

## VCII on the Liturgy is loyal to Pius XII

sequels on Liturgy to HO n. 190, One Mass; n. 191, Liturgical Reconciliation; n. 192, Latin & English

**MINOR PREMISE:** Today's parish Mass is very much Cardinal Bugnini's ideas and **not VCII and its SC**.

VCII is the Second Vatican Council, (1962-1965). See HO nn. 190-12.

SC is *Sacrosanctum Concilium*, VCII's Liturgy document (1963).

**MAJOR PREMISE:** SC did **not** abolish the Latin Mass

(SC n.36(1)) but required (1) catechesis; (2) minor changes, including some use of vernacular languages.

**THEREFORE** Latin Mass folk should accept SC's changes and help English Mass folk to re-adjust to some "Reform of the Reform" in accord with the real VCII.

### ON MAKING CHANGES IN THE LITURGY

**hear and heed the Venerable Pope Pius XII, 1947**

(*Mediator Dei* nn. 60-65)

The use of **the Latin tongue**, customary in a considerable portion of the Church, is a manifest and beautiful sign of unity, as well as an effective antidote for any corruption of doctrinal truth. In spite of this, the use of **the mother tongue** in connection with several of the rites may be of much advantage to the people. *Mediator Dei* (MD) 1947 Pius XII n. 60

The same reasoning holds in the case of some people who are bent on the restoration of all the rites/ceremonies indiscriminately. The Liturgy of long ago is most certainly worthy of all veneration. But ancient usage must not be esteemed more suitable and proper, either in its own right or in its significance for later times and new situations, on the simple ground that it carries the savour and flavour of antiquity. The more recent liturgical rites likewise deserve reverence and respect. They too owe their inspiration to the Holy Spirit, Who assists the Church in every age even to the consummation of the world. (MD n. 61)

Assuredly it is a wise and most laudable thing to return in spirit and affection to the sources of the sacred Liturgy. For research in this field of study, by tracing it back to its origins, contributes valuable assistance towards a more thorough and careful investigation of the significance of feast days, and of the meaning of the texts and sacred ceremonies employed on their occasion. But is neither wise nor laudable to reduce everything to antiquity by every possible device. Thus, to cite some instances, one would be straying from the straight path were he to wish the altar restored to its primitive table-form; were he want black excluded as a colour for the liturgical vestments; were he to forbid the use of sacred images and statues in Churches; were he to order the crucifix so designed that the Divine Redeemer's Body shows no signs of His cruel sufferings; lastly were he do disdain and reject polyphonic music and singing in parts, even where it conforms to regulations issued by the Holy See. (MD n. 62)

Clearly **no sincere Catholic can refuse** to accept the formulation of Christian **doctrine** more recently elaborated and pro-claimed as dogmas by the Church, under the inspiration and guidance of the Holy Spirit with abundant fruit for souls, because it pleases him to hark back to the old formulas. No more can any Catholic in his right senses repudiate existing **legislation** of the Church to revert to prescriptions based on the earliest sources of canon law. Just as obviously unwise and mistaken is the zeal of one who in matters **liturgical** would go back to the rites and usage of antiquity, discarding the **new patterns** introduced by disposition of **Divine Providence** to meet the **changes of circumstance** and situation. (MD n. 63)

This way of acting bids fair to revise the exaggerated and **senseless antiquarianism** to which the illegal Council of Pistoia gave rise. It likewise attempts to reinstate a series of errors which were responsible for the calling of that meeting as well as for those resulting from it, with grievous harm to souls, and which the Church, the ever watchful guardian of the "deposit of faith" committed to her charge by her Divine Founder, had every right and reason to condemn. For **perverse designs** and ventures of this sort tend to paralyse and **weaken that process of sanctification** by which the **sacred Liturgy** directs the sons of adoption to their Heavenly Father for their souls' salvation. (MD n. 64)

In every measure taken, then, let proper conduct by the Ecclesiastical Hierarchy be maintained. Let no one arrogate to himself the right to make regulations and impose them on others at will. Only the Sovereign Pontiff, as the successor of St Peter, charged by the Divine Redeemer with the feeding of His entire flock, and with him, in obedience to the Apostolic See, the Bishops "whom the Holy Ghost has placed to rule the Church of God," have the right and the duty to govern the Christian people. Consequently, Venerable Brethren, when-ever you assert your authority -- even on occasions with wholesome severity -- you are not merely acquitting yourselves of your duty, you are defending the very will of the Founder of the Church. (MD n. 65)

### EMOTIONAL DIFFICULTIES REMAIN

While some Latin Mass folk have trouble admitting any vernacular or any changes at all, their problems are nothing compared to those fixated on impoverished English and often irreverence, yet rejecting any use of Latin at all. Yet in 1964, the faithful never asked for banal translations without *Thee, Thou, Thy, Thine*.

**Much charity with much patient kindness is needed to be loyal to and to implement the Will of the Lord.**

## THE WAY FORWARD

"Through mud and blood, to the green fields beyond"

1. Everyone needs **instruction** on the "**Work of our Redemption**" by Christ's Paschal Mystery.

2. and on **how** Liturgy bring Christ's Work of our Redemption to us in the Mass, Sacraments and other rites?

3. Also, **not all changes were bad**. We need to discern reasonable changes, such as:

- Altar for Eucharist  
but Chair & Pulpit for preparatory & Word of God;
- Mixtures of English & Latin,  
singing & spoken & whispered texts;
- No sharp demarcations -- "gear change" -- between Low Mass, singing at Mass, and full High Mass;
- Introduction of Prayer of the Faithful after Sermon/Creed as per precedent of Good Friar.
- Keeping the large bread on the paten before and after consecration;
- Consecrating some small breads for the people's Communion at every Mass;
- and not depending exclusively on Sacred Hosts from the tabernacle.

**ENGLISH MASSES can include some Latin chants** as in Australia people's Sunday & Weekday Missals. People's 2012 *Daily Roman Missal* in UK has twin columns Latin & English for everything except the Readings ! See the implications ?

### CONQUERING IGNORANCE

#### of pre-VCII changes in lay participation at Mass

Some exhibit a blanket opposition to any of VCII's actual proposals for changes in the Mass. Often this is ignorance of the history of **the LITURGICAL MOVEMENT** which developed lay participation at Latin Mass **from 1903** (see HO n. 190):

- **HOLY COMMUNION** frequently, even daily, without having to go to Confession every time;
- people's Communion as soon as priest's Communion is finished, and without an extra *Confiteor* & Absolution.
- **MISSALS** for laity were prepared, at first with paraphrases and later with translations, of the priest's own prayers, often with the Latin in a parallel column;
- wherewith the congregation conducted a sort of private paraliturgy, often word-for-word following the priest;
- but few places in Australia heeded Popes St Pius X, Pius XI and XII, for laity to answer Latin responses.
- Laity's Missals added headings *Mass of Catechumens* and *Mass of the Faithful* for the two parts of the Mass; these did not appear in a priest's altar Missal;
- plus coloured ribbons, extensive explanatory headings, some rubrics, to facilitate participation with the priest;
- possibility of congregation singing their parts in Latin.
- **MOTHER TONGUE** for Epistle and Gospel read by layman while simultaneously the priest read them in Latin at the altar, a sequel to priest doing them twice.
- From 1958 Instruction of the Congregation of Rites vernacular hymns could replace Latin chants for Introit, pre-Gospel, Offertory & Communion (cf. *The Living Parish Hymn Book*) to enhance the Latin of the Mass.

## LATERAL THINKING

### PARABLE on the Theistic Evolutionists

Some who rightly cling to belief in God Creator think He used evolution to create the world. They do so because they think evolution is scientifically proven and true.

It is hard for them to face the facts, that some scientists are now exposing it is a false theory, and that all the particular sciences can flourish quite well (or better) without it.

So these theistic evolutionists have a hard struggle to realign their attitude to science as well as to Scripture.

Please await HO n. 197.

**THEOLOGAINS**, even non-Catholics, are **rarely wrong all the time!** And "every truth, no matter who said it, is of the Holy Spirit," said St Thomas Aquinas quoting St Augustine.. Thus:-

Origen gave us the word "Trinity" despite his immoral physical operation misinterpreting Matthew 19:12.

Tertullian was first recorded writer to commend the Sign of the Cross, despite becoming a heretic Montanist..

C.S. Lewis in *The Screwtape Letters* is a great help to all Christians on the Devil's strategies and tactics; he converted from atheism to Anglican Christianity but not Catholicism.

John Lennox, Protestant, gives us a powerful up-to-date apologetics on impossibility of evolution of life against Richard Dawkins, and against Stephen Hawking, on design, and on the reality of Christ's Resurrection.

### AMBIGUITIES OF LANGUAGE

"*The Devil is a pure spirit*" means completely spiritual, a non-material being without a body, as well as being impure in his proud defiance of His Creator.

"*The Church is a perfect society*" means she has all the attributes of a society, self-sustaining and able to reproduce herself, though with imperfect members who are sinners striving to become saints.

**Active and Actual Participation** at Mass does not mean everyone has a special role but that most of the congregation are actually involved with their interior and bodily powers, including watching, listening, being silent and conscious of the awesome Presence of God.

**Reform of the Liturgy** is misleading: *instaurare* should be translated renewal or restoring of the Liturgy.

**Revised** misrepresents *reviewed*, *recognoscatur* in VCII texts that each part of liturgy should be **reviewed**.

### "NOBLE SIMPLICITY"

Push for "Noble simplicity" (SC n. 34) has exaggerated **intelligibility** at the expense of **the Sense of the Sacred**, of the Presence of God Almighty and of His Divine action enabling and empowering us to adore Him.

It has also exaggerated a **reduction of ritual and transcendence**. After all, the Roman Rite was already much more open to being seen and heard, unlike Eastern liturgies with the doors of the iconostasis shutting off the consecration against viewing by the congregation.

It contradicted actual participation to reduce the people's Signs of the Cross, beating breast, genuflections and kneeling.

**And a lot of other things need to be restored...**

*Father James Tierney*