

# **La** LATIN LITURGY ASSOCIATION

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## **From *Dominicae Cenae***

Non tamen desunt qui, secundum veteris liturgiae Latinae rationem acriter instituti, defectum huius "unius sermonis" percipiunt, qui in universo orbe terrarum unitatem Ecclesiae significavit et indole sua dignitatis plena altum sensum Mysterii eucharistici excitavit. Itaque huiusmodi animi motus et desideria non solum benigne comiterque sed etiam admodum reverenter sunt accipienda atque, quantum fieri potest, est iis satisfaciendum, ut ceteroquin novis dispositionibus cavetur. Ecclesia quidem Romana erga linguam Latinam, praestantissimum sermonem Urbis Romae antiquae, peculiari obligatione devincitur eamque commonstret oportet, quotiescumque offertur occasio.

Ioannes Paulus PP. II  
February 24, 1980

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## **Chairman's Letter**

One good effect of the papal letter on the Eucharist is the public clarification of the status of the Latin liturgy in this country. Because of misleading headlines relating to the restoration of the "old Mass," several bishops have issued public statements pointing out that the Latin liturgy according to the rite of the Second Vatican Council is perfectly legitimate and should be provided for those who desire it. Archbishop John L. May of St. Louis, for example, made it clear that the Latin Mass may be celebrated at any time and that priests need no special permission to do so. It is to be hoped that this point will at last strike home, since many people have reported over the years that when they request a Latin Mass they are told that it is not legal.

At the same time there was also a tendency, among those who responded publicly to the Holy Father's letter, to treat the Latin liturgy as though it were merely a form of nostalgia, a concession to older people who have difficulty adjusting to change. This attitude clearly missed the point of what the Pope was saying, but it says volumes about the level of liturgical sensitivity in the United States. (One bishop was quoted as saying there is little "outcry" for the Latin Mass. Taken literally, this is no doubt true. But should the Church really be governed in response to those who make the loudest outcries? If proponents of the Latin Mass were as persistent, as abrasive, and as disobedient as many advocates of "experimental liturgies," the Latin Mass would exist in every parish.)

The quasi-official American response to the papal letter also sheds a good deal of light on the liturgical state of the Church in America. Spokesmen for the United States Catholic Conference tended to minimize the letter's importance. If abuses exist, they said, these are minimal and give no cause for alarm. The Pope's letter was described as a personal devotional exercise. Catholics who paid attention to these "clarifications" could only end up puzzled at why the letter had been issued in the first place. The Holy Father was made to seem out of touch with reality and perhaps a bit hysterical.

Once more American Catholics have been denied an opportunity to come to terms with what may be the central question of ecclesiastical life at present: how can the liturgy be prevented from disintegrating through centrifugal force, each culture creating its own mode of worship in such a way that it bears little resemblance to that of any other culture? We are not in that state yet in this country. But there are certainly people who would like us to be.

James Hitchcock

## Letters

Dear Mr. Mills:

In the February 1980 Newsletter appears a section entitled "A Note on Style" which contains some rather astonishing comments.... You say there that as a matter of policy you never use the term "Novus Ordo" in the newsletter because in the documents promulgating the new service the said term does not appear and that it really is just an invention of traditional Catholic circles and, further, that the Roman rite remains the same despite revisions.

Well, that is an opinion. If you consider that the addition of three new canons ..., the inclusion of prolific options in the initial penitential rite, the arbitrary mistranslations of the most sensitive words of the consecration of the Precious Blood, the total revamping of the Offertory (which is not much of an offertory any more), the elimination of venerable accretions to the Latin Rite such as the prayers at the foot of the altar ... or the lovely Last Gospel, are not elements in the formulation of a new rite which only retains shadows of the one it replaces --- as did the heretical Anglican service when first formulated by the original reformers --- then one must conclude that you are totally ignorant of these most important things or that you are impaired in your judgment or that you are an outright liar....

In addition to this calumny against faithful, traditional Catholics ... Dr. Hitchcock states in his letter that "extremists" have tried to claim that the new Mass is invalid and that this is absurd because it is the teaching authority of the Church which guarantees the Mass's validity. This is sheer heresy and distortion of Catholic teaching. It is the Council of Trent that defined what the Mass should be like and declared it, through the saintly Supreme Pontiff, in perpetuity with full apostolic power. The words are indeed defined by the teaching authority of the Church (Trent, not Vatican II, did this and you are in outright disobedience to that teaching magisterium by defending and attending the Novus Ordo) but it is not that teaching authority that effects the consecration but the words themselves, in addition to the proper intention of the priest and the correct matter.... One can safely assume that most of your new services effect no more consecration than the next-door Anglican service....

...You will surely have a lot to suffer at the hands of the vandals and heretics who occupy most of the episcopal sees and parishes, for they despise your personal orthodoxy and you will most likely never get to first base with them in the restoration of the Church, for they are Hell-bent on the destruction, complete and radical, of Christ's Holy Bride.... Erase my name and address from your roster.

Robert Carballo, Miami, Florida

(Your editor replies on the next page)

First, it should be perfectly clear that Mr. Carballo and I use the word "traditional" to mean two entirely different things. I consider myself very traditional. Mr. Carballo seems to think that traditional is synonymous with disobedient to the Pope in contemporary liturgical matters. Furthermore, I cannot see how I committed calumny by saying that my fellow traditionalists use a piece of jargon. Surely this is constructive criticism and carries no implications of deliberate wrongdoing.

Mr. Carballo is one of those people who believe that most or all the liturgical changes made by Pope Paul VI and directed by Vatican II are incompatible with the Catholic Faith. Their error is simple: a confusion between doctrine and discipline. It is not enough, however, to point this out. The subtleties of the error should be explored. All Catholic Masses share certain common elements. Some of these have been defined as part of the Doctrine of the Faith. Some are not defined but probably capable of definition. Some are probably merely coincidence or historical accident. Masses differ from each other. There are Eastern and Latin rites. Within each of these two major groups there are differences in the words of the Mass (including in both cases the words of the consecration) and in the placement of some parts. The most important of the Latin rites is the Roman Rite. Although the order of the parts in the Roman Rite is uniform it has its own variations. For example the Dominican offertory has never been what Mr. Carballo demands and the Dominicans have never had the prayers at the foot of the altar. Most of the Eastern rites and some of the Latin rites had words of the consecration similar to each other. After Vatican II the words of the Roman and Ambrosian rites were conformed to them. From time to time Councils and Popes say things about the Roman Rite and the Latin rites. These must be obeyed but they are not part of the deposit of the faith. The Faith is one and cannot vary from rite to rite. The Church is infallible only when it addresses the whole world. Those things said by the Councils of Florence and Trent and by Saint Pius V concerning the Latin rites are not doctrinal, at least when they are concerned with actual practice within the Latin rites. Vatican II directed certain changes in the Latin rites. Pursuant to that direction Pope Paul VI revised the Roman Rite. Good Catholics may disagree as to whether every single one of the changes was prudent. After all they are not part of the deposit of the faith but merely rules within the Western Church. One cannot say, however, that some earlier form of the Roman Rite is de fide. To do so is to condemn the Church in the East, in pre-Carolingian Spain and indeed the Church of the Apostles who did not share this rite. Your editor has, incidently, found most legitimate criticism of the liturgical work of Pope Paul VI unconvincing. ✦

Incidently, to the extent that the invalidity of Anglican Eucharistic liturgy stems from form, it is clear that there was for centuries a defect in the form of ordination but there is no particular reason to believe that there is a defect in the form of their Eucharistic service. There is little doubt that a Catholic Priest who left the Church, embraced heresy, and assumed a ministry in the Anglican Church would validly consecrate using the Book of Common Prayer. Of course the Book of Common Prayer is not free of error and most Anglican ministers are not validly ordained but this is not the same thing as saying that the form of the Anglican liturgy is heretical.

## Local News

New York - There is a Latin Mass every Sunday at St. Ignatius Loyola, 980 Park Avenue. It is in a chapel which may be reached by entering through the rectory. The Mass begins at 9:30.

Chicago - There are no Latin Masses in the Chicago parishes. At the 10:30 Mass on Sundays at the Church of the Assumption, 323 W. Illinois Street (near Orleans Street) the choir sings the parts pertaining to it in Latin.

Cincinnati - At St. Francis Xavier Church, 607 Sycamore Street the Sunday 9:00 Mass is in Latin with a professional choir.

El Paso - At Sacred Heart Church, 602 South Oregon Street, the 10:30 Sunday Mass is in Latin.

Indian Head, Maryland - At St. Mary's Star of the Sea Church, 30 Mattingly Avenue there is a Latin Mass every month. The next one is scheduled for June 8. The choir is lead by a Marine Corps musician from the local Navy base.

Clearwater, Florida - There is a Gregorian chant choir shared by five parishes in the Clearwater-Safety Harbor-Dunedin area.

Vermont - The Benedictine Sisters of the Abbaye Sainte-Marie des Deux-Montagnes plan to open a daughter house in Vermont. The liturgical life of the community will be in Latin.

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## Miscellany

There will be a course in the "Introduction to Gregorian Chant" at the Center for Ward Method Studies of The Catholic University of America in Washington. It will meet Monday through Friday at 2:00 P. M. July 7 to July 25, 1980. It will cover Gregorian rhythm and notation. Vocal drills will be on the neums and in the Gregorian modes. The Mass, seasonal hymns and Compline will be covered. For information write: Center for Ward Method Studies, The School of Music, The Catholic University of America, Washington, D. C. 20064.

Congratulations to Nona Aguilar (one of the volunteers who make this newsletter possible) on the publication of her second book. It is called "No-Pill, No-Risk Birth Control" and is a valuable weapon in the arsenal of anyone who wishes to show that time has vindicated *Humanae Vitae*.

Your editor's personal thanks to Father Vincent Rigdon of St. Mary's Star of the Sea Church, Indian Head, Maryland for the Latin Mass for the repose of the soul of my father,

Best wishes to the Most Rev. Thomas W. Lyons, who has done so much for our cause, during his time as administrator of the Archdiocese of Washington.

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Latin Liturgy Association - New members should send five Dollars dues to our Chairman, Dr. James Hitchcock, 6158 Kingsbury Avenue, St. Louis, Missouri 63112. Members who move should send their new addresses to our Secretary, Albert N. Garland, 5 Forestwood Court, Columbus, Georgia 31907. Editorial material should be sent to your editor, Charles G. Mills, 4-5 Granada Crescent, White Plains, New York 10603