

*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 2018-1

Stift Heiligenkreuz, July 4, 2018

Dear Sisters and Brothers in the Order,

Some things have happened with regard to the liturgy since July 2017, such that I can once again send you a letter.

**Thesaurus Liturgiae O.Cist.**

As was reported in Letter 2017-1, the “Thesaurus Liturgiae O.Cist.” is now online. Up to this point it has scarcely been used. I would be delighted if that changes, and I invite everyone to participate. The new website can be reached at [www.liturgia-ocist.org](http://www.liturgia-ocist.org). I am grateful for any suggestions regarding its improvement.

**The Cistercian Hymnal**

*Essay by Sr. Michaela Arnaud O.Cist. (Rieunette)*

The first Cistercians arrived at the New Monastery with the liturgical texts in use at Molesmes. These monks, motivated by a keen desire for authenticity and out of respect for the integrity of the Rule, around 1108, under the abbacy of Stephen Harding, sent brothers to Milan to copy the hymnal considered to have belonged originally to Saint Ambrose. They compiled a hymnal of 34 texts on 19 different melodies and used this for about twenty years, but they were not satisfied: the whole was repetitive, and the Ambrosian melodies grated on their Burgundian sensibilities. At the end of the 1130s, after Stephen Harding’s rule, the General Chapter entrusted Bernard de Clairvaux with the revision of the Office.

Respecting the solemn warning of Stephen<sup>1</sup>, Bernard and his team rely on the following observation: the Rule mentions four times the “*ambrosianum*” for Vigils (RB 9.4 ), Lauds (RB

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<sup>1</sup> “Brother Stephen, second servant of the New Monastery, greets all his successors. We send to all the sons of the Holy Church these hymns composed by the holy Archbishop Ambrose, and brought to this place, the New Monastery, from the church of Milan where they are in use, so that they are sung by us from now on. and all our successors after us. In fact, our Blessed Father and Master Benedict offers us these Ambrosian hymns in his Rule, which we have decided to observe in this place with the greatest care. Therefore, with the authority of God and ours, we enjoin you not to change or destroy, by your presumptuous negligence, the integrity of the holy Rule, which we have put in honor and lived in

12,4, 13,11) and Vespers (RB 17,8), but for the small hours it uses the word "*hymnus*"; on this basis are added to the hymnal 21 non-Milanese texts, reintroduced for the traditional seasons and feasts, but at Terce and Compline. All were in the Molesmes hymnal except *Summi largitor*, making it possible to again sing the great classics such as *Vexilla regis* for Holy Week, *Conditor alme* in Advent, or *Quem terra pontus* for the Marian feasts. Consciously following the same principles as the first generation, they kept the 34 primitive hymns, except for a few textual variants made for the sake of orthodoxy. For a greater variety of texts, they chose to use the principle of division, commonly practiced at the time: the hymn is sung in full at Vespers, half is taken at Vigils and the other at Lauds.

The melodies, on the other hand, were treated with less respect: most were modified, six simply eliminated, while others, mostly traditional, were added. Waddell identifies seven new melodies, the last four of which are Cistercian creations: *Optatis votis omnium*, *Almi prophet* (used today for *Aurea lucis*), *O quam glorifica*, *Deus tuorum militum*, *Mysterium ecclesiae*, *Iesu nostra redemptio* and *Iam Christus astra*, all very expressive and of great emotional intensity.<sup>2</sup> They ended up with a set of 55 texts for 37 melodies, which were faithfully passed down up to the Council of Trent, with some additions to mark new liturgical feasts: the Solemnities of the Blessed Sacrament, Saint Bernard, the Visitation ; the feasts of St. Anne, St. Joseph, and the Guardian Angels.

In 1656, following the demands of the Council of Trent, Dom Claude Vaussin published the *Breviarium cistercium iuxta ritum romanum*: except the *Veni Creator*, all the festive hymns of Terce and Compline were moved to the Major Hours. Otherwise, all the melodies of the hymnal were retained, and some texts written by Cistercians appear in the Office: for example the hymns composed at that time for the Feast of All Saints of the Order, or the poem *Iesu dulcis memoria*, written by an English Cistercian of the Twelfth century for the feast of the Holy Name of Jesus. The Ambrosian roots largely disappeared, and one wonders whether the Cistercians themselves still attached importance to them, because one notes that they were careful to preserve notable textual variants<sup>3</sup> or even different hymns for the special liturgical times<sup>4</sup>, and to keep a single *feria* hymn for the entire week at Vigils, Lauds, and Vespers instead of a different one for each day according to the Roman breviary.

During the twentieth century, the liturgical renewal rediscovered, among other things, the Ambrosian heritage that found a place in the Roman Breviary of 1974: for example, *Veni Redemptor gentium*, *Iam surgit hora tertia*, *Hic est dies verus Dei*. The concerns of the Council for textual criticism, historical truth, theological renewal, variety in the choice of texts, prompted the writers of *Liturgia Horarum* to revise the everyday texts or replace them with new texts, especially for saints feast days. Cistercian communities have since been trying, according to their different sympathies, to achieve a harmonious synthesis between the preservation of Cistercian heritage and an adaptation to the needs of our time and the liturgy of the universal Church.

Sources:

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this place not without great tired as you see it; but, by showing rather than love, imitate and defend our holy Father, preserve these hymns inviolably. "

<sup>2</sup> Chrysogonus Waddell, *The twelfth century cistercian hymnal*, 1984, tome I p.100.

<sup>3</sup> *Conditor alme siderum* in place of *Creator alme siderum* in Advent, *Iam Christie Sol iustitiae* in place of *O sol salutis intimis* in Lent, *Ad cenam Agni* in place of *Ad regias dapes* in Easter time, etc.

<sup>4</sup> *Summi largitor praemii* in Lent, *Chorus novae Ierusalem* in Easter time, *Iesu nostra redemptio* for the Ascension, etc.

Ms: Lichtenenthal 28 et 32, c. 1250, Badische Landesbibliothek Karlsruhe | <http://digital.blb-karlsruhe.de/blbhs/content/titleinfo/1156504> | Poble 16, 13. Jahrhundert. biblioteca@poble.cat | Neuburg (1400) <http://www.literature.at/viewer.alo?objid=1136&viewmode=fullscreen&scale=1.25&rotate=&page=579>; | Sedlec (1700), Ms. XIII A 12, Prague, Národní knihovna České republiky (Statní knihovna CSR) | [http://v2.manuscriptorium.com/apps/main/en/index.php?request=show\\_tei\\_digidoc&docId=rep\\_remake124&client=](http://v2.manuscriptorium.com/apps/main/en/index.php?request=show_tei_digidoc&docId=rep_remake124&client=) | Hymnarium cisterciense Westmalle 1952 <http://splendorveritatis.org/hymnarium/index.html>. | B. Kaul, Le Psautier cistercien, Collectanea 13 (1951), 257–272. | E. Willems, Esquisse historique de l'Ordre de Cîteaux, 1958, 230–233. | Chr. Waddell, The twelfth century cistercian hymnal, 1984. | A. Scarcez, Vortrag in Boulaur am 2./3. Dezember 2016.

Example: Transformation of an Ambrosian melody by St. Bernard and his coworkers: *Agathae sacrae virginis*

## News from the Church and Order

After Pope Francis confirmed the martyrdom of János Brenner on November 8, 2017, he was able to be beatified in Szombathely by Cardinal Angelo Amato on May 1, 2018. The new blessed entered the abbey of Zirc in 1950 and made his temporary profession one year later in Budapest. His religious name was Anastasias. Afterward, he entered the seminary at Steinamanger, but when this was closed by the communist authorities, his path led him to the seminary at Raaber. He was ordained in 1955 for the diocese of Steinamanger. What was less known publicly, is that Janos Brenner renewed his temporary vows after his first set of three-year vows had expired in 1954, and he did so using a form that is little known today, namely *vota simplicia perpetua*. As chaplain, during the night of December 15, 1957 Janos Brenner was called to the village Zsida in order to give the Eucharist to someone allegedly in need, and on his way there he was ambushed, stabbed 32 times and murdered. He was in the second year of his priestly ministry, incardinated in the diocese of Steinamanger, but also in the seventh year of his temporary profession. So we are excited to have in Fr. Anastasius János Brenner O.Cist. again a new blessed in our Order. The Abbot General has directed the new blessed to be introduced into the liturgical calendar of the Order. As soon as the relevant decree from the Congregation for Divine Worship publishes the texts for the mass, further information will be forwarded. The approved prayer (*Collecta*) is already available in Latin:

*Deus, qui ad illústrandam Ecclésiám tuam beátum Ioánnem martyrii victória decoráre dignátus es, concéde propítius, ut, sicut ipse domínicae passiónis imitátor fuit, ita nos, per eius vestígia gradiétes, ad gáudia sempitérna perveníre mereámur. Per Dominum.*

In the future his feast will be celebrated on December 15.

The Vatican has clarified the care of relics in the Church. On this topic, the Vatican office responsible for the canonization of saints published a ten-page instruction, which is especially directed to bishops. This instruction should help to establish the authenticity of relics and clarify how they should be treated. So, for example, it is necessary to obtain a special permission from the Vatican to divide the corpse of a deceased person who is expected to be beatified or canonized. It remains absolutely forbidden to sell or trade relics. In canon law (1983), Canon 1190 governs this matter.

With the decree *Laetitiae plena* of February 11, 2018, the Congregation for Divine Worship and the Discipline of the Sacraments decreed that in the future the Monday after Pentecost should be celebrated as a feast of the Blessed Virgin Mary, Mother of the Church. “The Memorial therefore is to appear in all Calendars and liturgical books for the celebration of Mass and of the Liturgy of the Hours. The relative liturgical texts are attached to this decree and their translations, prepared and approved by the Episcopal Conferences, will be published after confirmation by this Dicastery. Where the celebration of the Blessed Virgin Mary, Mother of the Church, is already celebrated on a day with a higher liturgical rank, approved according to the norm of particular law, in the future it may continue to be celebrated in the same way.” The propers of the mass should be taken from the votive mass „Mater Maria Ecclesiae Matre“ (Missale Romanum S. 1172). For readings: Gen 3:9-15,20 or Acts 1:12-14, Responsorial Psalm Ps 86(87),1-2,3,5,6-7, John 19:25-34. For the liturgy of the hours: Vigils: Hymn *O virgo mater, filia*, 2<sup>nd</sup> reading from AAS 56 [1964], 1015-1016, Laudes: Hymn *Quae caritatis fúlgidum*, Ad Benedictus, ant. *Erant discipuli perseverántes unánimite in oratióne, cum María matre Iesu*. Vesper: Hymn *Virgo, mater Ecclesiae* or *Ave, maris stella*, ad Magnificat, ant. *Dixit Dóminus matri suae: Múlier, ecce filius tuus. Ad discipulum autem: Eccte mater tua*. Everything else from the common of the Virgin Mary.

Some information for the German-speaking world: In the Eucharistic prayers II-IV, Joseph, the “spouse of the Blessed Virgin Mary”, is no longer to be referred to as “blessed” (*selig*) but rather as “saint” (*heilig*) (Prot. N. 369/17, 31 iulii 2017).

Pope Francis has pointed out several times that he thinks the translation of the petition in the Our Father – namely, “lead us not into temptation” – is not ideal. With this statement he raised a major discussion. Here I would like to emphasize that the guiding translation remains nevertheless the one approved by the Holy See. In this matter, it would be mistaken to make premature and unauthorized changes.

With his newest *motu proprio Magnum principium* Pope Francis re-regulates (*regelt ... neu*) the collaboration between bishops conferences and the Apostolic See over the translation of liturgical books for the whole Church. More powers were granted to the bishops conferences, even if the final responsibility remains with the Apostolic See. How things will turn out for religious communities cannot yet be said. In any case, it is commonly expected that in the future there will be an easier process for translating liturgical texts.

Emeritus Pope Benedict XVI had lamented an “obscuring” of God in the liturgy. Therein lies the actual cause for the crisis in the Church, the ninety-year-old writes in a forward to the Russian edition of his work on the liturgy. In a widespread misunderstanding of the reform of the liturgy, one moves instruction [about the liturgy] as well as his own activity and creativity into the central position of the liturgy. But when the priority of God is no longer clear in liturgy and in life, the

Church is in danger – so says Benedict XVI. He recalls further the fundamental principle from the Rule of St. Benedict (c. 480-547), that nothing is to be preferred to the work of God. The founder of European monasticism said this consciously with regard to apparently greater pressures in agriculture, crafts, work and economy. This priority of God is not only valid in monastic life, Benedict XVI emphasizes. If man neglects God, he subjects himself to constructions that enslave him and contradict his human dignity.

On the occasion of the 900th anniversary of the founding of the abbey of Fontenay by Bernard of Clairvaux, the Union of Monasteries (*der Klosterverein*) together with the Gregorian Schola of Europe have invited [all] to a celebration of spirituality. One of the most beautiful jewels of monastic architecture in Europe will sound with music (*soll zum Klingen gebracht werden*). On this occasion, the mass and the liturgy of the hours will be celebrated using medieval Cistercian hymns. The mass will be celebrated on September 16, 2018 at 10:30 and the office celebrating St. Bernard will be sung at 9:00. The schola will be composed of approximately 50 singers from all of Europe, and it will be directed by Olga Roudakova (Director of the Gregorian Schola of Paris). This feast day, which recalls the opening of the abbey and its founder, should enable the faithful to become familiar with the beautiful Cistercian compositions from the twelfth century. Practical notes: singers who would like to join the Gregorian Schola should visit the following webpage: <http://gregorien.be>. A schedule (*Zeitangaben*) for rehearsals and other useful information can also be found there. Everyone, ordained and faithful, from the diocese or elsewhere, are invited to participate in the liturgical celebrations. Priests are warmly invited to concelebrate at the mass for the founding. Further information can be sought here: [ascarcez@ulb.ac.be](mailto:ascarcez@ulb.ac.be).

On August 24, 2017 Pope Francis spoke in Rome during the “Week of the Liturgy.” The direction of the Council was to open, with respect for “healthy tradition”, a legitimate way that for over 50 years has been valid for the universal church. To applause the Pope said, “We can say with assurance and authority that the liturgical reform is irreversible.” He would be aware that this legitimate way is still not completed (*Ihm sei bewusst, dass dieser Weg aber noch nicht abgeschlossen sei*). Francis continues, [noting that] today the question concerns the task of rediscovering the reasons for the reform and reflecting upon them. One should guard himself from superficial lectures [about the liturgy]. The Week of the Liturgy, as it has been organized in Italy for several years, would be a good way to carry out [this rediscovery and reflection]. ... The various rites and prayers, which exist in the Catholic Church through her union with other ecclesial traditions and the Eastern churches, is a treasure. In this way the Holy Spirit is given to each “unique voice” (*Dadurch werde der Heilige Geist einer „einzigartigen Stimme“ gegeben*) through prayer for, with and in Christ and for the glory of the Father and the salvation of the whole world. (Source: Vatican Radio)

In April 2017 Pope Francis spoke to church musicians: “On the one hand, [our task] is about preserving and valuing the rich and varied inheritance”, explained the Pope. “In this respect, it is important to avoid a nostalgic or archeological perspective. On the other hand, one must work such that spiritual and church music is completely inculturated in the artistic and musical language of the present.” It is important to translate the words of God into song, music and harmony, so that “the hearts of human beings vibrate”. The pope emphasizes that this is not always so easy by recalling the problems concerning the introduction of vernacular music in the liturgy (*die Probleme mit der Einführung der musikalischen Umgangssprache in die Liturgie*). “Sometimes a mediocrity predominates here, a superficiality and banality”. Here a renewal in liturgical music and song is necessary, above all with regard to quality. “I encourage you not to

lose your focus on the important goal: to help the community of worshipers and the People of God to participate in the worship of God and to perceive him with all their senses, physical and spiritual.” (Source: Vatican Radio)

### **Activities of the Secretary for Liturgy**

For Advent 2017 a test version of the draft of the new Cistercian Gradual (the part for Advent) was sent. I thank the many communities in the whole world which were ready to try out this version. Even more I thank them for the wonderful comments and constructive criticisms, which were brought to me. Whoever did not receive the draft can download the files online: <http://www.forstverwaltung-heiligenkreuz.at/index.php?id=81>.

The draft of the new Usus is ready. This was introduced and discussed at the synod of the Order in 2017. Before the next synod in 2019 it will be examined by the synod members and then again discussed. Ideas for this project are still welcome.

The next synod is in 2019 and the next general chapter is in 2020. If anyone has any matters of concern regarding the liturgy, he may share these with me and I can try to introduce them at both gatherings.

Through the closing of the monastery of Himmerod at the end of 2017, numerous liturgical books came to me at Heiligenkreuz. They are Cistercian breviaries, graduals, antiphonals, psalters, etc. Communities who need such books may certainly get in touch with me.

### **New Publications**

Charles CUMMINGS OCSO, *Monastic Practices. Revised Editions*, MW 47, Collegetown Cistercian 2016, 210 S. ISBN 13 978-0-8790-7050-2.

Abbatia Sanctae Mariae de Pratalea, *Liber Antiphonarius pro diurnis horis, Tomus I: De Tempore, Liturgiae horarum monasticae schema B*, 845 S., zwei-Farben-Druck. ISBN: 9788885931978 (Papiereinband), ISBN: 9788885931992 (Ledereinband). To order: Libreria Musidora – Parma, [musidora.libri@libero.it](mailto:musidora.libri@libero.it), Telefon: +39-0521-252564.

The Psalterium Project, *Recording the complete Latin Psalter in Gregorian Chant, Hartkeriana*. 12 CDBox with documentary DVD & Textbook “Psalterium Currens” (247 S.). Bestellung: [www.psalmschant.com](http://www.psalmschant.com) oder [hartkeriana@gmail.com](mailto:hartkeriana@gmail.com).

### **Answers to Questions Received**

#### **■ When and where may abbots and abbesses wear the signs of pontifical dignity?**

All pontifical signs or insignia can be worn only after consecration, except for the pectoral cross which may be worn already at installation. An abbot emeritus can continue to wear his ring, but miter and crozier may be worn only in churches of the Order and with the consent of the superior of the house. Whatever concerns the pectoral cross should be established with the ruling superior.

Ring: always, except for Good Friday. Pectoral Cross: it is optional with the habit, always over choir vestments (cuculla) on a purple cord, during pontifical services it is worn between the stole and chasuble on a chain (Pektorale: *Freiwillig über Habit, immer über Chorgewand (Kukulle) an einem violetten Band, im Pontifikalamt zwischen Stola und Messgewand an der Kette*). Miter: during pontifical services in a church of the Order where the superior of the house permits. Crosier: during pontifical services in a church of the Order where the superior of the house permits; in Rome only the pope. Under-dalmatic (*Unterdalmatik*): worn under the chasuble optionally during pontifical services, but obliged at the consecration of abbots for both the consecrator and the candidate for consecration. Zucchetto (*Pileolus*): optional with the habit (in white or partially purple), during pontifical services under or in place of the miter. Prälaticz<sup>5</sup> (choir vestment of prelates with a *rochetum*, white/black Mozetta und white/black biretta: it should only rarely be worn (cf. Declaratio 2000), [and] at festive, liturgical occasions in a not directly monastic environment (im nicht direkten klösterlich-internen Umfeld).

### ■ How should memorials be held in Advent and Lent?

The obliged memorials (*memoria*), like those that are not obliged (*memoria ad libitum*), give way to the celebration of the ferial day. The memorials can be commemorated during vigils, lauds and vespers. In vigils, one can add the corresponding hagiographical reading with its response after the reading from the church fathers and its response, and then close with the prayer of the saint for the day. The antiphons and prayers of the saint can also be added to lauds and vespers after the [ferial] prayer, whose concluding formula is then left out. During mass, however, the prayer for the memorial can be said in place of the ferial prayer. Everything else is to be taken from the [ferial] day. Purple vestments are used.

### ■ Which programs are suitable for setting choral notation?

Earlier it was very sensible and helpful to use the Catalan program “Grego” and the French program “Grégoire” (<http://gregoire.tele.free.fr/>). Both programs no longer work with current versions of “Microsoft Windows” (or only in a limited way). There are recent programs that can be recommended. Whoever likes to program and thinks abstractly, [could consider] Gregorio or GregorioTEX, which functions in LaTeX and .gabc. For more information see the following: <http://gregorio-project.github.io/>. For those who work more visually, the font “Caetiliae” is better: <https://marello.org/caeciliae/>. But this only works in somewhat expensive software like “Adobe InDesign” or “Adobe Illustrator”. Both are professional programs that can be used in many ways, but they are also expensive.

### ■ What is the correct way to position our hands during the Our Father at mass?

The concelebrants should set their hands in the *orans* position, that is, with arms extended. All those who are not concelebrating hold their hands under the scapular (if they do not have a cuculla on) or they let their sleeves hang down (if they are wearing a cuculla). One stands *extra stalla* or out of the choir stall and faces the altar.

### ■ Should one read along with texts that are read during the liturgy, or simply listen?

Provided one understands the language and the words are audible, I always advise simply listening. Here I would like to cite Romano Guardini: “[We fully absorb the Word of God only

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<sup>5</sup> I do not know what vestment is here described. – Translator

when we hear it.] God's word, then, is addressed not only to the intellect, but to the whole man. (It has a human quality that seeks to become a living unit with mind and blood, soul and body.) Man, the entire man, must receive God's word in all its significance, in the totality of its form, tone, warmth, and power. That is what the parable of the seed implies. The sacred word must be *heard*, not read. It should reach us through the ear, not through the eye, as color and form should be seized by the eyes, and not transposed through description. The *how* cannot be separated from the *what*. The word that is written and read silently is different from the fresh, full word of sound. In the process of silent reading, words shrink, their resonant fullness but poorly substituted by print. If the divine service was meant to be a reading session, books would be distributed; and everyone, priest and faithful, would quietly lose himself in them. The result would be a community of readers. Often we have very little more at Mass. But this is not as it should be. The word is meant to rise from the sacred page to the reader's lips, from there to swing out into the room, to be heard by attentive ears and received by eager hearts."<sup>6</sup>

### ■ Should one pray the "Glory be" at the end of the psalms during the Easter Triduum?

Yes, in the reformed liturgy. Earlier in the Roman and Cistercian liturgy during the office for the dead and the Easter Triduum the "Glory be" was not prescribed. The reformed Roman liturgy does not continue this particularity, and with that our Order also gave up the practice.

### Conclusion

In September 2017 Pope Francis received in audience the general chapter of the Order of Cistercians of the Strict Observance. Among other things, he told them: "You are alone and separated from the world so that you might find the way to God, and at the same time you are called to share your spiritual experience with your brothers and sisters [in the Church]. For that it is necessary to have a balance between personal contemplation, connection to the liturgy of the Church and the reception of all those who seek a quiet place in order to experience the encounter with God."

With these beautiful words I close my letter. May God bless you all.

With Fraternal Greetings,  
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<sup>6</sup> Romano Guardini, *Meditations Before Mass*, (Sophia Institute Press, 1993), 75-76. Cf. *Besinnung vor der Feier der heiligen Messe*, Mainz, 1947, 112.