

Mission Aim: **One Lord, One Faith, One Mass** (cf. Ephesians 4:5)

## AIM of *Handouts* on LITURGY

**T**HESE new *Handouts* aim at **PEACE** grounded in **Truth, not on compromise**, between mainstream parish Masses and the increasingly popular Latin Masses.

The **Liturgical disaster** since 1964 has been accompanied by a drop in Mass attendance, 60% to 10%. Satan also attacked many souls with sexual immorality, Godlessness and faulty catechetics.

Should 2<sup>nd</sup> Vatican Council (VCII, 1962-1965) and its *Liturgy Constitution Sacrosanctum Concilium* (SC, 1963) be blamed? If so, can God be blamed for Adam and Eve misusing free will? If not, is SC's failure *occasioned* or *caused* by faulty free wills in its implementation?

The thesis of these *Handouts* is that the way to **Truth, hence peace, is by convergence on the real SC.**

### WHAT ARE THE FACTS?

SC intended that the Latin Mass of the 1962 Roman Missal *Missale Romanum* be renewed rather than *reformed*; and reviewed rather than *revised*. See next column for subtleties in translation distorting attitudes.

### PASTORAL PURPOSE of VCII (1962-1965)

**P**OPE St John XXIII (made Pope, 1958), declared he would call a Council. He opened it (in 1962), asserting that:-

The greatest concern of the 2<sup>nd</sup> Vatican Council is that the Sacred Deposit of Christian Doctrine should be guarded and taught more efficaciously..

St John XXIII, opening speech, 11-10-1962, Abbott's *Documents* p. 713, and St John Paul II, *Catechism* p.2.

Pastorally, VCII did successfully apply Christian Doctrine to the lives of laity, Religious, priests and bishops. It was very much both **pastoral and doctrinal**.

VCII, like Vatican I (1870), dealt with general religious problems of its time, rather than specific heresy. This pastoral Council was not invalid for lack of precedent in previous Councils, and was very much doctrinal in its four major constitutions: Liturgy, *Sacrosanctum Concilium* SC; the Word of God, *Dei Verbum* DV; the Church, *Lumen Gentium* LG; and the Church in Today's World, *Gaudium et Spes* GS.

**N**EXT, SC required priests to preach and teach **the Work of our Redemption** and how it is **applied to us in the Liturgy** (SC n. 2). But did they manage to do it?

Second, SC's **renewal** by **review** (nn. 50-57) gave some details – approved by Archbishop Lefebvre at that time:

- make clear that the Mass is in **two parts**;
- **simplify rituals** but preserve their substance;
- **Bible readings** to be spread over more than one year;
- **homily** (sermon) is part of the liturgy;
- restore the **Prayer of the Faithful** (POF);
- **some vernacular**, especially Bible Readings and POF;
- laity able to say **Latin** and sing **chants** meant for them;
- better if **Communion Hosts** be from current Mass;
- Communion with **Both Kinds** on a very few occasions;
- attend **entire Mass**, neither come late nor leave early;
- some **Concelebration** if individual Masses not needed.

## UNITY via GOODWILL & TRUTH

Amongst **LATIN MASS** advocates some want:-

- Nothing but 'a peaceful' silent Latin Mass –
- some even without vernacular Bible Readings;
- **Versus** some for High Mass or a *Missa Cantata*
- &/or dialogue Masses, with some English hymns.

Amongst **"NEW ORDER"** MASS advocates:-

Latin Mass squabbles are minor alongside those among devotees of the bewildering hybridized New Order Masses:-

- Power Point Presentations new each Sunday, versus **no** TV screens, canned sound, studied casualness or antics;
- Home-made texts and rubrics, versus what's in altar Missal, i.e. Say the black [text]"; "Do the red" [rubrics];
- Women/girls vested as quasi-acolytes or server versus sanctuary with men and boys only.

### THE WAY FORWARD

**W**E should not rely on pet preferences and feelings, nor on unsupported assertions and opinions, let alone on dubious self-proclaimed liturgical experts:-

- Do we really want to **do** what Popes St Pius X, Pius XI and Pius XII required in 1903, 1928 and 1947 respectively, and what SC actually prescribed in 1963, and if so, why don't we **do** it? **See overleaf.**
- Do we realize some subsequent rulings from Rome violated SC's basic principles – for instance, that **nothing be changed that was not really necessary** to achieve the Councils aims? (SC n. 23).
- **Do we realize that SC's opening sentence asserts the overall aims and objects of the entire Council? i.e.**
  - Enrich Christian life (i.e. the call to holiness);
  - Improve those practices which are changeable;
  - Ecumenism to reunite Christendom;
  - Mission to convert the world to Christ. (SC n. 1)

### TRANSLATIONS CAN FALSIFY ATTITUDES

Flannery's *Documents of VCII* are misleading:- *reform* misrepresents **renew** (or *restore*), *instaurare*, as in 1956 *Restored Order of Holy Week* or Ephesians 1:10; e.g. liturgy is to be **renewed** (SC nn.1,4,21,50 etc), **not reformed**, for 'reform' could suggest an open slather like the disaster of the 16<sup>th</sup> century Protestant *Deformation* of Christianity; *revised* misrepresents **reviewed**, *recognoscatur*: e.g. "each part of liturgy **reviewed**" (SC nn. 23,25), **not revised**; *active* (participation) misrepresents **actual**, *actualis* (or adverbially *actuose*): for example, SC nn. 14 then at least 15 times, and in Pius XII's MD 12 times, Code of Canon Law n. 529<sup>o</sup>2, 837<sup>o</sup>2, 898.

### SUMMARY SO FAR

SC required priests to teach the **doctrine of liturgy** and to implement its modest liturgical improvements. However, much has yet to be faithfully fulfilled against the many excesses from contrary implementations. Moreover, self-proclaimed **reformers need reform**, so we need **liturgical reconciliation** from SC's *deformations*. For real renewal is still to come: *Handouts* n. 191 on doctrine and n. 192 on practicalities. PTO for some essential background, largely unknown to contending liturgists.

# THE LITURGICAL MOVEMENT

## In the 19<sup>th</sup> century, prior to explicit Papal support

An early call for liturgical improvement came from Blessed Antonio Rosmini (1797-1855), a priest. In his controversial book *The Five Wounds of the Church* (1848) he lamented the gap between priest and people at Mass.

Impetus for change came from a Benedictine monastery. Then from 1903, the Liturgical Movement flourished under papal patronage. It reached its climax with Vatican II's Liturgy document in 1963.

## Pope St Pius X

In 1903, Pope St Pius X (1835-1914) became the first papal leader of the Liturgical Movement:

If you wish to hear Mass as it should be heard,  
you must follow with eye, heart and lips  
all that happens on the altar.

Quoted from a pre-VII people's Missal (unfortunately unattested)

N.B. 'lips' implies the laity speak the Latin responses.

In 1903, he issued an *Instruction on Sacred Music* (ISM) to the Archbishops and Bishops of Italy. It spoke of "**the true Christian spirit... to be preserved by the faithful... from the indispensable font which is the active participation** [it seems he had *actual* (real) in his Latin version, with *actuosa*, not *activa*] **in the most holy mysteries**", particularly in the **Gregorian Chant** "as in ancient times", (ISM n. 3).

In 1905, he urged the whole Church, not just Italy, to receive Holy Communion frequently, and even daily. It is alleged that some parish priests complained that this would make Sunday Mass too long!

In 1906, he restored First Holy Communion for seven year olds, while insisting on prior First Confession.

Through the 1920s, the theme of the Liturgical Movement was *Orate, fratres*, the priest's "Pray, brethren, that **my** sacrifice and **yours...**" inviting the laity to **join in** his offering of Christ's sacrifice.

## Pope Pius XI

In 1928, for the 25<sup>th</sup> anniversary of Pius X's ISM, Pope Pius XI issued a Constitution *Divini Cultus* "On Divine Worship" to all the bishops of the world. He was insistent that they get the laity to dialogue the Latin responses at Mass, and take their parts in the Latin chants [Editor: my download lacks paragraph numbers to give the precise references].

In 1931, there was an independent testimony to parish liturgy in Bruce Marshall's novel, *Father Malachy's Miracle*. It's a profound, knowledgeable, spiritual and witty book. set in a parish in Scotland. Father Malachy is a Benedictine priest, on loan by his abbot at the request of the parish priest, to teach Latin chant to his curates and parishioners for the main Sunday Mass. There's a 'cock & hen' choir (both sexes) for a *Missa Cantata* (a High Mass without deacon or subdeacon). St Pius X had condemned, mixed choirs – but that was for Italy.

## Pope Pius XII

In 1947, the Venerable Pius XII followed up his 1943 *Mystici Corporis*, an encyclical on the Church as the Mystical Body of Christ, with his liturgical masterpiece, *Mediator Dei* (MD), 'Mediator of God'.

It was a preparation for VCII on the Liturgy in *Sacrosanctum Concilium* (SC) in 1963. SC reveals a clear dependence on Pius XII – yet omits to acknowledge this in the footnotes.

Read Pius XII's MD, then read SC. The latter enriches St Pius X, Pius XI and Pius XII. For instance, Pius XII's MD n. 20 on Christ's **presence in the Liturgy**:-

1. In the Sacrifice of the Mass, in the ordained priest;
2. because of him, in the Sacred Species.
3. He is also present by His power in the sacraments.
4. And in "two or three gathered in My name... I am in the midst of them". (Matthew 18:20).

SC n. 7 simply adds ahead of n 4, "in the Scriptures",

Again, on sacramental participation in the liturgy, Venerable Pius XII said in MD n. 29:

It is an unquestioned fact that **the work of our Redemption** is continued and that its fruits are imparted to us, during the celebration of the Liturgy, notably in the august Sacrifice of the altar.

and VCII SC n. 2 says:

For the liturgy, "through which **the work of our redemption** is accomplished" most of all in the divine sacrifice of the Eucharist, is the outstanding means whereby the faithful may express in their lives, and manifest to others, the mystery of Christ and the real nature of the true Church.

In 1955, he reduced the Eucharistic fast to three hours instead of from midnight.

In 1956, he issued *Restored* [not 'reformed'] *Order of Holy Week* (slightly modified since) including Easter Vigil.

Again, in 1956, Pius XII spoke encouragingly at the *Assisi Liturgical Conference*, though with cautions against zealots and innovators. See *Handouts* n. 53, for his teaching on keeping tabernacles on altars.

In 1958, he mandated permissions of the Congregation of Rites for a **limited use of vernacular** for some people's parts of the Mass, with the priest still reciting all his parts in Latin – as at my first Parish Mass, 19<sup>th</sup> July 1964, a week before partial vernacular from SC.

## Second Vatican Council

SC developed, never contradicted, the three Popes quoted. The rupture came later with the *Novus Ordo*.

From 1964-1969, implementation of SC was piecemeal and destabilizing, and then made worse, by Cardinal Bugnini's New Order Mass of 1969-1970.

I lived through it all, from a parish silent Latin Mass, late 1955 and Springwood Seminary, 1958--1960; dialogue Latin in Manly Seminary 1961--1964; mixed English-Latin with new texts/rubrics endlessly changing till *Novus Ordo* and later changes from 1970 throughout my parish ministry 1965-1995,

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