

LLa NEWSLETTER

Spring, 2009 - #103

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IMPORTANT: Before beginning to read this newsletter, check your mailing label. Is the information there correct? If not, please notify our Treasurer so that we're mailing newsletters to an accurate address. **ALSO:** The expiration date for your membership appears above your name and address. If you find that you are delinquent in paying **dues**, please remit them right away. You may pay online at our web site or send your check to the Treasurer. Her address appears at the end of this newsletter along with dues rates.

From the President

The Holy Father has proclaimed *Annus Sacerdotalis*, the year of the priest, as a way to recognize in a special way the great sacrifices and hard work of our priests. It is intended to encourage priests, other clergy, and laity and religious to contemplate the great gift of priesthood to the Church. For us laity, it is a time to reconsider the ways we relate to the priests in our midst. Since the conclusion of Vatican II and that council's decrees on the laity among other documents, we laity have not always remembered the priests' special sacred calling. In too many places, a homogenized notion of "the people of God" has replaced the long-standing tradition of special regard and respect for priests as those who are called to act specifically in the person of Christ with respect to His Sacrifice. This has happened in many parts of the Church including some traditional Latin Mass congregations. Have we always showed the consideration that priests deserve? Has our dedication to advancing the sacred liturgy caused us to lose sight of how overworked priests often are in today's Church? Are there of situations where we might be asking priests to extend their duties at the altar by scheduling additional Masses, devotions, etc. while forgetting to consider what a lengthy list of duties is already theirs? Are we often ready to recommend how things should be done without volunteering to help? In short, it should be our primary concern not to ask without having a willingness to do what we can to help. Too often, priests are taken for granted. During this special yearlong observance, it would be most appropriate to find opportunities to thank priests for all they do for us. At this time, I would like to express the sincere appreciation of the LLA for all priests, especially those who are devoted to using Latin in our liturgy.

If the laity might be advised to examine their attitudes toward priests, priests themselves might also consider how they serve the laity. In his letter announcing the year of the priest, the Holy Father points to St. John Vianney as a model priest, going on to say:

His example naturally leads me to point out that there are sectors of cooperation, which need to be opened ever more fully to the lay faithful. Priests and laity together make up the one priestly people and in virtue of their ministry priests live in the midst of the lay faithful, "that they may lead everyone to the unity of charity, 'loving one another with mutual affection; and outdoing one another in sharing honour'" (Rom 12:10). Here we ought to recall the Second Vatican Council's hearty encouragement to priests "to be sincere in their appreciation and promotion of the dignity of the laity and of the special role they have to play in the Church's mission. ... They should be willing to listen to lay people, give brotherly consideration to their wishes, and acknowledge their experience and competence in the different fields of human activity. In this way they will be able together with them to discern the signs of the times".

In this passage just quoted as well as elsewhere in his remarks, the Pope indicates that priests might consider how they can better serve the needs of the faithful, stretching beyond their current ways of doing

so. We might infer that this could include openness to, arrangements for, and even celebration of Mass in Latin. If this is already not in their capabilities, they might consider how they can benefit from deepening their knowledge and experience in liturgy. Like so many other vocations, the priestly one is not a onetime call—although there is the all-important starting point—but an ongoing one. Discerning the timely needs of the Church and finding ways to help congregations—perhaps in unfamiliar ways—advances the salvation of all the Church.

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

Convention Reminder

Remember that our convention will be in Detroit July 16-18, 2010. Look for more updates and registration information in the next newsletter.

Seminary Course in the Extraordinary Form

This past spring, the University of St. Mary of the Lake at Mundelein (Archdiocese of Chicago) announced a new course in the Master of Arts in Liturgy program. The course is a three credit-hour course named “The Extraordinary Form of the Roman Rite.” It is listed with the other courses in the program on a page of the program’s web site (It’s a long URL):

<http://www.usml.edu/liturgicalinstitute/academics/academics/master%20of%20arts%20in%20liturgy%208-11-2005.htm> According to the program’s web site, “The Master of Arts in Liturgy is a professional degree which provides the graduate with theologically-informed skills for practical liturgical leadership in a diocesan office, parish, or secondary-education program. This program is accredited by the Association of Theological Schools.” Other sources, including newliturgicalmovement.org are reporting that Fr. Dennis Kolinski, SJC, the Pastor of St. Peter's in Volo, IL, the newest parish of the Canons Regular of St. John Cantius, has been made an adjunct professor at Mundelein for specifically to provide instruction. What is most notable is that this is a “practical” course, which can help prepare clergy to celebrate Mass in the Extraordinary Form. From the program description, it appears that laity in positions of liturgical leadership might also be participating. This is most welcome news. It begins to alleviate the pain caused by indifference and resistance to the Extraordinary form as lamented here in the LLA newsletter and in other places during the past two years. *Summorum Pontificum* in action!

Missa Primitiva

As this newsletter is going to press, another interesting observation just appeared on the New Liturgical Movement Website. Jeffrey Tucker commented on hearing the Sanctus from the *Missa Primitiva* sung at a wedding and recalled its earlier association with the traditional *Requiem*. In the wake of Vatican II, along with the popular *de Angelis, cum Jubilo* etc., the *Missa Primitiva* appeared, utilizing some of the most basic chants in the Church’s musical history. It was published in the Adoremus Hymnal. Among its appealing features is the fact that it is relatively easy to learn and sing. This reminded me of a comment by my principal advisor on liturgical development (you know who you are, Father) on how the *Requiem* Mass preserved many of the most longstanding customs for celebrating Mass even when these were subsequently updated at Councils like Trent and it also contains ancient chants. A question for our musical scholars—is the variant chant for the *Pater Noster* used in the *Requiem* another example of this? The *Requiem* is a kind of repository for the most ancient liturgical practices. For example, the *Requiem* omits the final blessing, an accretion which was not part of the original structure of the Mass, but which began as the custom of the celebrant giving a blessing to those preparing to depart after “*Ite Missa Est.*” It continues in this form as the blessing a bishop gives as he leaves the altar in procession and departs the church.

Pian Psalter, Anyone?

Is any group or individual who sees this newsletter currently using the Pian Psalter? When it first appeared in the 1940s, it seems like it was published but not readily adopted for daily use. For example, Benziger Brothers published the *Liber Psalmorum cum Canticis Breviarii Romani* in 1945. In 1964, the Collegetown Benedictines published their 3-volume *The Hours of the Divine Office in Latin and English*, which used the elegant Latin Pope Pius XII, had requested to improve upon the St. Jerome's Vulgate. It was printed side-by-side with English translations of all the psalms, canticles, lessons, orations, etc. Elsewhere, apparently there were some new chants being prepared to accommodate the changes to the Latin texts. Some of these were subtle and others were less so. It appears that the Vulgate won, having been so long established. Do any of our members or friends have any recollections of what attempts were made to use/resist...or whatever else might have happened? Please write or email the President with your comments. I'm just curious.

The Proper of the Mass and Hymns

A fascinating report appeared in the May 9 edition of *The Wanderer* regarding the practice of replaying the appointed Proper texts for Mass with hymns. The article alludes to a time even before Vatican II when, under some circumstances, the proper texts of the Mass were replaced with hymns or other sacred song. Of course, in the Tridentine Mass, the celebrant would have always recited the Proper prayers at the altar. The *Consilium* under the direction of none other than Annabale Bugnini, when asked about the matter, said that the Mass itself—its Ordinary and Proper—were to be sung and that the old rule permitting hymns as an alternative had been superseded: "To continue to replace the texts of the Mass being celebrated with motets that are reverent and devout, yet out of keeping with the Mass of the day, amounts to an unacceptable ambiguity: It is to cheat the people." The author concludes that the intention appears to be that the Proper of the Mass, whether sung in Latin or English in the new Ordinary form, was intended to be the norm. He also notes that, in many parishes today, there are often strong disagreements concerning what is appropriate, the actual Proper texts or some "appropriate" hymn or sacred song. Looks like the Proper of the Mass—in whatever musical setting it is sung—is the correct practice.

LLA Chapters

Many good developments are being reported by our chapters. It appears that special-occasion celebrations of Mass in Latin as well as additional weekly and even daily Masses—some at new locations—are being initiated. These seem to be taking place the most in places where our chapters are established. It would seem logical to assume there is a correlation. Among the most active chapters are St. Louis, Philadelphia, and Pittsburgh. LLA chapters, keep up the good work! If there are people within your established territory or nearby, perhaps in a neighboring town, who are trying to move forward in the spirit of *Summorum Pontificum*, find ways to encourage and assist those who are trying to get new Mass arrangements in place. Our experience can benefit others who need examples of successful Latin Mass in practice.

Latin Liturgy Association, Inc.

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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*