

# La NEWSLETTER

~~Summer~~, 2008

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Fall

*From the President*

It's been more than a year since *Summorum Pontificum* appeared. Its language was not merely an edict of toleration for the classic form of Mass in Latin, but an invitation to all the Church to rediscover the special characteristics of this worship. Responses to this invitation have ranged from enthusiastic gratitude—mostly from those who have already embraced the older form of Mass—to escalated hostility from those who vehemently oppose it. Some critics see the *motu proprio* as a technical document that is relevant only to those who are already in a position to use it themselves or are already equipped to facilitate its use among Catholics. Some are explaining its promulgation as a strategic maneuver or as something otherwise pertaining to the reconciliation of separated Catholics, but for these critics there is no sense of any possible pastoral motives in the Holy Father's actions. To say it is not a priority among many bishops and pastors is an understatement. It has been sidelined as a curious idea to be dealt with, perhaps at some later time. In North America, Europe, and elsewhere there are many documented cases of ignoring, tabling, or otherwise stonewalling requests from groups of the faithful who are seeking to have the Mass celebrated in their parishes. When an explanation is given that there are no suitable priests available to say the Mass, there is often no openness to suggestions that a more extensive search be conducted or that a priest could be trained. This behavior is in sharp contrast to the cooperative implementation of the revised liturgy following the Second Vatican Council. No one was trained to say the Mass of the 1970 Missal when it first appeared but the clergy willingly complied even if there were reservations.

There is considerable selective discrimination among those who ignore, resist, or otherwise systematically oppose the Missal of 1962. When a group in a parish approaches the pastor or his assistants with a request for an unusual liturgical celebration in the new form according to more widely accepted norms—say American folk music—there is often more responsive behavior. Specialized musicians are found, less-often used options of the revised Missal are studied, and considerable effort is devoted to rehearsals and the preparation of “worship aids.” When requests are made for more education in Latin and in the older liturgical norms, the answer often is “we don't know much about it.” In fact, they don't. Indeed, some Catholic clergy and laity in parish leadership positions, look so askance at the older liturgical norms that they begin to resemble pre-Vatican II Protestants to the degree they are “spooked” by such Romish practices. There is a brick wall in the minds of some who do not want to look back into liturgical history past 1970 unless it is to select general things that they can immediately connect to the average Mass in today's parish. There is a self-imposed philosophical justification in some minds that blocks inquiry or study with a zeal that would be the envy of the old twentieth-century Marxist revisionists: “There is no need for the past; we are moving beyond it.” This barrier encourages a view that the Missal of 1962 cannot possibly be seen as worship relevant to today. One ordinary is asking for evidence of Latin proficiency among those who want the old Latin Mass. If the office of the bishop is to teach, then, when there is so much concern for learning that an

examination is contemplated, should not the corresponding instruction in the Latin language be provided? What about some liturgical history proficiency from those who are supposed to be educating people in the liturgy—the actual, full story of the liturgy of the Roman Catholic Church? More educational materials have become available online, even some streaming videos, which could be shared at parish education sessions. Rather than maintaining barriers, bridges could be built. This is what is needed if today's Catholics are ever again to be truly catholic in their knowledge of their Faith, their history, and their culture. If those who teach today's Catholics are themselves in need of study, let them begin.

Past LLA President Bill Leininger has more to say about this. Read his column in this issue of the newsletter.

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

### **ATTENTION: LLA Newsletter going electronic (with option for paper)**

We are preparing to offer the LLA Newsletter in electronic format sent directly to members' email addresses. This will allow us more flexibility while greatly reducing our printing and mailing costs. The newsletter will also reach our members more quickly since it can be transmitted instantly. Some of our members will continue to prefer a paper newsletter and we'll continue to mail this to them. We're hoping many of our members will switch to the electronic format. If you would like to receive the LLA Newsletter by email, please send an email to our treasurer: LLAtreasurer@AOL.COM with a subject as follows: email news. You may leave the rest of the message blank if you prefer. We will begin distributing the newsletter by email after we have received the initial messages from members.

### ***Guest Column***

*Past LLA president Bill Leininger has sent us a column for our newsletter. And yes, please send information to the current LLA president as he asks, if you have news of an instance where requests for the traditional Latin Mass are not being fairly received.*

### **Quis custodiet ipsos custodes?**

Our President, Jim Pauer, has graciously invited me to write an occasional column for our Newsletter. I am, of course, proud to do so.

It is now over 14 months since our Holy Father's *motu proprio*, *Summorum Pontificum*, liberated the Traditional Mass from the chains of the liturgical bureaucrats...or did it? As anyone who talks to people around the country who love the Latin Mass, or if you read any of the blogs on the internet, you quickly realize that it depends upon what diocese you live in as to whether or not the Traditional Latin Mass is readily available near your home. If you live in a diocese like mine, the Archdiocese of New York, or like the diocese of Venice, Florida, where I have a condo only ten minutes away from St. Martha's Church in downtown Sarasota, you think that everything is hunky dory!



But what of those countless Catholics who relate incredible stories that their local Bishop is refusing to implement *Summorum Pontificum* in their diocese, but instead has deliberately set up procedural roadblocks. One common requirement is that the Bishop forbids any priest in his diocese from celebrating the Traditional Latin Mass until the celebratory skills of the priest to recite and understand all the prayers at the Traditional Latin Mass, both the ordinary and the proper prayers of the mass, are proven to the satisfaction of the Bishop's Inquisitor. It almost sounds like a third year Latin exam! From what I have read on the internet and in my discussions with other lovers of the Latin Liturgy, it appears that there are indeed still many diocese in the United States where the local Ordinary continues to play these games, usually stating that "I am the final decision-making authority as to the liturgy in my own diocese" or some similar statement.

It seems to me that an Association like ours should make a decision as to whether or not it should act as a clearing house for Catholics living in dioceses in the United States where their local Bishop is refusing to carry out the clear mandate of *Summorum Pontificum*. I am sure that some will argue that we "should not rat out our local Bishop" to Rome. The argument that could be put forth in support of that proposition is that our Association has been proud of the fact that we have had for over twenty years, over thirty American bishops on our Episcopal Board of Advisors. Why risk alienating those bishops by maintaining a database of American Bishops who are defying our Holy Father and reporting those disobedient bishops to the Ecclesia Dei Commission in Rome?

On the other hand, surely there are countervailing arguments. The first is that all Catholics are entitled to an authentic liturgy. If their personal spirituality would be fostered by attending the Extraordinary Form of the Roman Rite, and the Holy Father has granted permission for any pastor to allow same, *quo warranto*, that is, by what authority does the local Ordinary attempt to overrule our Holy Father? Does not our loyalty to the Holy Father, the Vicar of Jesus Christ on Earth, take precedence over our duty of obedience to our local Bishop?

I submit that it is precisely because our Association has a track record going back over 30 years of supporting our Bishops while seeking greater use of Latin and Chant in all approved rites of the Church that our Association may be one of the only Associations in the United States that could act as such a clearing house and have credibility, not only with our American Bishops but also with the Ecclesia Dei Commission and our Holy Father in Rome.

Please let Jim Pauer know how you feel about this issue!

**Latin Liturgy Association, Inc.**

**[www.latinliturgy.org](http://www.latinliturgy.org)**

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**Next LLA Convention in 2010**

Look for news soon regarding the next LLA convention

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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*