

*una caritate,
una regula,
similibusque
vivamus moribus*



*Liturgia est culmen
ad quod actio Ecclesiae tendit
et simul fons unde
omnis eius virtus emanat.*

SECRETARIUS LITURGIÆ
Ordinis Cisterciensis

Liturgical Letter 2019 – I

Stift Heiligenkreuz, 3. August 2019

Dear Brothers and Sisters,

I am pleased that this year our Order commemorates the 900-year anniversary of the Carta Caritatis. This was also the topic of the Pentecost Letter of our Abbot General and is throughout the entire year repeatedly the theme of various events. I will also discuss it briefly in this letter, as well as report on news in the liturgy department.

Carta Caritatis

The Second Vatican Council teaches us: “It is for the benefit of the Church that institutes have their own special character and purpose. Therefore, the spirit and particular intentions of the founders, as well as the sound traditions that together constitute the heritage of each institute, are to be faithfully studied and preserved” (Decree Perfectae Caritatis, 2b). There are few texts from the early history of our Order that so clearly formulate for us the intentions of the founders. For this reason, it certainly does us good to consider this text during this jubilee year.

As is well known, the liturgy of the Order is also addressed in the third paragraph of the Carta Caritatis. There it says: “And because we receive in our monastery all their monks who come to us, and they likewise receive our monks in their monasteries, it therefore seems to us opportune, and this also is our will, that they have the usages and chant and all the books necessary for the day and night Hours and for Mass according to the form of the usages and books of the New Monastery (Citeaux), so that there may be no discord in our conduct, but that we may live by one charity, one Rule, and like usages.” In addition, the preface states: “They [the Fathers] considered that this decree should be called Carta Caritatis – the Charter of Charity – because, averting the burdensome levying of all exactions, its statute pursues only charity and the advantage of souls in things human and divine.”

At this point, I do not want to give way to the feeling of an old romanticism and over-idealistic unity. I would be happy, however, if in one or the other community, at least in the area of those responsible for the liturgy, we would think a little about this text and discuss it. On the one hand, we see that in our Order today, very many different forms for the celebration of the liturgy, as also for the way living together, exist – and that is good. On the other hand, we find that we all draw from a common spiritual, historical source and have thus preserved very similar forms over the centuries – and that is also a good thing.

I would therefore like to offer a few topics or questions for a joint discussion:

- The fathers wanted to free us from unnecessary burdens – in the case of financial/material levies at the time. Only love and the good of souls in things human and divine are the goals. What about the liturgy? Is it an “unnecessary burden” or does the “good of souls” stand in the foreground? Is the celebration of the monastic liturgy more an ascetical performance or a renewal in God?
- May no disunity rule in our actions. How often is the liturgy an occasion for division and strife in one’s own community. At the point where the community wants to turn to God and become one with him, it often splits. This unity in actions is naturally also something exterior, but above all something interior. What is necessary for the communal liturgical action to be an act of unity?
- “We wish ... to live by one charity, one Rule, and like usages.” The one charity and the one Rule are well the central prerequisites, so that we can and wish to live according to similar (not identical) usages. A community without charity, a community without rule, a community of arbitrariness can at best live in a uniformity, but never in unity. Similar usages can again – if they are rightly understood and lived – make charity and zeal for the Rule more easy to live. What do we do, to maintain this balance?

Note on the topic:

I call attention also to a conference of the Heiligenkreuz University on the topic: In 2019, the Carta Caritatis stands in the spotlight because it was approved exactly 900 years ago. In Dallas there was already a successful conference about it in July; Cistercians in Europe can participate in the international conference at Heiligenkreuz on Nov. 22-23, 2019. Proven experts in spiritual theology and religious law have been engaged. Language: German, partly English. Registration: tagungen@hochschule-heiligenkreuz.at

Liturgy 4.0

The term “Industry 4.0” is intended to express the goal of initiating a fourth industrial revolution:

(1) The first industrial revolution was mechanization by means of water and steam power. (2) The second industrial revolution [was] characterized by mass production with the help of assembly lines and electrical energy. (3) The third industrial revolution, or digital revolution, [occurred] with the use of electronics and IT (e.g. programmable logic control) to automate production. (4) Industry 4.0 is the name given to a future project for the comprehensive digitization of industrial production in order to better equip it for the future.

We see a very similar development in the area of liturgy:

(1) The divine worship of the Church was primarily handed down orally: The biblical texts, the chants, liturgical prayers, etc. (2) The biblical texts were set down in writing and so permanently recorded, at first by hand and later by printing. (3) At the latest by the Council of Trent, but essentially already earlier, the texts were unified and thus became universally accessible and binding. (4) Today, in the age of the internet, smartphones, and globalization, we are also confronted in the area of the liturgy with electronic prayer texts.

The coming paragraphs will show us what already exists, what is possible, how these things can be used well, where opportunities, dangers, and limits are. In this consideration, a contribution of Father Edward McNamara (Professor for Liturgy at the Pontifical Atheneum “Regina Apostolorum”

in Rome), of December 2, 2016, helped me: <https://de.zenit.org/articles/ein-tablet-fuer-messfeier-und-stundengebet/> (December 11, 2016, 8:00).

Since the radio and television have been available, religious services have been broadcast regularly through these media. Since the spread of the internet, many of these services can also be used via the internet, worldwide. Various church institutions (e.g. the German Episcopal Conference) have repeatedly pointed out that the broadcast should take place in real time, i.e. “live”, in order to give the faithful the opportunity to unite themselves with the sacrifice of Christ that is currently being celebrated and with the community that is at that moment celebrating. The “co-celebration” of recorded services is therefore not the ideal form. The Holy See regularly emphasizes, for example, that the blessing “Urbi et Orbi” – and the associated indulgence – can be received validly over the radio, television, and internet.

There exist applications (apps) on the internet (e.g. for smartphones and tablets) for different languages, in which the Hours of the Divine Office can be prayed online. In some programs one can freely choose the office to be prayed; in others, it is predetermined. Sometimes it is also possible to let the prayer text be prayed by a computerized voice. Even reminder functions exist, so that one cannot forget to pray each hour. Similar functions exist also for the Mass texts.

Finally, acoustic or visual awards for liturgical services and prayers have already existed for a long time: Originally for film, but also for records, music cassettes, cds, dvds, and today, digital.

All these things can be wonderful aids for prayer and for the apostolate. They can also be aids for experiencing the liturgy, understanding it, and making it generally and cost-effectively accessible. In addition, they can fix and conserve the liturgy – with all its forms of art and culture – so as to make it accessible for posterity. But is it always good, meaningful, or even permissible to use all these things for prayer?

There are few official statements from the Church concerning this. What does exist must therefore be interpreted. In a speech concerning this topic, the bishops of New Zealand (2012) stipulated that tablet computers should not be used for the celebration of the Mass or public rites. In the Ceremonial for Bishops (CaerEp), we read in Number 115: “The liturgical books are to be treated with care and reverence, since it is from them that the word of God is proclaimed and the prayer of the Church offered. Care must therefore be taken, and especially in liturgical celebrations carried out by a bishop, to have on hand the official liturgical books in an edition that is current and is beautifully printed and bound.” And in CaerEp 129: “The Book of the Gospels is placed or laid on the altar.” And in 140f, the solemn procession with the Book of the Gospels and its incensing is described. From this and other contexts it is clear that the smartphone or tablet can in no way be a substitute for the Mass book, lectionary, or Book of the Gospels.

In the area of the Liturgy of the Hours, the provision of CaerEp 115 applies, according to which current books must be available in beautiful design, although admittedly an office book is never solemnly carried or incensed. Where the tablet in the celebration of the Mass will and shall remain as an absolute exception, which in my view is only permitted if the celebration of the Mass would be impossible due to the lack of the necessary liturgical books, the tablet, as well as the smartphone, is ever more the rule, even for some bishops. The advantages are obvious: 1. A device, which one always has with oneself anyway, replaces a great number of necessary books. 2. Dealing with the liturgical books that have become somewhat complicated is substantially simplified. 3. Current texts are always at hand. 4. Sometimes one can let the texts be read out loud. 5. The Divine Office can be

prayed at almost any time and in any place, even in the dark. 6. It eliminates the need to purchase expensive books.

But in addition to the many advantages that are clearly recognizable, notice should also be taken here of the disadvantages: 1. It is a meaningful and ancient liturgical tradition that certain things are reserved for use in the liturgy and so are withdrawn from daily use, as, for example, vestments, chalices, instruments, but also liturgical books. The mixed use of a technical device for profane and liturgical means does not advance concentration on the liturgical action, especially if during prayer a call, a text, or an email arrives, or the current time is constantly displayed in the upper corner. 2. The constant need to swipe the text on the screen leads to an additional distraction. 3. The selection of formulas for the Liturgy of the Hours (the choice of the saint and of the grade of the feast) is often not possible and leads to an impoverishment. 4. The use of many variations, which the Liturgy of the Hours offers, are not able to be chosen with most apps, for example: The choice of a different hymn, the selection of supplementary psalms for all the little hours, the extension of the Office of Readings into Vigils with the Gospel, the praying of a psalm oration, etc. 5. The common apps are designed according to the Roman Liturgy of the Hours, so it does not accord with other psalm schemes, which in our Order, however, are numerous. This leads to a mixing of the order of the Psalms, which, however, should be avoided as much as possible; otherwise, the harmony of the whole Psalter is disturbed. 6. The possibility to pray always and everywhere encourages the danger to fulfill the Liturgy of the Hours, in the midst of activities, here and there, quickly, and to go directly from one activity to the other, without taking any real time and searching for a specific place.

For dealing with the digital forms of the liturgy, I present as a suggestion the following criteria: 1. Celebrating the Mass before not celebrating, 2. Praying before not praying, 3. Actively before passively, 4. In analog before digitally, 5. Offline before online, 6. Live before recorded.

News from the Church and Order

On August 19, 2018, Father Placide Vernet died in the Abbey of Cîteaux, while the bells were ringing for the first Vespers of St. Bernard. After two years of study in Rome, he became in 1956 an advisor to the Cistercian Commission for the Liturgy, then a member of the French-speaking Cistercian Commission. In Cîteaux, he was the sacristan for 36 years. He accomplished an enormous amount of work, especially for the reform of the liturgy after the Second Vatican Council. At the end of the 1980s, he published a critical edition of the “*Ecclesiastica Officia*” with a French introduction and translation. In addition, he was an excellent connoisseur of the work of St. Bernard. His encyclopedic knowledge led to numerous liturgical and historical publications; in this way he became a helper and guide for many students. Above all, however, our Order is obliged to thank Fr. Placide for his work on the *Rituale Cisterciense* (1998) and countless preparatory labors on the Martyrology of our Order. This, as with many other of his preparatory works, is still awaiting completion. In the third issue of the *Cistercienserchronik* of 2018 there is an obituary by Br. German Herzog. May the Lord grant him fulfillment in His kingdom.

On February 25, 2019, our brother Father Jordi Gibert i Tarruell, OCSO (formerly Fr. Guido Gibert i Tarruell, O.Cist., Poblet) in the Spanish Trappist Abbey of Viaceli. He was born on April 30, 1931 in Catalonia. He was one of the outstanding personalities in the field of liturgical work and research in our Order and in the entire Church. Professed in the Abbey of Poblet on November 13, 1951, where he was later novice master, ordained a priest on October 7, 1956; in 1967 a co-founder of the monastery of Solius in Catalonia, 1973-75 course for liturgical studies in Rome, 1976-1992 coworker

on the Vatican Congregation for Divine Worship (responsible for the Spanish-speaking countries) and professor for liturgical studies at the Benedictine University of San Anselmo in Rome, Secretary for the General Chapter and Synod of the Order, advisor for the Liturgical Commission of the Order, 1985-1992 secretary to Abbot General Polykarp Zakar (d. 2012), creator of the Psalm scheme for the Liturgy of the Hours (“Scheme of Fr. Guido”) that lies at the foundation of the “Heiligenkreuz Breviary”, 1992-2009 appointed by the Holy See as prior of the re-founded monastery of Valdedio in Asturias (again repressed in 2009), 2009 transferred to the Spanish Trappist Monastery of Viaceli (in Cantabria). Fr. Jordi was active to the last in the liturgy and as novice master. We will keep him in grateful remembrance. May the Lord grant him eternal life!

Pope Francis writes in the Post-Synodal Apostolic Exhortation “Christus vivit” to young people and the entire people of God on October 27, 2018: 224: “Many young people have come to appreciate silence and closeness to God. Groups that gather to adore the Blessed Sacrament or to pray with the word of God have also increased. We should never underestimate the ability of young people to be open to contemplative prayer. We need only find the right ways and means to help them embark on this precious experience. When it comes to worship and prayer, ‘[in various contexts], young Catholics are asking for prayer opportunities and sacramental celebrations capable of speaking to their daily lives through a fresh, authentic and joyful liturgy.’ It is important to make the most of the great moments of the liturgical year, particularly Holy Week, Pentecost and Christmas. But other festive occasions can provide a welcome break in their routine and help them experience the joy of faith. 225. Christian service represents a unique opportunity for growth and openness to God’s gifts of faith and charity. Many young people are attracted by the possibility of helping others, especially children and the poor. Often this service is the first step to a discovery or rediscovery of life in Christ and the Church. Many young people grow weary of our programs of doctrinal and spiritual formation, and at times demand a chance to be active participants in activities that benefit others. 226. Nor can we overlook the importance of the arts, like theatre, painting, and others. ‘Music is particularly important, representing as it does a real environment in which the young are constantly immersed, as well as a culture and a language capable of arousing emotion and shaping identity. The language of music also represents a pastoral resource with a particular bearing on the liturgy and its renewal’. Singing can be a great incentive to young people as they make their way through life. As Saint Augustine says: ‘Sing, but continue on your journey. Do not grow lazy, but sing to make the way more enjoyable. Sing, but keep going... If you make progress, you will continue your journey, but be sure that your progress is in virtue, true faith and right living. Sing then, and keep walking!’”

On December 17, 2018, the Pontifical Council for Culture published “Guidelines on the Decommissioning and Cultural Reuse of Churches”, which emphatically states that the responsibility for a sacred building does not expire as soon as it is secularized, since the buildings will still be exercising an ecclesial mission. In everything, however, care should be taken to preserve the church buildings and to find a use that comes as near as possible to the original use: Instead of commercial concerns, spiritual, cultural, and social aims should stand in the forefront of all discernment regarding the new use. The text also warns of a sense of mere utility in dealing with churches. In all cases, great care and the involvement of the local community is called for, as well as the inventory of mobile ecclesiastical cultural assets.

On February 14, 2019, at an audience for the members of the Congregation for Divine Worship, Pope Francis offered an earnest invitation “to spread among the People of God the splendor of the living mystery of the Lord, Who makes Himself manifest in the liturgy.” This means above all “being aware of the indispensable role the liturgy holds in the Church and for the Church. And

then, concretely helping the People of God to interiorize better the liturgical prayer of the Church, to love it as an experience of encounter with the Lord and with one's brothers and sisters who, in the light of this, rediscover its content and observe its rites." This is no mere knowledge concerning the development of liturgical books and the strict observance of liturgical norms and prescriptions, says the Pope. Rather the experience, in which those who are celebrating assimilate "the Lord's way of thinking and behaving", causes a conversion of their life. So that the liturgy can fulfill this formative and transformative function, both priests and laity must be educated through mystagogy in the meaning of the liturgy and its symbolic language, "including art, song and music ... even silence." "The liturgy is in fact the main road by which Christian life passes through every phase of its growth."

By decree of the Congregation for Divine Worship on January 25, 2019 (Prot. Nr. 29/19), the memorial of Pope St. Paul VI was included in the Roman calendar. In the future, this day will be celebrated in the entire church as an optional memorial (*memoria ad libitum*) on May 29. The collect for the celebration of the Mass is given here in Latin. The translation of it is to be obtained from the responsible conference of bishops:

Deus, qui Ecclésiám tuam regéndam
beáto Paulo papæ commisísti,
strénuo Fílii tui Evangélii apóstolo,
præsta, quæsumus, ut, ab eius institútis illumináti,
ad civílem amóris cultum in mundum dilatándum
tibi collaboráre valeámus.
Per Dóminum.

De Communi pastorum [pro papa]. Lectio: 1 Cor 9, 16-19. 22-23, n. 722, 4. // Ps. resp.: Ps 95 (96), 1-2a. 2b-3. 7-8a. 10, n. 721, 5. // Alleluia: Mc 1,17, n. 723, 3. // Evang.: Mt 16, 13-19, n. 724, 2. // 2. Lesung der Vigil: In ultima Concilii Oecumenici Vaticani secundi publica Sessione, die 7 decembris 1965: AAS 58 [1966] 53. 55-56. 58-59). More information may be found at http://www.vatican.va/roman_curia/congregations/ccdds/documents/rc_con_ccdds_doc_20190125_adnexusdecreto-celebrazione-paolovi_la.html

On December 8, 2019, Bishop Pierre Claverie and 18 other Algerian martyrs were beatified. On April 25, 2019, the Trappist Order announced that in the future they would celebrate the Trappist-Monks of Tibherine under the title "Blessed Christian de Cherge and Companions, Monks and Martyrs" on May 8th as an optional memorial (*memoria ad libitum*). In all probability, our Order will also follow this decision. This, however, still requires a decision of the General Chapter. More information may be found at <https://www.ocso.org/2019/04/25/celebrating-the-atlas-martyrs/>.

A similiar decision must also be made for the liturgical celebration of Bl. John Anastasius Brenner.

Activities of the Secretary for the Liturgy

From September 27-30, 2018, a Meeting for Those Responsible for the Liturgy (above all from the German-speaking region) took place in Lilienfeld (in lower Austria). These days were marked by the communal celebration of the liturgy, further education through conferences, and deepening [understanding] through discussions and exchanges. With 31 participants, attendance at the event was full. The conferences/contributions of this meeting will be published in the "Analecta

Cisterciensia”. The earnest participation and the positive feedback show how great the interest was and is. For this reason, I strongly recommend that similar events be initiated in other countries and for other language groups. I am happy to help with this. The next conference for those responsible for the liturgy in the German region will take place from February 10-February 14, 2021, at Helfta (Germany). We will also try to involve the Benedictines more. I cordially invite you.

New Publications

Michael PFEIFER and Andreas UNTERGUGGENBERG: Book of Psalms, edited by the German Liturgical Institute. Published by Catholic Biblical Works, 2018, 304 pgs, 49.95 Euros, Order Number 6202.

Christian DOSTAL, Johannes Berchmans GÖSCHL, Cornelius POUDEROIJEN, Franz Karl PRASSL, Stephan ZIPPE: Graduale Novum De Feriis Et Sanctis, Editio magis critica iuxta SC 117. Tomus II: De Feriis Et Sanctis; Hrsg in cooperation with the Libreria Editrice Vaticana, 2018, 632 pgs., bound, with reading ribbons; ISBN: 978-3-940768-74-2; 59,00 Euros.

Allesandro DE LILLO (ed.): Supplementum ad Graduale Romanum, Cantus codicum antiquissimorum nondum editos continens, 2019, 200 S., 14,8 x 21 cm, Hardcover, ISBN 978-3-8306-7960-8; 19,95 Euros.

Graduale Novum Editio Magis Critica Iuxta SC 117, Tomus II, De Feriis Et Sanctis, ConBrio Verlagsgesellschaft, Regensburg 2018, ISBN 978-3-940768-74-2.

Supplementum Ad Graduale Romanum, Cantus codicum antiquissimorum nondum editos continens, cura et studio Alexandri de Lillo, EOS – Editions of Sankt Ottilien, 2019, ISBN 978-3-8306-7960-8, www.eos-books.com

Psalterium Currens, Hartkeriana, Eugeen Liven d’Abelardo, Edited by Cornelius Pouderoijen OSB & Eugeen Liven d’Abelardo, Stichting Psalterium, 2018, ISBN 978-90-9030850-0, & CD-Box, www.psalmschant.com

Answers to Questions Received

How long should Christmas decorations remain in the church? Until the Feast of the Baptism of the Lord or until the Solemnity of the Presentation of the Lord (February 2)?

The liturgical season of Christmas ends with the Feast of the Baptism of the Lord (also in the old liturgy). Until February 2nd, our Order (and previously the entire Church) sings the “Alma Redemptoris Mater” at Vespers. Many nativity scenes also have a representation of the temple, which is why the nativity scene often remains in the church until February 2. There is no official regulation here. I am of the opinion that everything should be taken away after the Baptism of the Lord. But there is no official statement of the Church. Considering that theoretically Lent could begin already on February 4 (!), but the Christmas tree remains until February 2, then I find the time that stands between too short. But: There is no exact rule. It is the decision of the respective community.

In our chapel it is forbidden or impossible to burn incense. Can we also use other fragrances?

In the Ceremonial for Bishops it says at Number 75: "Only pure sweet-scented incense may be placed in the censer, or at least in larger proportion than any additive mixed with the incense." So, if one wishes to use incense, which is liturgically required only for solemn Masses of the Bishop, it should be really true incense. In particular, exceptional cases, however, one can, by wisely weighing all the circumstances, think about another meaningful substance if this is necessary.

The Commemoration of the Dead on September 18 is prescribed as "officium solemnissimum" and on November 14 as "officium festivum". Why is there a difference? How are we to celebrate these days?

The Commemoration of the Dead on September 18 is certainly the most important and perhaps also the oldest. Originally, all the abbots of our Order came together every year on the Feast of the Exaltation of the Cross (September 14) to Cîteaux for the General Chapter. Four days later, they gathered in the chapter room of Cîteaux and pronounced the names of all the monks and nuns of the Order who had died that year. Afterwards, they celebrated together the Mass for these people. Because this memorial is so closely intertwined with the history of our Order, the General Chapter of 1995 decided to celebrate it in the future "as a Solemnity". In practice, this means: If it falls on a Sunday, it is moved to Monday; there are 3 readings at Mass (Old Testament, New Testament, Gospel), all the texts of the Mass and the Divine Office are taken from this day. But WITHOUT Gloria, Creed, the 3rd Nocturn, Te Deum, etc. November 14th is not as central in its meaning and so is celebrated "as a feast". In practice, this means: If the day falls on a Sunday, it is omitted; there are 2 readings at Mass (Old/New Testament, Gospel), all the texts of the Mass and the Divine Office are taken from this day. But WITHOUT Gloria, Creed, the 3rd Nocturn, Te Deum, etc.

When does one light the candles in front of the statue of Mary? Should one also light them for the Salve Regina and on memorials of Mary?

In Number 35 of the old *Usus Cisterciensis*, we read: There may also be at the level of the high altar two more candles on a higher stand, which burn during the Mass, from the preface until communion, inclusive, for both Vespers of Sunday, and on those of Feasts and Solemnities, and daily during the Salve Regina." If there is a picture of Mary outside of the sanctuary, it makes more sense to light the candles there, as well as if the candlesticks in question are not in the sanctuary.

In Number 38 it says: "If the feast of a saint, in whose honor we have an altar, approaches, his altar should be decorated somewhat more than ordinary and from first Vespers until the end of the feast day, a lamp (or candle) should burn near it continuously, if possible. Similarly on the day of the consecration of the altar."

Conclusion

Many thanks for your interest in the liturgy. Please keep it and deepen it.

With fraternal greetings,

Your Brother Coelestin Nebel, O.Cist.

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[Translatio: Sr. M. Bede Berg O.Cist., Valley of our Lady]