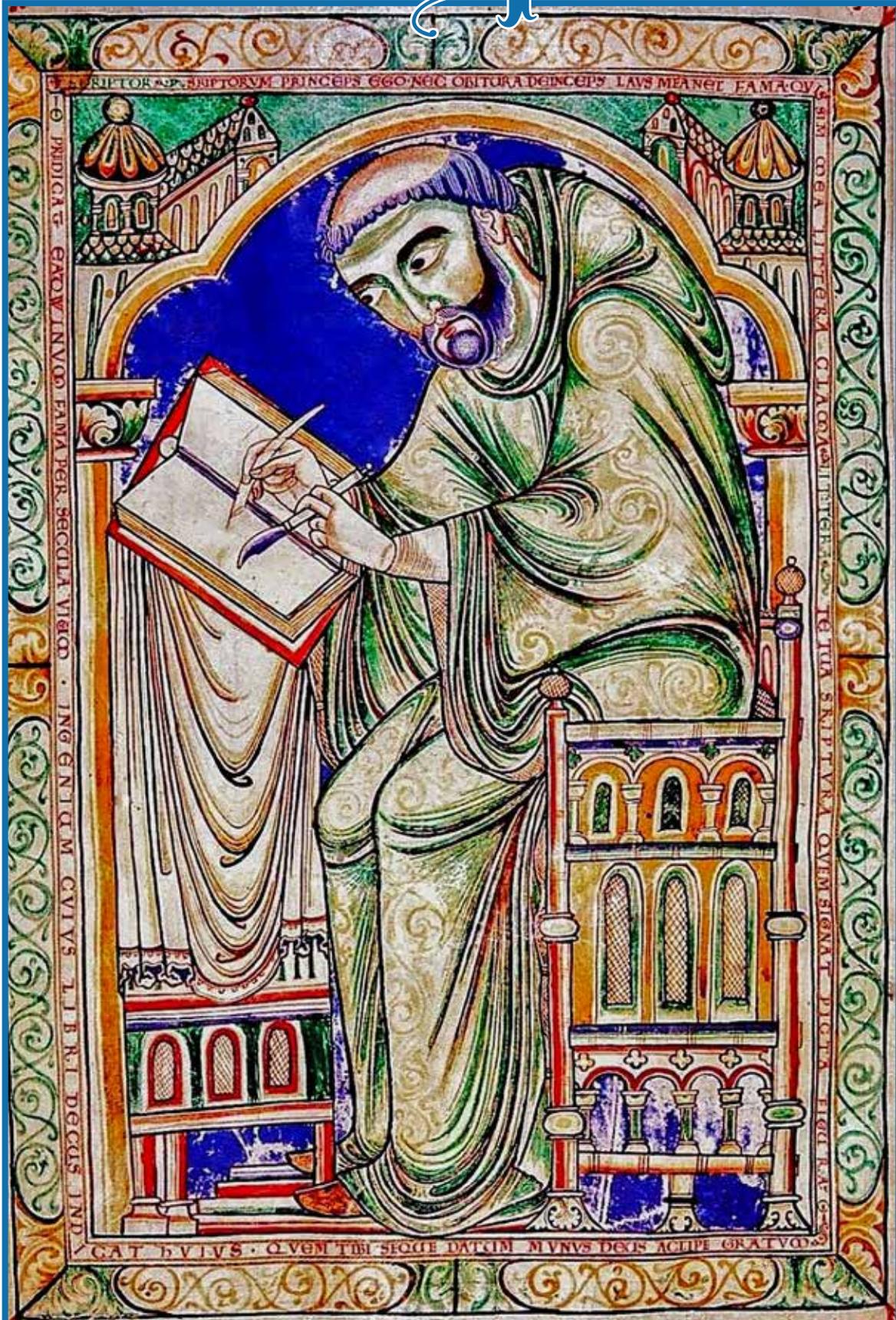
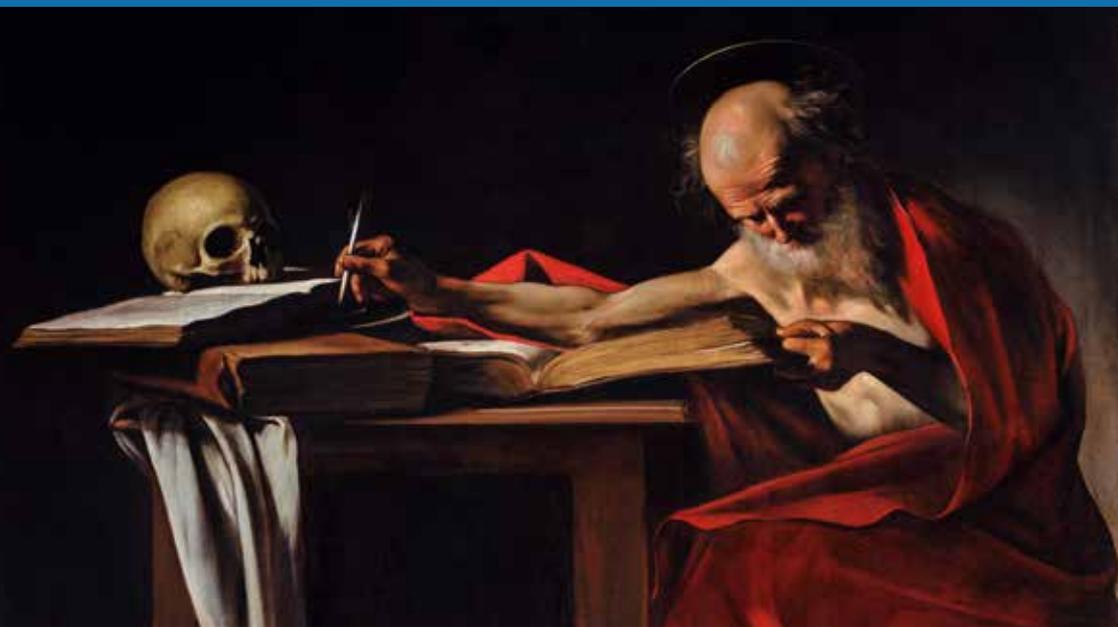


# Orate + Fratres



*Eadwine the Scribe. From Psalter written at Christ Church, Canterbury about middle of 12th century by Eadwine, a monk of the house.*

**INSIDE:** On Latin in the Liturgy ❖ From the Catechism ❖ St. Josephat, Bishop and Martyr



## On Latin in the Liturgy

### Introduction

Latin has been the official language of the Roman Catholic Church for most of its history and remains so today. It is used for Church law, official documents and the celebration of the liturgy.

In recent times, however, the use of Latin in the liturgy can evoke a strong reaction – for or against – from some of the laity and clergy. To understand the diverse reactions and the position of the Church itself in this matter, we need to understand the history - from the earliest years, when the language of the Church was Greek, to the present day. Today we find three different situations in practice: exclusive use of ordinary-everyday language (vernacular) in the liturgy, a mixture of both the vernacular and Latin, and the use of Latin exclusively.

First, we will briefly examine the use of Latin in the history of the Church and its influence on English. Next, we will focus on contemporary reactions and questions concerning the use of Latin in the liturgy today.

### Part I: A brief history leading up to the current situation

#### Latin before the spread of the Gospel

Latin originated near Rome as a dialect of the Italic language in use between the tenth and seventh centuries before Christ by the Latini tribe who lived along the Tiber in Latium, now west-central Italy. It is a group of this tribe that founded the city of Rome in the eighth century before Christ.

During the classical period (first century B.C. to the second century A.D.), “there were at least three types of Latin in use: Classical written Latin, Classical oratorical Latin, and the ordinary colloquial Latin used by the average speaker of the language,” (<https://www.britannica.com/topic/Latin-language>). As a spoken language, Latin dialects, known as vulgar Latin, were spoken widely until the ninth century, by which time they had mostly become the early forms of today’s Romance languages.

#### Latin replaces Greek

By the end of the fourth century, Latin had replaced Greek as the liturgical language of the Roman Catholic Church. St. Jerome was commissioned by Pope St. Damasus to correct the existing Latin

versions known as the *Vetus Itala*. From A.D. 382 to 405 he worked on a new translation from the original languages. A prolific writer, St. Augustine of Hippo (A.D.354-430), contributed many theological works composed in Latin. These two brought together the vocabulary of vernacular Latin and classical grammar, forming a new style of Latin that was both elegant and comprehensible.

#### Ecclesiastical Latin

This style is now known as Ecclesiastical Latin. At the end of the eighth century, it would spread through all of Europe as part of the Carolingian

Renaissance. This was made possible by Alcuin of York who worked under Charlemagne. This period introduced lowercase letters and spaces in between words making it easier to read and to copy texts which increased literacy.

Ecclesiastical Latin grew in use throughout the West. It was used by theologians, in liturgy and prayer books, as well as in official documents of both the Church and the State. This Latin became the “lingua Franca” in Europe. It forms part of the patrimony of Western Civilization both in thought and in its expression through law, theology (and sciences in general) as well as art (music and literature).

#### Influence of Latin on the English language and learning

Latin has had a significant influence on the English language, enriching it enormously. At the beginning of the Early Modern period (c.1500-1700), English was regarded as a rather poor language. The influence of Latin can undoubtedly be felt in the English language as it borrowed many words from French after the Norman Conquest. In the sixteenth century, many Latin words came into our language, both directly from Latin and through modern European languages, greatly enhancing our vocabulary. This table (below) shows that the majority of new words added during the period were from Latin, with French, itself much influenced by Latin, being the second largest source.

Word-formation	No.	Loan-words	No.
Suffixation	607	Latin	393
Prefixation	261	French	121
Compounding	217	French or Latin	20
Zero-morpheme derivation	99	Greek	35
Others	39	Spanish/Portuguese	16
		Italian	16
		Low German/Dutch	9
		Other languages	15
<b>Total</b>	<b>1,223</b>	<b>Total</b>	<b>625</b>

*Charles Barber, Early Modern English, Edinburgh University Press, 1997, p.221*

Latin remained especially important in academic subjects. Even at the end of the 17th century when, not 100 years after Shakespeare, Richard Bentley, a scholar of Cambridge, remarked that Latin was the “Universal Language of Learning.” (Charles Barber, op.cit., 1997, p.45). In this century, we find the rise of vernacular literature as English ascends in prestige within specific fields. No doubt this owes much to the enrichment of English through loan words from Latin.

While the protestant reformers introduced the vernacular more widely, Anglicans and Lutherans did not abandon Latin entirely. Ironically, their rejection of Latin for worship also contributed to bringing more words with Latin roots into English.

### *The vernacular: Local languages begin to replace Latin*

The introduction of the vernacular into the Roman Liturgy would have to wait until the 20th century and was a direct result of the Second Vatican Council. The principal author of the New Order of Mass (promulgated in 1969), Mgr. Annibale Bugnini CM, as a keen promoter of ecumenism, wished to remove anything that Protestants found "an obstacle or a cause for discomfort." (from an article by Bugnini in L'Osservatore Romano, 19 March 1965) For this reason, he and those of a similar view favoured replacing Latin with vernacular languages.

The use of vernacular, over the last 50 years, has led to a situation where most Catholics have lost contact with the language of the Church. Not a few now oppose any use of Latin in the liturgy. At the same time, one finds a growing number of Catholics (most of them were born after the introduction of the vernacular), who favour Latin in the liturgy. These sincerely held views are worth further consideration.

***In the second part of this series, we will take a more in-depth look into the current situation and the position of the Church regarding the use of Latin in the liturgy today.***



## **From the Catechism:**

The Gospel for the Twenty-Second Sunday after Pentecost (Matthew 22:15-21) reminds us to render to Caesar the things that are Caesar's and to God the things that are God's.

The Catechism of the Council of Trent (Part IV) tells us of some of the things that we ought to render to God. In speaking about the first petition of the Lord's Prayer, "Hallowed by Thy Name" the Catechism tells us that God should be thanked for His favours: "Finally, we pray that God may make His light to shine on the minds of all, so as to enable them to see that every best gift and every perfect gift coming from the Father of lights, is conferred on us by Him, and consequently that temperance, justice, life, health, in a word, all goods of soul, body and possessions, all goods both natural and supernatural, must be recognised as gifts given by Him from whom, as the Church proclaims, proceed all blessings. If the sun by its light, if the stars by their motion and revolutions, are of any advantage to man; if the air with which we are surrounded serves to sustain us; if the earth with its abundance of produce and its fruits furnishes the means of subsistence to all men; if our rulers by their vigilance enable us to enjoy peace and tranquillity, it is to the infinite goodness of God that we owe these and innumerable blessings of a similar kind, —nay, those very causes which philosophers call secondary, we should regard as so many hands of God, wonderfully fashioned and fitted for our use, by means of which He distributes His blessings and diffuses them everywhere in profusion."

But we should not only thank Him for His favours. In praying for His Kingdom to come, the second petition, we pray that the souls of men may give themselves to Him. This we do when we pray for the propagation of the Church and for the conversion of sinners. The goal is that Christ, the true King may reign completely over all: "Finally, we pray that God alone may live, alone may reign within us; that death may no longer exist, but may be absorbed in the victory achieved by Christ our Lord, who, having broken and

scattered the power of all His enemies, may, in His might, subject all things to His dominion."

The Catechism of the Council of Trent is available online at: <http://www.catholicapologetics.info/thechurch/catechism/trentc.htm>



## **Saint Josephat Bishop and Martyr**

**An excerpt from the Roman Breviary as it was before the reduction of readings in 1961.**

Josaphat Kunczewitz was born of noble Catholic parents at Vladimir in Volhynia. Once as a child, as he listened to his mother tell the story of the Passion, a dart came forth from the side of Christ on the crucifix and wounded the boy in the heart. Set on fire with love of God, he devoted himself to prayer and works of charity with such zeal that he became the admiration and the model for youths far older than he... He kept unspotted the flower of chastity which in his youth he had dedicated to the Virgin Mother of God... Nothing was so close to his heart as service to God and the salvation of the flock entrusted to his care. He was a vigorous champion of Catholic unity and truth. He laboured to the utmost of his ability to win back schismatics and heretics to unity with the See of blessed Peter. Both by preaching and writing he defended the Supreme Pontiff and the doctrine of the Pope's plenitude of power... He won back an incredible number of heretics to the bosom of holy Mother Church. How successfully he laboured to re-establish communion between the Greek and Latin Churches is told in Papal commendations... So generous was Josaphat towards the poor that in one instance when he did not have money enough to supply the needs of a certain widow, he pawned his omophorion, that is, his episcopal pallium.



The great progress made by the Catholic faith so stirred up the anger of certain of its wicked enemies that they conspired to murder this athlete of Christ. In a sermon he foretold to his people what was about to happen. As he was setting out for Vitebsk on a pastoral visit, these enemies broke into the episcopal palace, attacking and wounding everyone they found. Undaunted, this most kindly man hurried out to the assassins of his own free will and addressed them mildly. My little children, he said, why do ye strike my servants? If ye have any complaint against me, I am here. Thereupon they rushed at him, overwhelmed him with blows and pierced him through with spears. Finally they slew him a stroke of a great axe and threw his body into the river. This happened on November 12<sup>th</sup> 1632, when he was forty-three years old. Later his body, surrounded by a marvellous light, was raised from the deepest part of the river. The blood of this Martyr benefited first of all those murderers of their spiritual father. Sentenced to die for their crime, almost all abjured their schism and repented of their crime."



# Institute of Christ the King Sovereign Priest

## Shrewsbury Weekly Schedule \*

		Ordo	Cathedral	St Winefride's	Mass Intention
Sun	10 Nov	XXII Sunday after Pentecost		11.15 Mass	Novena of Masses for our dearly departed *For Fr Gribbin
Mon	11 Nov	St. Martin Bishop and Confessor, III class, Com. of St. Mennas Martyr	7.30am Mass		Novena of Masses for our dearly departed (Fr. Montgomery) * For the Priestly Society of St. Peter * John McGowan
Tue	12 Nov	St. Martin I Pope and Martyr, III class	7.30am Mass	*No 6pm Holy Hour with Benediction and Confessions 7pm Mass (Fr McGuinness)	For a Private Intention (Fr. Montgomery) * Charles Jordan * Margaret Kelly For a Private Intention (Fr. McGuinness)
Wed	13 Nov	St. Didacus Confessor, III class	7.30am Mass		For a Private Intention (Fr. Montgomery) * Martin * Mai Treacy
Thu	14 Nov	St. Josaphat Bishop and Martyr, III class	7.30am Mass 11am Holy Hour		For Canon Smith * Mark Norman †
Fri	15 Nov	St. Albert the Great Bishop, Confessor, and Doctor of the Church, III class	7.30am Mass	6pm Holy Hour with Benediction and Confessions 7pm Mass	For the Souls of Priests in Purgatory who are most in need * Marie Dean † Msgr. Wach the Prior General
Sat	16 Nov	St. Gertrude Virgin, III class		10.45am Confessions 11.15 Mass	For the Souls of Priests in Purgatory who are most in need * Fr. Johann
Sun	17 Nov	XXIII Sunday after Pentecost		11.15 Mass	For the Souls of Priests in Purgatory who are most in need * Katrin Hermforth

\*Change from the usual schedule  
\*Intention for a Mass said privately

## Announcements

### *A Novena of Sermons in Preparation for the Feast of the Immaculate Conception*

From November 30<sup>th</sup> until December 7<sup>th</sup>, we will have a Novena of Sermons concluding with Benediction in the evenings at 7pm. On the Tuesday and Friday the sermon at 7pm will be followed by Holy Mass. Guest preachers will include Fr. Montgomery, Fr. McGuinness and Canon Jason Apple from the Seminary of the Institute. After the Friday Mass, there will be a reception in the Hall to welcome Canon Apple to England.

On the Feast itself we will have a High Mass with Canon Apple as celebrant.

On December 7<sup>th</sup>, because of the evening Novena, we will not have the First Saturday Day of Prayer and Catechesis which will resume on January 4<sup>th</sup>.

### *A Question from the Pews: "What happens to our guardian angel when we die?"*

Saint Aloysius Gonzaga (1568–1591) taught that when the soul leaves the body, she is accompanied and consoled by her guardian angel so that the soul can present herself confidently before the Judgment Seat of God. The angel, according to the saint, presents the merits of Christ so that the soul can find support in them at the moment of her particular judgment. In any of the three possible scenarios (heaven, purgatory or hell) the holy angel will always rejoice at God's judgment, because the angel is perfectly united to the divine will.

Once the Divine Judge has pronounced his sentence, if the soul is sent to purgatory, she will be visited frequently by its guardian, who will comfort and console her, bringing the prayers that have been offered for her, and assuring the soul of her future liberation. What the guardian angel can and does do is intercede for its protected soul before the throne of God and seek help among the people on earth so as to bring prayers for her, in order that she may thus leave purgatory.

***Do you have a question? Please submit your questions to Canon Smith.***

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