



LATIN LITURGY ASSOCIATION

Newsletter No. 14

September, 1984

6158 Kingsbury Avenue
Saint Louis, Missouri 63112
August 10, 1984

Professor Anthony LoBello
Department of Mathematics
Allegheny College
Meadville, Pennsylvania

Dear Professor LoBello:

This letter will serve as your formal appointment to the position of chairman of the Latin Liturgy Association, effective immediately. As of this date, I relinquish all authority in the organization.

If I can help you in any way, please let me know.

Sincerely,



James Hitchcock

Letter of the New Chairman

The members of the Latin Liturgy Association are respectfully advised that at the request of Prof. Hitchcock, I have agreed to serve as the new chairman of the Association. I also take over the responsibility of editing the Newsletter which, beginning with this issue, will appear quarterly. My address is:

Prof. Dr. Anthony J. LoBello
Box 29, Department of Mathematics, Allegheny College
Meadville, Pennsylvania 16335.

The new Secretary of the Association is:

Prof. Robert Edgeworth
Department of Classical, Germanic, and Slavic Languages
Louisiana State University
Baton Rouge, Louisiana 70803

On behalf of the members, we both gratefully acknowledge the service of our predecessors.

We shall now begin to publicize the Association, which has at present a mere 258 members. For example, Fr. Kenneth Baker, S.J., editor of the Homiletic and Pastoral Review, had kindly agreed to publish a letter from the Chairman describing what we promote and inviting sympathetic readers to join. A newly

prepared flier* and membership application will be sent to all who respond. We shall admit to membership anyone who applies.

All the information we have about the time and place of Latin masses is out of date. We therefore ask that each member send us a letter giving all details about the regularly scheduled Latin Masses of which he is aware. In fact, each member must consider himself our representative and bring his report up to date by regular communications. In addition, we want to know what the law is in each diocese governing the celebration of Mass in Latin. Each member is asked to send the following letter to his Bishop:

Your Excellency,

I write to ask if you would kindly let me know what the law is in your diocese governing the celebration of the Mass in Latin. I also ask that you inform me of any regularly scheduled Latin Masses in the diocese.

Respectfully yours,

Please forward the official replies to us; we shall pass on to you through the Newsletter all information that we receive. For example, the chairman wrote to the Vicar General of Boston and received the reply that we now publish on page 4. The officers will contact later those bishops not approached by the local representatives.

I have written an article, "The Mass in Latin and in English" (Downside Review, Vol. CI, No. 344, July, 1983, pp. 194-215), the first part of which is a defense of our cause. I will send a copy to anyone who requests one.

Now is the time for those members who want to make their annual contribution to send their checks to the Secretary-Treasurer. The next call for donations will be made in September, 1985. All materials for the Newsletter should be sent to me. I am of course open to receiving any advice the members want to give. The membership as a whole will be my Advisory Council.

Anthony Lo Bello

*The text of the flier appears on page 3

THE LATIN LITURGY ASSOCIATION

The Latin Liturgy Association promotes the celebration of the Mass in Latin according to the Roman Missal as revised by Pope Paul VI. Anyone sympathetic to this cause will be admitted to membership. The Association takes no position on any other matter. It was founded in 1976; its first Chairman was Prof. James Hitchcock.

The cast-iron defense for using Latin in the Mass is the argument from immemorial custom; it is the tradition of the Roman Church. The Second Vatican Council confirmed this tradition when it decreed

Linguae latinae usus, salvo particulari iure, in Ritibus latinis servetur. (Conc. Vat. II, sess. III, Const. de Sacra Liturgia 36 §1)

that is,

The use of the Latin language is to be maintained in the Latin Rites, except where there is a particular law to the contrary.

Among the very many other arguments for the preservation of Latin, the most important is that it should be kept for pastoral reasons. Also, English in the liturgy is pure and simple a matter of "participation" and "understanding," but the use of Latin does not rule out either, as anyone who has attended a Mass at the London Oratory or the Holy Sepulcher well knows. The traditional language carries with it the bonus of the Latin Church music, especially Gregorian Chant, which can at best survive only as a museum piece in an otherwise vernacular celebration.

Friends may join, or ask for more information, by writing to the Secretary-Treasurer

Professor Robert Edgeworth
Department of Classical, Germanic, and Slavic Languages
Louisiana State University
Baton Rouge, Louisiana 70803

Members receive the Association's Newsletter four times a year. An annual contribution of \$5 or more, though not required, would be gratefully received.

CHANCERY
ARCHDIOCESE OF BOSTON
2121 COMMONWEALTH AVENUE
BRIGHTON, MASSACHUSETTS 02135

OFFICE OF THE CHANCELLOR

October 20, 1983

Mr. Anthony Lo Bello
312 Jackson Street
Lawrence, Massachusetts 01841

Dear Mr. Lo Bello:

Bishop Daily asked me to respond to your letter of October 17, 1983 in which you request information regarding the celebration of the New Order of Mass promulgated by Pope Paul VI on April 3, 1969.

Since 1971, it has been the policy of the Archdiocese of Boston that the New Order of Mass is observed in all celebrations of Mass in our Archdiocese; the Tridentine Rite is no longer to be used.

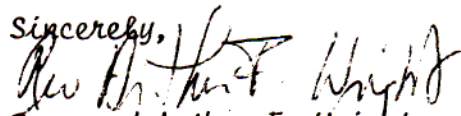
Following the mind of the Second Vatican Council, it is the policy of the Archdiocese that Mass is to be celebrated in the vernacular language of the people; the only exceptions to this policy are the following.

In all situations where permission is granted for the celebration of Mass in Latin, the New Order of Mass is to be used, the people are to participate with proper responses and the Scripture lessons are to be read in the vernacular language.

For Mass in Latin on Sundays and/or Holydays, the permission may be granted only by the Archbishop upon written request to the Liturgical Commission. In each case adequate provision is to be made for those who wish Mass in the vernacular. For Mass in Latin on weekdays, permission is to be granted by the local pastor. In each case adequate provision is to be made for those who wish Mass in the vernacular.

There are no regularly scheduled Latin Masses in the Archdiocese. It is also required that a "public" Mass be celebrated facing the people.

I hope these responses answer your questions Mr. Lo Bello. I wish you well in preparing your article.

Sincerely,

Reverend Arthur F. Wright
Vice Chancellor

AFW:rw

NOTEWORTHY ITEMS

1. Dr. Duane L. M. Galles writes of his parish church, St. Agnes (548 Lafond Avenue, St. Paul, Minnesota):
...the 8:00 A.M. Mass Saturday and the 10:00 A.M. Mass Sunday are in Latin and with Gregorian propers. We have (Latin, Gregorian) vespers every Sunday at 3:00 P.M.; vespers are also chanted daily at 4:25 from Christmas Eve to the octave day of Christmas. Holy Week last (9:30 A.M.) we chanted *Tenebrae* for the 10th consecutive year.
The program of music for the Masses which Dr. Galles sent along contains all the famous settings by Beethoven, Gounod, Haydn, Mozart, and Schubert.
2. Mrs. Mary J. Walsh writes that there is a Latin High Mass every Sunday at 11:00 A.M. at Holy Rosary Church in Portland, Oregon. It is poorly attended except when it is advertised in the paper that a Bach, Schubert, or Palestrina Mass is to be performed. Then it is packed.
3. Mr. Frank Cymanski of Fremont, California reports that there is a Latin High Mass every Sunday at 11:00 A.M. at St. Patrick's Church, 756 Mission Street, San Francisco. According to Mr. Aloysius Scott Gibson, this Mass is celebrated facing the high altar, not facing the people.
4. The May 4, 1984 issue of The Universe contains an illustrated account of the Solemn High Mass celebrated in Latin at the London Oratory to commemorate the centenary of that Church. The Papal Pro-Nuncio Archbishop Heim is shown wearing the Cappa Magna. He is the second prelate I have seen wearing the long train in fifteen years. (The other was the Latin Patriarch of Jerusalem.)
5. A European correspondent of the Chairman reports:

No doubt you have heard that the Congregation for Divine Worship has been once again separated from the Congregation for the Sacraments. The new "Pro-Prefect", Mons. Mayer, is a Bavarian Benedictine, an excellent man, rather conservative and having the sense of the liturgy, at least to a certain point. I believe he will hold the line traced by the Pope, i.e., not put the liturgical reform into question, but at the same time root out the most crying abuses.
6. The symposium on Gregorian Chant held at Catholic University in Washington (June 19-23, 1983) was attended by 600 people from around the world. Jean Prou, Abbot of St. Pierre de Solesmes, received a standing ovation after an address in which he deplored the intrusion of jazz and rock music into the Church. Archbishop Pio Laghi, now Pro-Nuncio, said that he found it difficult to sing the chants in anything but Latin. Msgr. Frederick McManus, Vice President of the University, said that chant could now be readmitted to the choir stalls "without harm to diversity."

A SHORT ESSAY BY THE CHAIRMAN

The extraordinary Holy Year proclaimed by Pope John Paul for 1983-1984 coincided with my sabbatical leave this coincidence gave me the opportunity to celebrate the Jubilee by making a pilgrimage of several weeks each to Jerusalem and Rome. In these pages, I bring to the attention of the members only that sort of information that they will not be able to find elsewhere. For a brief account of the history of the Holy Year, the reader may refer to Herbert Thurston's The Holy Year of Jubilee (1900), a veritable classic.

1. Jerusalem: Arrival

The traditional and solemn way for pilgrims to arrive is by procession through the door of the Basilica of the Holy Sepulcher. They chant Te Deum Laudamus as they proceed to the tomb of Christ and are sprinkled (I was quite drenched) with holy water by the friars that greet them. The Catholic interests here, as in all the Holy Places, have, since 1335, been under the guardianship of the Franciscans.

Most fortunate are those visitors who are able to stay at the Franciscans' Hostel Casa Nova, five minutes from the Holy Sepulcher. The friends one makes and the good conversation over the three meals compensate in some way for the loneliness and homesickness which sensitive people must feel at being so far away from their families. The \$21 charge for single room with bath and three meals washed down with white wine from the Friars' own vineyards will surely prove to be the best spent of the pilgrim's money. Nearby is the apartment of the Arab cripple whom Pope Paul visited during his 1964 pilgrimage to the Holy Land; this visit is commemorated by a Latin-Arabic plaque high up on the wall of the fellow's house.

The Latin Patriarch designated the Church of the Holy Sepulcher as the place where the Jubilee indulgence was to be gained. The Jubilee pilgrim (or indeed any pilgrim at any time) attends the three major Latin ceremonies at the Basilica, the morning high Mass, the afternoon procession, and the Friday Way of the Cross along the Via Dolorosa. This last begins at the first station at the Fortress Antonia; the last five stations are inside the Basilica.

2. Morning High Mass

The agreement among the confessions that regulates the activities within the Basilica allows each group one solemn mass per day; the Franciscans celebrate their high mass at 6:30 A.M. except on Sundays, when it takes place at 5:30 A.M. The early hour is a blessing, since the multitudes of uncomprehending tourists have not begun their noisy sightseeing. The Mass is celebrated at the tomb of Christ, except on Fridays, when it takes place on Mt. Calvary. It is sung beautifully in Latin; indeed, the young black-bearded Italian friar who sings the responses has the best voice this author has ever heard inside a church. There is always a congregation of twenty-five or so; half of them are Arab boys from the Catholic orphanage of whom two serve as acolytes. The organist plays well, and the faithful sing from the Kyriale which they receive as they take their places. There is no sermon, there being no one language which all present would understand. There is occasional competition from the Copts, whose liturgy takes place once a week at the same time on the other side of the tomb. On other days, it is an unwelcome intrusion to hear their alarm clocks going off, often during the most solemn parts of the Mass. (These Egyptians, alas, practice an unseemly commercialism at their tiny chapel at the western tip of the tomb. When the visitor enters, the lone priest shows him their shrine and says, "The head of Christ lay here." On the rock are several bills of larger denomination from the major tourist countries, including a \$20 U.S. note, indications of the size of the donation that his fondest dreams hope for. He will, however, be satisfied with much less, and makes a present, according to the visitor's generosity, of a holy card, a tiny wooden cross, a rosary, or a phial of oil. The Greeks deal in votive candles, but the Catholics, Armenians, Syrians, and noble Ethiopians avoid all trafficking whatsoever.)

3. The Afternoon Procession

The daily afternoon procession makes fourteen stops at the most important places in the basilica; it is, indeed, the best "guided tour" that can be had. At each station there is a hymn, antiphon, Oremus, Pater, Ave, and Gloria. Those pilgrims who take part are provided with an Ordo Processionum Quae Hierosolymis in Basilica S. Sepulcri D. N. J. C. a Fratribus Minoribus Peraguntur and a candle to read it by (the basilica is poorly lit); this Ordo is no doubt the only liturgical book that was not changed after the Second Vatican Council. All is chanted in Latin, yet the pilgrims join in without difficulty; there is no problem of "participation" here. One would wish that every liturgical commission in the West could make a visit to see how Latin lives, or rather could live. The Ordo and the clothes of the pilgrims are full of dripping wax by the end of the procession. The fourteen stations and the hymns sung at each are:

- I. The Altar of the Blessed Sacrament in the Franciscan Chapel of the Apparition (no hymn)
- II. The column of the Flagellation in the Same Chapel (Salve Columna Nobilis)
- III. The Prison of Our Lord (En Efferata Rabies)
- IV. The Altar of the Division of Our Lord's Garments (Adeste, Pacis Angeli)
- V. The Crypt Where St. Helena Found the True Cross (Crux Fidelis Inter Omnes)
- VI. The Shrine of St. Helena (Fortem Virili Pectore)
- VII. The Column Where Christ Was Crowned with Thorns (Coetus Piorum Exeat)
- VIII. Mt. Calvary, where Christ Was Nailed to the Cross (Vexilla Regis Prodeunt)
- IX. Mt. Calvary, Where Christ Died (Lustra Sex Qui Iam Peregit)
- X. Mt. Calvary, Where the Holy Virgin Watched Christ Die (Stabat Mater Dolorosa)
- XI. At the Stone of Unction, Where Joseph of Arimathaea and Nicodemus Anointed the Body of Christ (Pange Lingua Vulneratum Corde Christi Lancea)
- XII. The Holy Sepulcher (Here the organ begins to play. The melody of the numinous hymn Aurora Caelum Purpurat will surely remain one of the pilgrim's best memories of his visit to the shrine.)
- XIII. At the Spot Where Christ Appeared to Mary Magdalene (Christus Triumphum Gloriam)
- XIV. The Franciscan Chapel of the Apparition, Where Christ Appeared to His Mother (Jesum Christum Crucifixum)

The procession is then followed by Benediction, with O Salutaris Hostia, Pange Lingua and Laudate Dominum.

This procession is a very crowded affair, since it begins at 4:00 P.M., and the great crowds of faithful milling about the Basilica at that time are naturally drawn to it and join in. The numbers are particularly great on Fridays, when it begins after all return from the Way of the Cross on the Via Dolorosa.

4. The Via Crucis

On Fridays at 3:00 P.M., the friars lead the Way of the Cross from the first station at the Fortress Antonia along the Via Dolorosa to the fourteenth station in the Holy Sepulcher. The language is Latin, with occasional prayers in Italian and English. While outdoors, the voices of the friars, though magnified by microphone, can sometimes scarcely be heard over the recordings of the Moslem muezzin calling the believers to prayer. Since the procession is joined by many curious sightseers, there is a bit of shoving and pushing for the best places.

5. Rome: St. Peter's

Masses are said continuously in St. Peter's Basilica, but the major daily celebrations were the 8:30 A.M. High Mass in the Chapel of the Blessed Sacrament (after which the exposition inaugurated by Pope John Paul begins) and the 5:00 P.M. concelebrated Mass at the Cathedra Petri preceded by the penitential procession through the Holy Door and concluded with the

prayer Oremus pro Pontifice. Both Masses were in a mixture of Latin and Italian. During the morning liturgy, the celebrant himself led the singing of the congregation by waving his hands about, a rather unbecoming modification of the rubrics, I thought. In the evening, there were distractions caused by a noisy and eccentric organist and the constant squeaking and scraping against the marble floor of the hundreds of cheap chairs that have unfortunately replaced the wooden pews formerly provided for the faithful. At no Mass is it permitted to receive Communion in the hand; the decree forbidding this practice is publicly exhibited in the Basilica by order of the Cardinal Archpriest, Aurelio Sabattini. The Chapter of St. Peter's has put out a recording, "The Sounds of the Holy Year" with thirteen songs that the pilgrim will want to remember; the most beautifully done is the seventh century hymn O Roma Nobilis Orbis et Domina. The record costs 12,000 Italian lire and can be bought from the Libreria Editrice Vaticana.

Every pilgrim hopes to attend a canonization, particularly during the year of Jubilee. Accordingly, on Tuesday, March 6, I presented myself at the Bronze Gate to acquire a permesso personale or pass to the canonization, scheduled for the following Sunday, of the Blessed Paola Frassinetti, foundress of the Sisters of St. Dorothy. The Swiss guard on duty told me that I was much too soon, and that I should return the next morning. When I appeared on Wednesday, I was told by the guard that it was still too early, and that I should come back on Thursday. I did so, and was once again sent away. It was too early; I should come back Saturday morning. On Saturday morning, I arrived at 9:00 A.M., the earliest time to do business, and was told that there were no more tickets left and that the next time I should make a written application. This was undoubtedly one of those rare circumstances when it is better to belong to a group and have all this taken care of by the pilgrimage director. I had been spoiled by my experiences in 1969, 1971, and 1972, when I got tickets to Papal functions at the Bronze Gate without any delay at all.

6. Elsewhere in Rome

A daily schedule of Holy Year events was put up every morning at Santa Maria Maggiore, but it did not always prove accurate. For example, it frequently announced Capitular Vespers at St. John Lateran for 6:00 P.M.; one night when I went there, an American priest who hears confessions at the cathedral told me that there was more scheduled there than ever took place, and sure enough that evening there were no vespers.

Of the special events scheduled in Rome during the Holy Year, we may note the following.

1. In Santa Maria Maggiore, the Confession was open to the public, and the pilgrim could descend to the chapel of the Santa Culla, or holy cradle, the chief relic of the basilica, in which Christ was placed for the flight into Egypt (or, as the old Catholic Encyclopedia thought, it was the support for the stone manger of the Christ-child). The pilgrims also viewed the body of St. Pius V, on display in the Blessed Sacrament Chapel, and visited the image Salus Populi Romani in the Borghese Chapel.
2. The authorities of the Vatican Library exhibited a collection of papal bulls, hammers, trowels, bricks, prints, and many books related to the Holy Year. There was, furthermore, a special (and free) mostra or exposition of Papal medals celebrating the Holy Years in the building next to the church of Santa Maria del Popolo at the Flaminian Gate.
3. The Jesuit fathers arranged a Lenten series of Sunday Latin Masses with Gregorian Chant in their Church of Sant' Ignazio. The singers were expert but, alas, they spurned the choir loft and stationed themselves behind the altar and before the old high altar, where they became a source of distraction. The director futilely waved his arms at the congregation to direct them in the chants reserved for the people, who were constantly turning the twenty pages of type-written prayers and historical notes that had been handed out before

the Mass. All in all, it was an unnatural ceremony, more like a concert with audience participation than a Mass; the authorities might profitably have consulted the fathers of the London Oratory on how to sing Mass in Latin properly.

4. There was a Rosary, in Latin, each evening in the Basilica of the Holy Cross, led by teenagers, after which pilgrims could visit the relics of the passion or attend the evening Mass (in Italian).
5. The celebration of the sixth centennial of the birth of St. Francesca Romana in the church renamed for her in the Roman Forum was presided over by the Pope's Vicar General Cardinal Poletti. It attracted great multitudes of believers, for this saint is one of the most popular in Rome.

7. The Hymn of the Holy Year

One of the ways in which this Holy Year was different from all others was that it had its own hymn, Aprite le Porte a Cristo -- "Open the Doors to Christ." The Italian lyrics are by C. Giovannini, the music by Domenico Bartolucci, Director of the Sistine Choir. The following is my literal translation from the Italian.

Troubled by the mystery of evil and suffering,
Our heart is never at rest until it rests in Thee.

Refrain:

Open the doors to Christ, people of the earth.
Then there will be no more war,
and love will reign.

The Redeemer, awaited by the nations, appears,
The God-Man Jesus, the Word of the Lord.

Refrain

The victorious cross has freed the world
From the yoke of sin that man bears.

Refrain

Enkindle on earth the fire of Thy love,
And unite in one heart the whole of mankind.

Refrain

The second line is from the first paragraph of Augustine's Confessions: Cor nostrum inquietum est donec requiescat in Te; the refrain begins with the opening words of the Papal Bull of Indiction, Aperite Portas Redemptori.

A Word from the Secretary-Treasurer

This newsletter is being sent to members of the Latin Liturgy Association as well as to other persons interested in the celebration of the Mass of Latin.

If you are not a member of the L.L.A., we invite you to join. Simply send your name and current mailing address, together with a contribution (minimum: \$5), to me. My address is given on the first page of this newsletter and also below.

If you are now or have been a member of the L.L.A., let me ask for your help. We need to advertise our existence and reach a greater number of people. We can do this if you will do three things.

First, pray for the spread of the devout celebration of the Mass in Latin.

Second, invite at least one friend to join the L.L.A. Give him or her my address.

Third, send a donation so we may begin placing advertisements in the Catholic media. Many of you have faithfully sent us \$5 (or more) every year. We are most grateful. And yet, if we are to accomplish more, we must ask you for more. I ask you to send a larger donation such as \$10 or \$20 (or more, if you can) to spread the word more effectively.

Your contributions are voluntary, of course. I shall not omit a name from the L.L.A. mailing list unless you ask me to do so.

Material for this newsletter should be sent to the Chairman. Contributions and membership requests should be sent to me:

Robert Edgeworth
Department of Classical, Germanic and Slavic Languages
Louisiana State University
Baton Rouge, LA 70803