

Letter from the Chairman

The burial of two popes and the installation of two popes within a few weeks' time in 1978 had the unexpected effect of focusing attention on the survival of Latin in the post-conciliar Church. A number of people expressed surprise to me at the sudden realization that Latin was indeed being used in these ceremonies, and most of those who expressed surprise also seemed gratified. The fact that Latin is still the Church's official language of worship remains perhaps the best kept secret of post-conciliar Catholicism.

Around the same time as the death of Pope John Paul I, National Catholic News also sent out a dispatch stating that Italian was rapidly becoming the Church's unofficial language. Many bishops, it was claimed, do not really know Latin but do know Italian, from having studied in Rome. Before long, according to one Vatican official, few people in the Church will understand Latin and Italian will have to function as the Church's official language.

Not for the first time, pragmatic considerations seem to be outweighing principle. Doubtlessly Italian is an easier language in some ways than Latin. But why, at a point in History when the papal Curia has achieved an unprecedented degree of internationalization and when we have the first non-Italian pope in 450 years, should we abandon the important symbol of genuine internationalization which is Latin? Why should we seem to imply that the Church's central headquarters is an adjunct of Italy?

Of course, the unnamed Vatican official is correct in one respect: Before long few people in the Church will understand Latin. The solution, which is hoped Pope John Paul II will implement, is for Latin once again to be taught in the seminaries, as Pope John XXVIII commanded.

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Payment of Dues

The response to the notice about dues payment in the last Newsletter was very gratifying. A number of people included extra contributions, so that our financial situation, if not lush, is at least comfortable.

Those who have not paid their dues are urged to do so. Regular dues are \$5.00 per year. Sustaining membership is 25.00. Please send dues to:

James Hitchcock
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St. Louis, Mo. 63112

Make checks payable to Latin Liturgy Association



Recently one of our members sent me an exchange of letters, in a diocesan newspaper, between himself and a prominent priest active in national liturgical circles. The priest first questioned whether the Gallup Poll really found that eighty per cent of Catholics favor the Latin Mass (it did), then asserted that there has been absolutely nothing wrong with liturgical change except that it has perhaps been too slow, and finally asked rhetorically if those who want the Latin Mass are merely on a "retrogressive nostalgia trip?" Although this priest doubtlessly knows better, he did not inform his readers that the Church and the Second Vatican Council mandate the use of Latin, not merely permit it.

What is involved here is more than some peoples' personal preferences and even more than the importance of tradition. What is involved is the concept of a Church which is truly universal, and which has a universal language, versus a Church which fragments into numerous national groups, each with its own liturgy, its own theology, and its own structure.

James Hitchcock

Local News

Kenosha, Wisconsin. There are Latin Masses on all Sundays, Saturdays and First Fridays at St. Therese Church, 9005 22nd Avenue. On Christmas three of five Masses were in Latin.

San Francisco. There are several Latin Masses in the San Francisco area. One is at the Church of St. Ignatius at the University of San Francisco and another is at St. Patrick's at 756 Mission Street. In San Jose at St. Mary's at 553 South 3rd Street there are two every Sunday, at 6:30 and 10:30 A.M. In Oakland there is a 10:30 A.M. Latin Mass every Sunday at St. Margaret Mary's 1219 Excelsior Avenue.

Washington. In addition to the weekly Latin Masses at St. Matthew's and the National Shrine, there is now a Latin Mass approximately every other Sunday at Holy Redeemer College, 3112 7th Street, N.E.

Peoria, Illinois. A monthly Latin Mass is now scheduled at St. Mary's Cathedral.

New York. The occasional Latin Masses in Rye have been interrupted, but attempts are being made to revive them. There is a weekly Latin Mass with the readings and sermon in Lithuanian at Our Lady of Vilna, Sunday at 11:00 A.M. Archdiocesan policy generally restricts Latin Masses to infrequent occasions but this does not apply to Lithuanian national parishes. Many Churches sing four or five parts of the Mass in Latin,

Toronto. There is a Latin Mass at 11:00 A.M. at St. Paul's Church the last Sunday of every month.

Some Latin Prayers

Signum Crucis

In nomine Patris et Filii et Spiritus Sancti. Amen.

Credo in Deum

Credo in Deum, Patrem omnipotentem, Creatorem caeli et terrae. Et in Iesum Christum, Filium eius unicum, Dominum nostrum: qui conceptus est de Spiritu Sancto, natus ex Maria Virgine, passus sub Pontio Pilato, crucifixus, mortuus et sepultus; descendit ad inferos; tertia die resurrexit a mortuis; ascendit ad caelos; sedet at dexteram Dei Patris omnipotentis; inde venturus est iudicare vivos et mortuos. Credo in Spiritum Sanctum, sanctam Ecclesiam catholicam, Sanctorum communionem, remissionem peccatorum, carnis resurrectionem, vitam aeternam. Amen.

Pater Noster

Pater noster, qui es in caelis: sanctificetur nomen tuum; adveniat regnum tuum; fiat voluntas tua, sicut in caelo, et in terra. Panem nostrum cotidianum da nobis hodie; et dimitte nobis debita nostra, sicut et nos dimittimus debitoribus nostris; et ne nos inducas in tentationem; sed libera nos a malo. Amen.

Ave Maria

Ave, Maria, gratia plena, Dominus tecum: benedicta tu in mulieribus, et benedictus fructus ventris tui, Iesus. Sancta Maria, Mater Dei, ora pro nobis peccatoribus, nunc et in hora mortis nostrae. Amen.

Gloria Patri

Gloria Patri, et Filio, et Spiritui Sancto. Sicut erat in principio, et nunc et semper, et in saecula saeculorum. Amen.

Salve Regina

Salve, Regina, mater misericordiae; vita, dulcedo et spes nostra, salve. Ad te clamamus, exules filii Evae. Ad te suspiramus, gementes et flentes in hac lacrimarum valle. Eia ergo, advocata nostra, illos tuos misericordes oculos ad nos converte. Et Iesum, benedictum fructum ventris tui, nobis post hoc exilium ostende. O clemens, o pia, o dulcis Virgo Maria.

Ora pro nobis, sancta Dei Genetrix.

Ut digni efficiamur promissionibus Christi.

Liber Cantualis

By the time of the receipt of this Newsletter, or shortly thereafter, members of the Association will receive a copy of the newly published Liber Cantualis of the Abbey of Solesmes in France. This book comes to members through the generosity of the Dom Mocquereau Foundation of New York City, and especially its executive vice-president, Theodore Marier, who is a member of the Association's Advisory Board. We are most grateful to the Dom Moquereau Foundation and to Mr. Marier for this splendid book.

Gregorian Chant

by Vincent A. Lenti

Gregorian chant has recently been described by one writer as an "endangered species". If it has all but disappeared from our churches, it is certainly not because of a lack of current publications. The following is a brief description of chant books which are presently available for purchase.

The Liber Brevior is available through Christian Classics (205 Willis St., Westminster, Maryland 21157) at a reasonable cost, and is an abbreviated version of the Liber Usualis. Mass texts such as the Collect, Epistle, and Gospel have not been included, and most chants for the Divine Office are similarly excluded.

A new Graduale Romanum was published by Solesmes in 1974, and contains all of the Mass chants re-organized in conformity with the revised Missal. It may be purchased in this country through Christian Classics or G.I.A. Publications (7404 South Mason Ave., Chicago, Illinois 60638).

The Graduale Simplex was first published by the Vatican in 1967. The present edition has been in print since 1975, and contains easier chant settings for the Ordinary and Proper. The Solesmes "markings" are not included since it is a Vatican edition. This volume should be ordered directly from Rome (Libreria Editrice Vaticana, Stato della Citta del Vaticano, Roma, Italy 00120).

The Antiphonale Monasticum (1934) may still be purchased through Christian Classics, and contains the chants for the Divine Office.

The Ordo Missae in Cantu is now available in this country through Christian Classics, and contains all of the chants needed by the celebrant. This includes settings for the Penitential Rite and the Preparation of the Gifts, all of the Prefaces, the four Eucharistic Prayers, the Communion Rite, and the Dismissal.

Iubilate Deo has appeared in a number of different editions, and with both modern and Gregorian notation. (Some editions are: Vatican, G. I. A. Publications, Daughters of St. Paul, Our Sunday Visitor and Catholic Truth Society. Editor) It contains a simple Ordinary plus familiar chants for congregational use.

The Liber Cantualis, published jointly by Solesmes and the Consociatio Internationalis Musicae Sacrae, is essentially an enlarged version of Iubilate Deo. The

"cantu missae" section has been expanded to include more chants including six additional Ordinaries. The "Asperges me" and "Vidi aquam" are included, as well as four sequences. The "cantus varii" section includes approximately fifty chant settings of antiphons, hymns, psalms, and canticles. Inquiries concerning this volume should be directed to Solesmes (Abbaye Saint-Pierre de Solesmes, 72300 Sable-sur-Sarthe, France).

While the foregoing is not intended to be a complete list, it indicates the wealth of material available to those who are interested in preserving the music which Vatican II directed should have "pride of place" in liturgical celebrations.

Missals and Lectionaries

by Charles G. Mills IV

The basic documents for the celebration of the Mass are the 1970 Missale Romanum and the Lectionarium published in three volumes from 1970 through 1972. The edition of the Missale Romanum now available is the 1975 one. This edition has a few votive, ritual and special Masses not found in the 1970 edition. Editions dated after 1970 and before 1975 are the 1970 edition. The Missale Parvum is an excerpt from the Missale and Lectionary intended for the use of priests who want to say private Latin Masses while travelling. The appendix to a properly edited Sacramentary is similar to the Missale Parvum. All of these books are large both in the size of the pages and the size of the type. They are intended for use on the altar or lectern.

There is now a Missale, available from the Vatican or Christian Classics, dated 1979 called the Missale Romanum cum Lectionibus. This is in four volumes and is in the smaller size for use by the congregation (ad usum fidelium). All of the Missale Romanum and the Lectionarium are included in these four volumes.

The four volumes correspond to four approximately equal parts of the liturgical year. All of the votive, ritual and special Masses are in each volume. The parts of each proper are in the order in which they occur without distinction between Missal and Lectionary. If one, whether priest or layman, is limited to one Latin liturgical book this is the set one should have.

Letters

Editor:

It seems to me that your article, Some Definitions (January), confuses more than it clarifies.

Unless I am very much mistaken, there are five major, distinct rites (in the strict sense of the term) in the Catholic liturgy, deriving from the five ancient cities associated with their origins: Jerusalem (the Ya'akovi - "Jacobite" - Rite, now fallen more or less into obsolescence); Antioch (the Antiochene Rite, now generally associated with the Patriarchal See of Byzantium, and therefore referred to as the Byzantine Rite); Damascus (the Syriac Rite); Alexandria (the Alexandrian Rite, sometimes referred to as the "Coptic" or "Ethiopian" Rite); and Rome (the Roman Rite, inaccurately referred to in some quarters as the "Latin" Rite).

It is surely misleading to refer to a Rite by a language associated with it. . . . Within the Eastern rites, there are a variety of "usages", frequently based on national jurisdictions and cultures, which are inaccurately referred to as "Rites", e.g., the "Melchite" usage, the "Maronite" usage, the "Syro-Malabar" usage, etc., just as in the Roman Rite we have the Ambrosian, Dominican, and other usages. . . .

William de Marois
Scarborough, Ont.

We stick to our definition of Latin Rite as embracing any rite traditionally celebrated in Latin. The Constitution on the Sacred Liturgy of Vatican II refers to the Roman Rite in the singular, but it also says that "the use of the Latin language is to be preserved in the Latin rites." (Note the plural.) Furthermore, I know of no scholar who has ever assigned a Latin-language liturgy to the Eastern Church (not even the Latin liturgy of Africa which was completely lost.) All scholars begin with a basic division of the liturgy into Eastern and Western.

All Western or Latin rites are not local usages within the Roman Rite. The *Annuario Pontificio* gives the Ambrosian and Mozarabic as examples of non-Roman Western Rites. It refers to the Dominican and Carthusian as peculiarities of local rites; thus the Dominican rite is properly called a usage in the Roman rite but the Ambrosian is not.

There is no agreement on how to divide the liturgy into major groups. Adrian Fortescue (*Catholic Encyclopedia*, 1913, v. IX, p. 313) lists four: Antiochene, Alexandrian, Roman and Gallican. His next level of division is into fourteen groups which he further sub-divides. The 1893 *Catholic Dictionary* lists five families: West Syrian, Alexandrian, East Syrian, Gaul-Spain and Roman. These five are taken from Hammond's Ancient Liturgies. Lienhart, however, (*De Antiquis Liturgiis*, 1829) lists four ancient Eastern liturgies, St. James, St. Mark, Clement-Dionysius-Ignatius and St. Basil-St. Chrysostom, and six ancient Western ones: Roman, Gallican, Hispanic, African, English and German.

Editor

Quotations

"Ad iuvenes ergo imprimis convertimur, qui hac aetate, qua litterae Latinae et humanitatis studia multis locis, ut notum est, iacent, hoc veluti Latinitatis patri- monium, quod Ecclesia magni aestimat, alacres accipiant oportet et actuosi frugiferum reddant. Noverunt ii hoc Ciceronis effatum ad se quodam modo referri: "Non... tam praeclarum est scire Latine, quam turpe nescire.""

Pope John Paul II, November 27, 1979

"At the same time, the diocesan cathedral should become again what it traditionally has been - a liturgical model for the parishes. Besides a Latin Mass, it should boast a weekly celebration of Sunday Vespers."

W. Patrick Cunningham, Homeletic & Pastoral Review, December 1978, p. 25

"The Gregorian Credo III is well known: every Catholic out to learn it, in Latin, as part of his or her religious training."

W. Patrick Cunningham, Homeletic & Pastoral Review, February, 1979, pp. 22-23

Signs of Unity

In his encyclical "Redemptor Hominis" Pople John Paul II refers to "the duty to carry out rigorously the liturgical rules" and to the eucharistic community as "a sign of the gradually maturing unity of all Christians." These words call to mind other words written by Pope Paul VI written in October 1976, that "for Catholics of the Roman Rite, the Ordo Missae is a privileged sign of their unity." At the same time he referred to the Eucharist as "the Sacrament of unity."

It has, of course, been the constant teaching of the Church that the Mass is "the Sacrament of unity." The idea appears, for example, in St. Augustine, a declaration of the Council of Trent and encyclicals of Pope Leo XIII and Pope Pius XII. Pope Paul VI, however, refined the concept by saying that the unity of the Roman Rite is a symbol of that unity.

This concept provides an explanation for some of the actions of the Second Vatican Council and Pope Paul VI. The Council teaches that the Mass is the sacrament of unity and that the substantial unity of the Roman Rite is to be preserved. On the other hand it teaches that all lawfully acknowledged rites are of equal dignity, are to be preserved, fostered and, where necessary, revised.

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In line with this teaching Pope Paul VI encouraged the Archbishop of Milan to revise the Ambrossian liturgy and left the Mozarabic liturgy virtually untouched, but also ended the existence of numerous variations of the Roman liturgy (the ones with 200 years continuous existence at the time of Trent.) In other words diversity was preserved in the Latin Church but within the Roman Rite itself there was to be total conformity. The unity of the Roman Rite is now to be a perfect symbol of eucharistic unity. This is fitting particularly because Rome is the seat of our unity.

There is, however, another symbol of this unity. It is the language of Rome, Latin. It is a symbol that extends beyond the Roman Rite for the Council teaches that Latin is to be preserved in all the Latin Rites. In a passage recognizing the legitimate place of vernacular liturgy, Pope Pius XII wrote, "The use of the Latin language, customary in a considerable portion of the Church, is a manifest and beautiful sign of unity."

In another portion of this newsletter we read of a parish with at least two weekly Masses in Latin and three on Christmas. In Rome there are dozens of daily Masses in Latin. The two or more weekly Masses in Wisconsin unite that parish with Rome in a beautiful way, in a way all parishes in the West were once united with Rome. Let us remember that a daily communicant in that Wisconsin parish still goes to Mass in English at least five times a week. This is more than adequate to provide the pastoral benefits of a vernacular liturgy. Let us not forget that there are also pastoral benefits from this constant reminder of our unity with Rome.

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