

Reconciling the 1962 Latin and 2011 English Masses

They can converge on 2nd Vatican Council's (V^{CII}) Constitution on the Liturgy, *Sacrosanctum Concilium* (SC)

ITEMS NOT even MENTIONED at V^{CII}

First, all texts and rituals that lack authority must cease, especially "liturgical antics". Items later than SC authorized by Pope St Paul VI or Pope St John Paul II may need re-evaluation if they contributed to the **failure of the Sense of the Sacred, faith & piety:-**

- * A whole new rite (*Novus Ordo*) instead of a few *improvements*;
- * Mass *facing the people* over altar from Offertory onward;
- * New Eucharistic Prayers 2, 3 and 4, now 13 altogether.
- * Tabernacles moved off altars (against Pius XII in 1956);
- * Genuflections, Signs of the Cross, beating breast eliminated;
- * Holy Communion in the hand, standing, from lay ministers;
- * Abolishing Latin and Gregorian chant, for popular music;
- * Altar girls and women in albs on the sanctuary.

SC IS NOT TO BLAME for any of the above, any more than the Council of Nicea (A.D. 325) was to blame for a pandemic spread of Arianism by the end of the 4th century.

And there must be no more name-calling and contempt (or approval) for words like 'trad' (traditional) or 'litterbug' (liturgical enthusiast). We do not need new Pharisees and Sadducees. Further:-

"There has been a **defective understanding and application** of V^{CII}" (*defectusoso intellectu et applicatione*, *falsely* translated as "an incomplete understanding and lack of application" – as though all we needed was more of the same!)

Extraordinary Synod of Bishops, Rome, 1985

It is evident that the liturgy must **favour the sense of the sacred** and make it shine forth. It must be permeated by the spirit of reverence, adoration and the glory of God. (*ibid*).

NO PERMISSION is needed to begin convergence

only much **patience**, kindness and tact

For New Mass – instruct in the doctrine of worship

Explain doctrine, then make changes gradually:-

- * Priest at altar *ad orientem* leading people in the sacrifice ;
- * Holy Communion on tongue, kneeling, and from a priest;
- * Restore Confession and end indiscriminate Communion;
- * No altar girls nor women ministers (start a choir for them);
- * Stop all violations of the Sense of the Sacred;
- * Try Latin chants as in people's books, e.g. *Pater noster*;
- * "Roman Canon may always be used" (GIRM n. 365a).

For Latin Mass – remember changes made before V^{CII}

- * *Pater noster* no longer silent but aloud or with choir;
- * Christ's Baptism on 13th January, (unfortunately omitted previously);
- * Omission of the third *Confiteor* before people's Communion;
- * Ranking of feasts simplified to 1st, 2nd, 3rd class.

Teach them Pius X, XI, XII and SC (*Handouts* n. 179) in context of *Quo Primum* (1570, St Pius V) "No change without papal permission – so heed Ven. Pius XII: "the use of the mother tongue may be of much advantage to the people"(1947 *Mediator Dei* MD n. 60) and "it frequently happens that the faithful assisting at Mass join their prayers alternatively with that of the priest [i.e. dialogue Mass, *ibid*. n. 106] and "offer to the minister at the altar the bread and wine to be changed" [i.e. offertory processions (*ibid*. n. 90)];

N.B. He also made allowance for individuals who may want to "adopt some other method [of actual participation] which proves easier for certain people... still in harmony with the sacred rites" (*ibid*. 108).

And, when everyone is ready (but not forced on all Masses):

- * Chant *Pater noster*: with priest; later, learn other chants
- * Bible Readings in English (permitted by Benedict XVI).

NO MUTE ONLOOKERS said Pius XII (MD n. 192)

NO SILENT SPECTATORS said V^{CII} (SC n. 48)...

Therefore we can begin actual (*actuosa*) participation confident that the congregation at Mass are **not** meant to be like the onlookers or spectators in the gallery in Parliament or in a court of law, where only the chief actors may speak and everyone else is forbidden to.

Latin Mass folk who prefer a silent Mass might heed Popes St Pius X (1903), Pius XI (1925), Pius XII (1947) and V^{CII}'s SC (1963), as per *Handouts* n. 179, and make an effort to dialogue the Latin responses and sing Latin chants.

On the other hand, when some New Order Mass folk make private prattle in church, it is **stealing from God** – (CFC AE n. 492; CFC DE p. 118; GIRM n. 45; Habakkuk 2:20; Matthew 21:13).

BRING *closed minds* to change attitudes. How ?

- * "Increase in wisdom... in favour with God..." (Luke 2:52);
- * Gradually begin the neglected chants with *Pater noster*;
- * later introduce *Kyrie, Gloria, Sanctus, Agnus Dei*;
- * Perhaps visit other forms of the Roman Rite (a penance, maybe?) – to experience the sacral vernacular at an Ordinariate Mass. Very few Catholics have ever worshipped in a sacral vernacular (not just read it to themselves in a private paraliturgy at Mass). Anyone Catholic can participate in the Ordinariate Masses for former Anglicans.

NEW MASS will need Rome's permission to restore:-

- * Prayers at foot of the altar; old *Confiteor*, Last Gospel;
- * Latin Mass Offertory Prayers – priest says in "subdued voice";
- * Permission for celebrant to omit 1st or 2nd of three readings;
- * Restore sacral language in Missals and Lectionaries
- * Bugnini's **New Order Mass** (*Novus Ordo*, 1969/1970) – and so much since – which was a **rupture** violating V^{CII}:-

Finally, there must be **no innovations** unless the good of the Church genuinely requires them and care must be taken that new forms adopted should in some way grow organically from forms already existing." (SC n. 23).

For this reason no sacramental rite may be modified or manipulated at the will of the minister or the community. **Even the supreme authority in the Church may not change the liturgy arbitrarily**, but only in the obedience of faith and with religious respect for the mystery of the liturgy. (*Catechism of the Catholic Church* n. 1125).

LATIN MASS will need Rome's permission to have:-

- * Liturgy of Word at chair & pulpit, not altar (which is for sacrifice);
- * Lectionary with three year Sunday cycle
- * Option to hallow some rituals of High Mass at Low Mass.
- * Latin Mass folk should admit that Archbishop Lefebvre himself signed SC – only withdrawn after faulty implementation.

FAULTY PRINCIPLES of SC's Implementation

1. **Rupture** with tradition;
2. **Deceit** of Bugnini's pretence of a committee-made worship;
3. Excess of **intelligibility** and relevance, "all mind and no heart";
4. Little **Sense of the Sacred** – no Holy Fear of the Lord;
5. Reduction in **actual-participation** by reducing body-language !
6. Confusing **alternatives** in texts & rubric, making books too bulky !
7. Fatal word "**or**", temptation to choose one's own alternatives.

One result of SC's faulty implementation sight of Catholic school yards full of children, but next to none at the parish church on Sundays. They need the Sense of the Sacred !

AUSTRALIA'S *Living Parish Hymn Book*

In 1961, the *Living Parish Series* produced a hymn book compiled/edited by Father Anthony Newman. It developed from their *We offer the Mass* on a foolscap laminated sheet (akin to our Pew Cards of 2011) as an implementation of the 1958 Instruction of the Congregation of Rites.

It had English hymns to suit the parts of the ordinary of the Mass: Entrance Procession, Gospel Procession, Offertory Procession and Communion Procession, with hymns for the liturgical seasons and major saints, as well as general hymns of praise, so that hymns in English fitted specific situations.

It went through dozens of editions and its only defect was that it engendered "the four hymn syndrome" usurping the more important priority to sing in English or chant in Latin the Ordinary of the Mass: *Kyrie, Gloria, Credo, Sanctus, Pater noster* and *Agnus Dei*.

UNWORTHY TRANSLATIONS

Translators idolized modernity and 'relevance'.

They mirrored Mao Tse Tung's strategy for mind and conduct control by **language control**: "If you use our words you will think our thoughts" – and do our deeds!

This **verbal regression** began in 1964 with banal translations into English. These abandoned the sacral-sounds of archaisms **thee, thou, thy, thine** in favour of bland and ambiguous '**you**' – a surrender to 'relevance', worldliness and market-place language, a recipe for religious irrelevance.

Yet the laity were used to sacral archaisms from their Latin-English Missals, but they were not consulted.

Converts from practising Anglicanism know how sacral language affects reverential behaviour in church. I witnessed the transition, from sacral to banal, from banal relevance to femspeak, from femspeak to abolition of sex and gender.. The 1970's feminist philosophy of the inter-changeability of the sexes wreaked much damage in society generally as well as in the Church.

'FemSpeak' got a toe-hold with the abolition of 'he' and 'man' as generics. This was after our first *Novus Ordo* English Missal (1974). More recently.. See Ordinary Sunday Preface n. 5 for the trade-off of 'man' on one line and 'humanity' on the next. But now, the feminists are suffering the inexorable logic of 'unisex' by gender-benders who deny both sexual binarity and feminism.

We now have prelates, priests, pedagogues and politicians who reject sexual complementarity. But VCII: ...particular roles Providence has appointed to each sex in the family and in society *Gravissimum Educationis* n. 8b: and the *Catechism of the Catholic Church*:

Everyone, man and woman, should acknowledge and accept his sexual identity CCC n. 2333

Thus in the late 1970s Perth was the only diocese in Australia with invested lectors, while others, Melbourne, Brisbane and Adelaide, refused to have invested acolytes because it was a role not open to women. This was a feminist infiltration.

REGRETABLE

St John Paul II, despite several vehement declarations he made against altar girls, plus a promise to Mother Teresa of

Calcutta, seemingly was tricked, while very sick in 1994, into signing approval of an interpretation of canon 230. It has not helped vocations to priesthood and has accelerated the heresy of demanding female deacons, priests, bishops and popes.

The more women on the sanctuary, the more people flee to the Latin Mass, including young families and youth. Besides, not all are called to Holy Orders, but everyone in the Church, laity and priests, are called to holiness. (LG n. 39ff)

WHAT would a **CONVERGED MASS** be like?

ONLY the liturgical authorities in the Church can decide. what a convergence on SC will be like. Perhaps it is better not to speculate on specific details. It might be off- putting to those still fighting the Devil so as to humbly to accept change... meanwhile, mutual respect!

The hardest thing to do is to take the first step, to get started. **Instruction** at Mass or outside of Mass comes first, then perhaps Latin chants of the Ordinary of the Mass. This can be the common ground, and better not at every Mass and certainly not at every New Order Mass. Respect sensitivities, be patient and kind. Folk need time to adjust – without bullying. Nevertheless, there is a certain urgency:

The time has come for judgement
to begin with the household of God (1 Peter 4:7)

Now try applying this fictional encounter as a parable:-

Aragorn: Are you friend or foe of Sauron, Dark Lord of Mordor.

Eomer: We do not serve the Power of the Black Land far way, nor are we yet at open war with him... We desire only to be free, and to live as we have lived...

Aragorn: None may live now as they have lived, and few shall keep what they call their own. [...]

Eomer: How shall a man judge what to do in such times?

Aragorn: As he has ever judged. **Good and ill have not changed** since yesteryear... It is man's part to discern them.

The Lord of the Rings, J.R.R. Tolkien

Let Cardinal Newman guide us:

Lead, kindly light, amid the encircling gloom
Lead Thou me on.
The night is dark, and I am far from home,
Lead Thou me on.
Keep Thou my feet: I do not ask to see
The distant scene; one step enough for me.
I was not ever thus, nor prayed that Thou
Shouldst lead me on:
I loved to choose and see my path; but now
Lead Thou me on.
I love! the garish day, and, spite of fears,
Pride ruled my will; remember not past years.

St John Henry Newman, 1833

Finally, the Second Vatican Council must be interpreted on the **principle of continuity**, i.e. true development. This can still be restored, despite the allegedly devious insertions into SC's texts of apparently harmless vagueness, which were later used to derive and enforce novelties.

Yet it's the truth that counts, and it will prevail.

Ultimately, "The earth is the Lord's and the fullness thereof" (Psalm 23).

Jesus. I trust in Thee.

Father James Tierney