COURIER-JOURNAL

Wednesday, February 2, 1982

Scisne Hunc Versum Architypis Excusum Legere

Washington (RNS) — Use of Latin in authorized Roman Catholic Masses is becoming increasingly rare both in the United States and around the world, according to a Vatican survey just released.

The report on the survey by the Vatican Congregation for the Sacraments and Divine Worship also indicates that small numbers of Masses in the now forbidden Tridentine Rite are being celebrated in dioceses in various countries by followers of Archbishop Marcel Lefebvre. They include 23 U.S. dioceses.

But there is no indication that Pope John Paul II plans to again permit use of the Tridentine ritual to placate the dissident French archbishop.

His followers have asserted that the Vatican authorized the survey in 1980 as a prelude to permitting renewed use of the outlawed rite.

The survey report was published by the Sacred Congregation for the Sacraments and Divine Worship in the December issue of Notitiae, its official journal. Its contents were released here by the press office of the National Conference of Catholic Bishops.

The report revealed authorized Latin Masses are being celebrated with some frequency in only seven U.S. dioceses and occasionally in 87 others. Fifty-seven dioceses reported no authorized Latin Masses: 108 bishops said they received no requests for such Masses and 43 reported occasional requests.

Latin Masses may be authorized by local bishops, but must be said according to the rite authorized by Pope Paul VI in accordance with liturgical changes of the Second Vatican Council. The Tridentine rite had been formulated by the 16th century Council of Trent. It remained the Church norm for four centuries.

Forty U.S. bishops reported no unauthorized Tridentine Masses in their dioceses; 23 said there were celebrations of such Masses for unauthorized groups, and 65 said there are Tridentine Masses being celebrated in their dioceses by organized groups not connected with Archbishop Lefebvre.

The survey request was sent to Catholic bishops throughout the world by Cardinal James Knox, then head of the congregation. It drew responses from 1,750. bishops representing three-fourths of the Latin (Western) Rite dioceses in the Church.

In the U.S., bishops from 153 of 166 Latin Rite dioceses responded.

The Vatican survey was taken to determine the extent to which Latin is being used in either authorized or unauthorized forms, the reasons why it is used, and the views of the bishops on the current situation.

The shift from Latin to the vernacular languages was one of the most dramatic changes instituted by Vatican Council II. Some Catholics, most prominently Archbishop Lefebvre, resisted the change and have continued to use the old text and language

Latin continues to be the official language of the Roman Church. It is encouraged in certain circumstances but not required for public Masses.

One of the best known of the Tridentine Masses is held each Sunday in Westbury. N.Y., by Father Gommer DePauw, a Belgian priest who founded the Catholic Traditionalist Movement after the council.

A Tridentine Latin Rite Church was founded in Idaho in 1965 by Francis K. Schuckhart, a former Catholic layman who was consecrated a bishop by a prelate of the Old Catholic Church. It is now headquartered in Spokane, Wash.

According to Notitiae, in dioceses in which bishops reported that the authorized Masses in Latin were occurring, its use generally is "neither frequent nor widespread."

It said some bishops reported trying to provide regular Masses in some parishes in response to requests but ceased the practice eventually because so few people attended.

Concerning use of the Tridentine rite, the journal said, "If it is true that there is a minority, often a very active one, that propagates its own ideas and seeks to impose its own liturgical practice, it is also true that there is an enormous silent majority that is satisfied with the renewed

liturgy and faithful to the norms established,'

8

The article also ntoed that the use of Gregorian Chant, once the chief form of liturgical music in the Western Church, has also largely disappeared. However, many bishops emphasized their interest in its preservation or revival.

Father John Gurrieri, director of the secretariat for the NCCB Committee of the Liturgy, said the survey results "demonstrate the success of liturgical reform,". which was designed to achieve "active conscious participation of people in the liturgy" through the use of the vernacular.

Father Gurrieri said he recognized that Latin was a part of the Church's "rich heritage," but added, "new liturgical traditions and riches are being formed in the languages and cultures of the Catholic people throughout the world."

Rev

with

the

of a

Jòh

the

deta

the

desc

Ave

Cen

Hai

"inh

the

dem

^coi

C

Jacl

Cat

said

give kinc

R

F

not

hist

Dire

St.

Fat

pres

wee

the

Stu

coll

bee

the

Wii

<sult

the

SOC

Tor

营 7

was

stuc Pol

lan stat

noin!-

1. . . R

lı

Sister Marie Susanne Hoffman, SSJ

Communion Outside Mass

Insights

In Liturgy

For those who believe in Jesus, the Eucharist is the action in which he handed over to us the meaning of his life and his victory over death. When we participate in Eucharist, we are caught up into that action which takes us beyond the fragile* meaning of our own existence; our understanding. of reality is changed and our deepest hunger is satisfied. Eucharist becomes so central to our lives that to be deprived of it is to find ourselves impoverished and stunted. To be deprived of Eucharist is to suffer injustice.

T

One of the reforms the Second Vatican Council addressed was the deprivation we experience when an ordained minister is not present to celebrate the Eucharist with the community. The revised rite of communion outside of the eucharistic liturgy makes the reception of communion possible even when ordained clergy are not present. Such communion services are a regular part of worship in mission areas and are becoming more common in many of our own parishes as well. Structurally, a communion service resembles the eucharistic liturgy. The hosts distributed were consecrated at a previous eucharistic liturgy and reserved. The service begins with an introduction and greeting of those assembled. The basic elements include a penetential rite, the Liturgy of the Word, the Lord's Prayer, the reception of communion, and a concluding prayer. The weaving of these elements allows the creative presence of the Spirit to be tapped and expressed. For example, you can use music at appropriate points in the service. There can also be a brief sharing of insights about the readings. The penetential rite can be in litany form; that same form can be used for prayers of .

٤

thanksgiving after com-munion. Petition prayers can be offered after the readings. A contemporary reading may be used as an after-communion meditation. Another element that should be incorporated into the service is reflective silence. The pacing of the service should make it a vehicle for allowing the Lord to touch our lives.

Whoever plans the communion service has the opportunity to explore the scriptures in choosing the readings. The readings may be those of the regular lectionary cycle, passages about the Eucharist. readings representative of the particular liturgical season, or those chosen to celebrate a particular feast. During a communion service psalms may be used in their entirety rather than the small sections that are part of eucharistic liturgies. Psalms can be prayed at the beginning or end of the service, or as a communal act of thanksgiving after communion. It is a marvelous way to help us discover the beauty of the psalms for personal and communal prayer. A communion service should foster our sense of being a people of God who gather together to give thanks and praise. We are not passive spectators, but active participants. That sense of being part of prayer can be achieved by involving those who will participate in the planning of the service and by the different elements incorporated into the service. Finally, a communion service is no substitute for the eucharistic liturgy. It is not a total solution to the shortage of ordained ministers or to the prayer needs of people. However, it is another prayer form which can give us a deeper sense of who we are in God's sight and can encourage us to be more creative in our response to God's goodness.





Sister M. Susanne Hoffman is a Campus Minister serving the University of Rochester.