidelines or other matters related to their chapters.

Convention Follow-up

Here are some excerpts from an article that appeared in *The Michigan Catholic*, the newspaper of the Archdiocese of Detroit, following last summer's convention. This article, unlike another one preceding the convention, was not published online. "Having hosted the national convention of the Latin Liturgy Association, local Latin Mass enthusiasts are hoping the event will have advanced their cause both locally and around the country.....About 140 people attended convention sessions that included scholarly presentations on subjects such as Gregorian chant, church bells and bell ringing, and the music of J.S. Bach ...some 430 people attended the weekends showcase event, a Solemn Pontifical Mass in the Extraordinary Form ... at St. Josaphat Church. Auxiliary Bishop Joseph Perry of Chicago was the celebrant. ... For the Mass, St. Josaphat's regular Tridentine choir was joined by the Tridentine choir from Our Lady of the Assumption Parish in Windsor, along with Montreal soprano soloist Melinda Enns. The combined choirs were conducted by Wasim Sarweh, with Steven Ball as organist. The musical setting for the Mass was Franz Schubert's Mass in G. Ball, a member of the University of Michigan faculty and carillonneur at Burton Tower on the Ann Arbor campus, also gave the July 17 presentation on bells."

Gratias!

Many, many thanks to Jane Errera, who served for many years as LLA Treasurer. She has resigned this position in order to devote more time to other responsibilities. All best wishes to you, Jane! At this time, no successor has yet been appointed. Please send all membership correspondence to the president.

Latin Liturgy Association, Inc.

www.latinliturgy.com

*Membership correspondence: P O Box 16517, Rocky River Ohio 44116-0517 • jfpauer@juno.com
James F. Pauer, President • P O Box 16517, Rocky River Ohio 44116-0517 • jfpauer@juno.com
Scott Calta, Secretary • P O Box 1308 Dallas, Georgia 30132-0023 • CatholicRitualist@gmail.com*

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*