



## NEWSLETTER NO. 15

December, 1984

### From the Chairman

On October 15, the following letter was sent from the Congregation for Divine Worship to the Presidents of the various Episcopal Conferences.

Excellentissime Domine:

Quattuor abhinc annos, iubente Summo Pontifice Ioanne Paulo II, universae ecclesiae episcopi invitati sunt ad relationem adhibendam

- 1) Circa modum quo sacerdotes et Christi fideles in suis Dioecesibus Missale auctoritate Papae Pauli VI promulgatum recepissent, statutis Concilii Vaticani II rite obsequentes;
- 3) Circa difficultates in liturgica instauratione exsequenda evenientes;
- 3) Circa renisus forte superandos.

Exitus consultationis notus factus est omnibus episcopis (cf. Notitiae, n. 185, Decembri 1981). Eorum responsionibus attentis, fere in totum solutum visum est problema illorum sacerdotum atque Christi fidelium, qui ritui "Tridentino" nuncupato inhaerentes manserant.

Cum autem problema idem perduret, ipse Summus Pontifex, coetibus istis obsecundare desiderans, episcopis dioecesanis facultatem concedit utendi indulto, quo sacerdotes et Christi fideles, qui in petitione proprio episcopo exhibenda explicite indicabuntur, Missam celebrare valent Missale Romanum adhibendo iuxta editionem typicam anni 1962, servatis autem normis, quae sequuntur:

- 1) Sine ambiguitate enim publice constet talem sacerdotem et tales fideles nullam partem habere cum iis qui legitimam vim doctrinalemque rectitudinem Missalis Romani, anno 1970 a Paulo VI Romano Pontifice promulgati, in dubium vocant.
- 2) Haec celebratio fiat tantum modo ad utilitatem illorum coetuum qui eam petunt; item in ecclesiis et oratoriis quae episcopus dioecesanus deputaverit (non autem in templis paroecialibus, nisi episcopus in casibus extraordinariis id concesserit); iisque diebus atque condicionibus ab ipso episcopo, sive per modum consuetudinis, sive per actus, adprobatis.
- 3) Huiusmodi celebratio secundum Missale anni 1962 fiat et quidem lingua latina.
- 4) Nulla habeatur commixtio inter ritus et textus alterutrius Missalis.
- 5) Unusquisque episcopus hanc Congregationem certiore faciet de concessionibus ab ipso datis atque, expleto anno ab hoc indulto tributo, de exitu quem eius applicatio obtinuerit.

Concessio huiusmodi, sollicitudinis signum qua Pater Communis omnes suos prosequitur filios, adhibenda erit sine ullo praeiudicio liturgicae instaurationis observandae in vita uniuscuiusque communitatis ecclesialis.

Iuvat re vero hac uti opportunitate me Excellentiae Tuae Reverendissimae addictissimum in Domino profitendi.

Vergilius Noe  
A secret.

A. Mayer  
Archiep. Tit. Satrianen., Pro-praefectus

I translate this letter as follows.

Your Excellency,

Four years ago, at the command of the Supreme Pontiff John Paul II, the bishops of the universal church were invited to make a report on

- 1) the manner in which the priests and faithful in their dioceses, in obedience to the decrees of the Second Vatican Council, had received the Missal that had been promulgated by the authority of Pope Paul VI;
- 2) the difficulties that were arising in carrying out the liturgical renewal;
- 3) the opposition that perchance remained to be overcome.

The results of this consultation were reported back to the bishops (Notitiae, no. 185, Dec. 1981), whose replies had made it clear that the problem of those priests and faithful who remained attached to the so-called "Tridentine" rite had been almost entirely resolved.

Since, though, the problem persists, the same Supreme Pontiff, longing to accommodate these groups, concedes to the diocesan bishops the faculty of availing themselves of an indult, under which they may allow those priests and people who apply to them in a petition in which they clearly identify themselves to celebrate Mass according to the 1962 official edition of the Roman Missal, provided that they observe the following regulations:

- 1) Let such a priest and such faithful make known publicly and in an unambiguous way that they have nothing to do with those who contest the legal force and the doctrinal soundness of the Roman Missal which the Roman Pontiff Paul VI promulgated in 1970.
- 2) This celebration is to be made only for the sake of those groups that ask for it and in churches and oratories to be named by the diocesan bishop, but not in parish churches, unless the bishop allows it in extraordinary cases; it is to take place on those days and under those conditions approved by the same bishop, whether in general or specifically.
- 3) A celebration of this kind is to be held according to the Missal of 1962 and is to be in Latin only.
- 4) There is to be no mixing of the rites and texts of the two Missals.
- 5) Each bishop will inform this Congregation of the celebrations he has allowed and, one year from now, of the results achieved by the application of the indult.

This concession is a sign of the solicitude with which the Common Father waits upon all his sons and is to be applied without any prejudice to the observance of the liturgical renewal in the life of each ecclesial community.

Permit me to take this opportunity to declare myself very devoted in the Lord to Your Most Reverend Excellency.

Virgilio Noe  
Secretary

A. Mayer  
Titular Archbishop of Satria, Pro-prefect

This letter grants a concession in favor of the old missal; since our Association promotes the celebration of Mass in Latin according to the new missal, this decree does not affect us directly. It may be of interest to the reader to compare the letter of the Congregation to the indult in favor of the old Mass obtained by Cardinal Heenan for England and Wales from Pope Paul in 1971. The text of the English Indult is given on page 4. The English Indult required that the permitted "Tridentine" Masses be said in conformity with the decree Inter Oecumenici and Tres Abhinc Annos (the Instructio Altera ), that is, fewer genuflections, fewer kissings of the altar, fewer signs of the cross, no Judica Me, no Last Gospel, and no Leonine Prayers. The latest concession, however, permits the old Mass to be said according to the 1962 ceremonial which retained the genuflections, kissings, signs of the cross, Leonine prayers, and except on certain occasions, Judica Me and the Last Gospel as well; the 1962 Missal did, however, drop the Confiteor and absolution before the people's communion and, for the first time, included the name of St. Joseph in the Canon.

Those members who want to avail themselves of the new indult are, of course, free to do so; it would be no more incompatible with membership in this Association than availing oneself of Mass in the vernacular language. However, the program of the Latin Liturgy Association remains unchanged: the Latin Mass in the revised Missal.

In their final report to a major international liturgical conference in Rome in early November sponsored by the Congregation for Divine Worship, the delegates of the English-language bishops' conferences commented that this indult was a step "away from the ecclesiology of the second Vatican Council" and appeared "to give support to those who have resisted liturgical renewal"; they received the announcement of the concession with "grave concern, regret, and dismay" (The Tablet, 10 November, 1984, pp. 1125-1126).

### HYBRID MASSES

A most common and much to be deprecated device for inserting some Latin in an otherwise vernacular Mass is to have the Kyrie, Gloria, Credo, Sanctus-Benedictus, and Agnus Dei sung in Latin. This expedient appears to have the backing of the Holy See, for at Easter, 1974, Pope Paul VI sent out to all the bishops of the West a booklet Jubilate Deo, a selection of simple Gregorian chants for the Ordinary of the Mass and for some formerly common hymns. However, one may doubt whether this contrivance makes any sense, and for the same reason that Dr. Johnson condemned Pope's use of both English and Latin in his epitaph for the monument of James Craggs in Westminster Abbey.

It may be proper here to remark the absurdity of joining, in the same inscription, Latin and English, or verse and prose. If either language be preferable to the other, let that alone be used; for no reason can be given why part of the information should be given in one tongue, and part in another, in a tomb more than in any other place, or any other occasion. . . . Such an epitaph resembles the conversation of a foreigner, who tells part of his meaning by words, and conveys part by signs. (A. P. Stanley, Historical Memorials of Westminster Abbey, 4th edition, London, John Murray, 1876, p. 237.)

(Continued on page 5)

E Civitate Vaticana 5 Nov. 1971

Sacra Congregatio Pro Cultu Divino  
Prot. N. 1897/71

Your Eminence,

His Holiness Pope Paul VI, by letter of 30th October 1971, has given special faculties to the undersigned Secretary of this Sacred Congregation to convey to Your Eminence, as Chairman of the Episcopal Conference of England and Wales, the following points regarding the Order of Mass.

1. Considering the pastoral needs referred to by Your Eminence, it is permitted to the local Ordinaries of England and Wales to grant that certain groups of the faithful may on special occasions be allowed to participate in the Mass celebrated according to the rites and texts of the former Roman Missal. The edition of the Missal to be used on these occasions should be that published by the Decree of the Sacred Congregation of Rites (27th January 1965), and with the modifications indicated in the Instructio altera (4th May 1967).

This faculty may be granted provided that groups make the request for reasons of genuine devotion, and provided that the permission does not disturb or damage the general community of the faithful. For this reason, the permission is limited to certain groups on special occasions; at all regular parish and other community Masses, the Order of the Mass given in the new Roman Missal should be used. Since the Eucharist is the sacrament of unity, it is necessary that the use of the Order of Mass given in the former Missal should not become a sign or cause of disunity in the Catholic community. For this reason agreement among the Bishops of the Episcopal Conference as to how this faculty is to be exercised will be a further guarantee of unity of praxis in this area.

2. Priests who on occasion want to celebrate Mass according to the above-mentioned edition of the Roman Missal may do so by consent of their Ordinary and in accordance with the norms given by the same. When these priests celebrate Mass with the people and want to use the rites and texts of the former Missal, the conditions and limits mentioned above for celebration by certain groups on special occasions are to be applied.

With highest respects, I am

Yours sincerely in Christ,

(signed) A. BUGNINI  
a secretis

His Eminence John, Cardinal Heenan  
Archbishop of Westminster

**HYBRID MASSES**  
(Continued from page 3)

(Johnson himself wrote all his inscriptions in Latin, refusing "to disgrace the walls of Westminster Abbey with an English inscription" (*ibid.*, 298)). To insert Latin chants into a vernacular celebration is merely a make-shift; the morsels thereby intruded will have all the appearance of museum pieces and interrupt the unity of the sacred rite. For the Latinist they are anyway insufficient; aut Caesar aut nihil, all or nothing, must be his motto. Nor can the vernacularist sanction them, for they violate his doctrines of understanding and participation, the congregation being, he must suppose, unable to sing them with comprehension. The same judgment, mutatis mutandis, must be passed on a related though much less common practice, that of having the canon only in Latin. This one may observe frequently on week-days at the 5:30 P.M. High Mass in Westminster Cathedral, London.

This association therefore promotes the celebration of the entire Mass in Latin.  
Anthony Lo Bello

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Centenary 1884-1984

Edited by Alastair Laing & Michael Napier

200 pp., 10½" x 8¼", 142 black and white illustrations,

16 pages in color

ISBN 086294 045 1 (cloth) 13.50

ISBN 086294 065 6 (leather) 50

(The present rate of exchange is 1 = \$1.25)

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No church has done more for the Latin liturgy than the Brompton Oratory. Members are encouraged to acquire this book for private and public libraries.

### NOTEWORTHY ITEMS

1. Mrs. S. Pusateri reports that there is a sung Latin Mass at 8:30 A.M. every Sunday at St. Patrick's Church in Dubuque, Iowa. The use of Latin was never interrupted in this parish.
2. Prof. Vincent Lenti of the Eastman School of Music, Rochester, New York, writes that Msgr. George Cocuzzi celebrated a sung Latin Mass at Corpus Christi Church on Sunday, November 4. The music history students at the Eastman School sang the Kyrie and Gloria from Mass IX and the Sanctus and Agnus Dei from Mass IV. The students sing at two such Latin Masses each year. Msgr. Cocuzzi is pastor of St. Francis Xavier Church.
3. Mr. Kevin G. Long (491 East Arrow Highway, Pomona, California 91767) will send a collection of Latin prayers free to anyone who asks for it and encloses a self-addressed stamped envelope. He informs us that the following Latin Masses are celebrated in his area.

St. Monica  
715 California Avenue (at 7th)  
Santa Monica 90403  
(213) 393-9287

Sunday, 7:30 am

St. Casimir  
2718 St. George Street  
(at Griffith Park Ave.)  
Los Angeles 90027  
(213) 664-4660

Weekdays, 7:00 am  
(7:20 am, on occasion)  
8:00 am  
(LOS FELIZ DISTRICT)

St. Frances of Rome  
501 E. Foothill  
Azusa 91702  
(818) 334-2021

Sunday, 8:30 am

St. Denis  
2151 Diamond Bar Blvd.  
Diamond Bar 91765

Sunday, 11:00 am  
(Canon in Latin; choir sings ordinary parts in  
(714) 595-8106 Latin; some Latin hymns)

4. Mr. Paul McCreary of Montoursville, Pennsylvania, has provided us with the following list of Latin Masses.

Diocese of Baltimore, Maryland  
Basilica of the Assumption  
Cathedral St. at Mulberry St.  
Baltimore, MD 21201  
Tele: (301) 727-3564  
9:00 AM every Sunday

Diocese of Fresno, California  
St. John's Cathedral  
Fresno, California  
Latin music used regularly. Latin Mass sung  
at least once a month.

Diocese of Oakland, California  
 St. Joseph Basilica  
 1109 Chestnut St.  
 Alameda, CA  
 Weekly Latin Mass

Diocese of San Diego, California  
 Parish Center Chapel Mission San Luis Rey  
 Old Mission  
 San Luis Rey, CA 92068  
 9:30 every Sunday morning

St. Margaret Mary  
 1219 Excelsior Avenue  
 Oakland, CA  
 Weekly Latin Mass

Diocese of San Francisco, Calif.  
 St. Patrick's Church  
 756 Mission St.  
 San Francisco, CA 94103  
 11:00 AM every Sunday

Diocese of Washington, D.C.  
 National Shrine of the Immaculate Conception  
 Michigan Avenue at Fourth St., N.E.  
 Washington, DC 20017  
 Every Sunday 1:00 PM

Mr. McCreary has also sent us a list of monasteries that keep the Latin language in their liturgy. We reproduce his report on the following page. He recommends that members check first with the superior before going to attend Mass or Divine Office at any of these places. He wisely suggests that members take the trouble to thank priests who celebrate Mass for us in Latin. May the Chairman also ask that members who attend such Masses make our organization known to the priest and congregation? We need new members, for there is strength in numbers.

5. Mr. Aloysius Scott Gibson informs us of the following Latin Masses in Vienna:

Stephansdom: Sunday at 10:30, versus populum  
 Peterskirche: Daily at 11:00 except Sunday at 11:15, versus populum  
 Malteserkirche: Daily at 8:30  
 Annakirche: Sunday at 11:00

6. Mr. Lud J. Yards, Jr., writes that Msgr. John Morales, Chancellor of the diocese of Gary, celebrates a sung Latin Mass on the last Sunday of every month (except June, July, and August) at St. Mark's Church, 501 W. Ridge Road, Gary, Indiana.
7. Rev. Bradford Helman, director of the Office of Worship of the Diocese of Youngstown, Ohio, has told our member, Mr. R.R. Hawkins, that there are no special regulations concerning Latin in his diocese, and that there are no regular Latin Masses there.
8. Geoffrey Laycock, in his article "Words and Music" in The Tablet (22 September 1984), notes that after the Council of Trent, liturgical music "touched the heights", but that the period after Vatican II has had nothing similar to show. He discusses why this is so, and observes that "our English liturgical texts are as yet neither refined nor greatly inspiring to the composer." Members who come across articles in the periodic literature which ought to be brought to the attention of the Association should send copies to the Chairman.

Monasteries of Men Retaining the Liturgy in Latin  
 Congregation Benedictine de Solesmes: The first five listed have kept  
 the Liturgy entirely in Latin and Gregorian Chant. The monks are  
 cloistered contemplatives.

- |   |  |
|---|--|
| 1. Abbaye St. Pierre de Solesmes<br>723000 Sable sur Sarthe<br>FRANCE | 2. Abbaye Notre Dame de Fontgombault<br>36220 Tournon-St. Martin<br>FRANCE           |
| 2. Abbaye Notre Dame de Randol<br>63450 St. Amant Tallende<br>FRANCE  | 4. Abbaye Ste. Anne de Kergonan<br>56720 Plouharnel<br>FRANCE                        |
| 5. Abbaye de Vaals<br>HOLLAND   | 6. Abbaye St. Benoit<br>St. Benoit du Lac, PQ JOB 2MO CANADA<br>Tele: (819) 843-4080 |

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Benedictine, Swiss-American Foundation. A cloistered community formerly  
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 apostolates. Latin Mass two times a week.  
 Legionaries of Christ  
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 Orange, Conn 06477 U.S.A.



9. The International Commission on English in the Liturgy (ICEL) has recently produced a translation of twenty-two psalms as part of their Liturgical Psalter Project. The Chairman submitted a verse by verse critique of the translation to Mr. John Page, the Executive Secretary of ICEL, who gratefully acknowledged receiving the criticisms. I will send a copy of this report to any member who requests it. (A knowledge of Hebrew is assumed.)
10. The reader will find on the following two pages letters from the Bishop of Scranton and the Director of the Office of Worship of the Diocese of Erie explaining the laws in those dioceses governing the celebration of the Mass in Latin. The letter of Bishop Timlin (the successor of John J. O'Connor, who was transferred to New York) is addressed to our representative in the Scranton diocese. It is evident that His Excellency is favorable to our cause and is throwing up no obstacles before us. It appears, however, that in the diocese of Erie, the possibility of Mass in Latin is not received with enthusiasm. In any case, it is the policy of this association to follow the law in each diocese strictly and not to engage in polemics. Oboedientia et pax.

#### OBITUARY

The Chairman reports with emotion the death on August 19, at the age of 64, of Dr. R.H. Richens, the founder and first Chairman of our British counterpart, the Association for Latin Liturgy. Dr. Richens was an overseas member of our Association, as is his successor, Martin Lynch. When the use of the Latin language in the rites of the Church first appeared threatened, there was formed in England the Latin Mass Society, and Dr. Richens became a member. When it became evident that the whole Roman Missal was being revised in capite et in membris, the Society's majority voted to work for the preservation of the old rite: its President, Geoffrey Houghton-Brown, denied that the use of the customary missal could be forbidden, and Hugh Ross Williamson, another pillar of the Society, wrote that the new canons were invalid, and that no priest could say a valid Mass using them. Dr. Richens disapproved of this policy, withdrew from the Society, and formed the Association for Latin Liturgy to promote the use of Latin in the celebration of Mass according to the Roman Missal as revised by Pope Paul VI. The same Holy Father granted the Apostolic Benediction to the Association in 1975.

#### LATIN AND THE LITURGY

(An Essay of the Chairman\*)

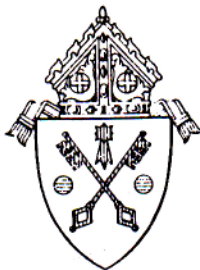
##### Introduction

The need for Latin in the liturgy is not due to the propensity of mankind to exalt the past and to deprecate the present. To be for Latin is not to be against anything else. It is not a threat to the vernacular ritual. In this article, the Chairman of the Latin Liturgy Association discusses the arguments in favor of an increased use of Latin in the rite of the Church. The Association promotes Gregorian Chant and Latin Masses according to the Roman Missal as revised by Pope Paul VI. The same Pontiff granted the Apostolic Benediction to the Association's English counterpart in 1975; the late Archbishop Annibale Bugnini praised the moderation and non-controversial approach of the English Association.

(continued on page 12)

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\* Members are invited to submit articles of their own composition for this section.



Diocese of Scranton  
300 Wyoming Avenue  
Scranton, Pennsylvania 18503

October 29, 1984

Bishop's Office

Mr. Paul McCreary  
916 Pine Street  
Montoursville, Pennsylvania 17754

Dear Paul,

Thank you very much for your kind letter about the Latin Liturgy Association. I had not known that such an organization existed in our Diocese, but I am happy to know that there are those who find the Latin Liturgy something that can be of help to them.

You ask what the regulations of our Diocese are concerning the celebration of Mass in Latin. There is no law in the Diocese of Scranton restricting the use of Latin in the Liturgy except the statement that says that Masses in Latin may be celebrated occasionally. Occasionally is a vague word, and deliberately so, to leave it up to the discretion of the pastor as to how often this might be helpful in a given parish. As far as I know, there is no parish in the Diocese of Scranton at the present time where Mass is celebrated regularly in the Latin language. That is not because it is forbidden, but because there does not seem to be any request for it. However, I am sure that in a given instance a pastor who is familiar with the Latin language would be only too happy to oblige if he is asked.

Trusting that this information will be helpful to you and assuring you of my willingness to help you if I can be of any assistance in the future, I am, with every best wish,

Sincerely yours,

*+ James C. Timlin*

Most Reverend James C. Timlin, D.D.  
Bishop of Scranton

# Office of worship

CHURCH of ERIE

246 West Tenth Street  
Erie, PA 16501 (814) ~~459-8003~~  
452-3610

November 7, 1984

Dr. Anthony Lo Bello  
Box 29, Dept. Of Mathematics  
Allegheny College  
Meadville, Pa. 16335

Dear Dr. Lo Bello,

Enclosed please find a copy of the letter which you requested. At this point, I do not have an English copy, but by the title of your organization, I think that a copy in Latin will do.

You asked about the law in the Diocese of Erie with respect to the celebration of Mass in Latin. You later mention that the law in each diocese, in your opinion, is restrictive and difficult (etc.) with respect to Vatican II.

You cite para. 36 of the Constitution on the Liturgy on the bottom of your stationary. I would like to cite para. 14:

In the restoration and promotion of the sacred liturgy the full and active participation by all the people is the aim to be considered before all else....

I suppose that each person could cite a paragraph as being more important than another. However, I feel that the full and active participation, to which the faithful have a right and obligation (14) by reason of their Baptism is essential, based on the nature of the liturgy.

At any rate, in 1971, the Diocese of Erie established through its Diocesan Directives and in accord with national policy that all Masses will be celebrated according to the Revised Roman Missal. Those with a congregation will be in the vernacular. Those without a congregation (private Masses) may be in Latin. For those with a congregation to be in Latin, permission must be sought from the local Bishop.

I trust that this answers your questions.

Sincerely,

  
Rev. Conrad L. Kraus

## Arguments for Latin

The major arguments in favor of a wider use of Latin in the rites of the Roman Church are 1) the argument from tradition, 2) the pastoral argument, and 3) the aesthetic argument.

1) The Argument from Tradition: An age-old custom which is neither disgusting nor offensive has a legitimacy conferred on it by a sort of natural law: that which lives has a right to continue living. Unlike the offering of animal sacrifices or the practice of flagellation, which are wicked and sickening traditions always and everywhere, the use of Latin is morally neutral, and has been a habit of the Roman Church for over 1500 years. Those who choose to follow this custom should therefore at least be left alone; if the Church is proud of her past, they should even be encouraged. To proscribe such a tradition only makes people cynical, and in religion, anyway, one should use persuasion, not compulsion, unless one is proceeding against an enormity.

The Second Vatican Council exercised great caution when it directed that a place be made for the vernacular languages and even decreed that Linguae latinae usus, salvo particulari iure, in Ritiibus latinis servetur: "The use of Latin is to be maintained in the Latin rites except where there is a special law to the contrary." (Sacrocanctum Concilium 36 ¶1.) (By "special law to the contrary" was meant any concessions which had been or would be granted in favor of the vernacular languages.) There was thus something for everybody. However, what has happened is that the vernacular languages have become the norm, and each diocese determines the conditions under which Mass may be celebrated in Latin. As a result, it is quite difficult to arrange for a Latin Mass in this country; usually one must first obtain the approbation of the highest authorities. The restrictions are generally defended by appeal to the "mind of the Council" and to the need for participation and understanding, which last are imagined to be incompatible with the use of Latin.

2. The Pastoral Argument: The vernacular languages in the liturgy are simply a matter of participation and understanding; it was believed that participation and understanding would lead to an increase in devotion. There are those who share the skepticism expressed by Newman's successor as Vicar of St. Mary the Virgin, Oxford, who wrote, when the Latin Chapel at Christ Church Cathedral was discontinued:

It was supposed that the substitution of English for Latin would encourage devotion, but it is doubtful how far this has been the case. (Revd Henry L. Thompson, Henry George Liddell D.D. Dean of Christ Church, Oxford, A Memoir, New York, Henry Holt and Company, 1899, p. 153.)

In any case, it cannot be denied that for many people, Latin, and not English, is the aid to devotion, and for them, frequent opportunities to hear Mass in Latin ought to be provided.

As regards participation and understanding, no one who has attended the daily Mass and afternoon procession of the Friars Minor at the Holy Sepulcher in Jerusalem, where everything is in Latin, can claim that he has ever seen more devout participation

elsewhere, or that the people there did not understand what they were doing. It is devotion that leads to participation and understanding, not understanding and participation that lead to devotion.

3. The Aesthetic Argument: According to the Dean of St. Paul's, who was certainly infallible in such matters,

The Latin is a congenial part of that imposing ritual system which speaks by symbolic gestures and genuflections, by dress, by music, by skillful interchange of light and darkness, by all which elevates, soothes, rules the mind through the outward senses. (Henry Hart Milman, History of Latin Christianity, 8 vols., New York, Sheldon and Co., 1860-1861, vol. 8, pp. 334-335.)

By comparison, the English translations of the ordinary and propers of the Mass made by the International Commission on English in the Liturgy (ICEL) have an element of illiteracy about them that is violently distasteful to those that know letters and has contributed to making the post-Conciliar reform of the Roman Catholic ritual a supreme example of what we may call liturgical "Grimthorpe-ing." A free translation is a privilege of the most indefinite latitude which the International Commission abused by producing unintelligent mutilations of the Latin prayers. Their translations are deficient in faithfulness to the original texts; to see this, one need only refer to the irrefragable authority of the Hebrew and Latin lexicons and the laws of philology. These charges are substantiated, for example, in the report to ICEL mentioned earlier in this Newsletter.

Another aesthetic deficiency in the vernacular ceremonial is the fact that English has no Church music to compare with the Latin. For a discussion of this issue, one may consult the proceedings of the Conference on Gregorian Chant noted in the last Newsletter.

One objection that may be raised against the Latin of the Mass is that the language is not there exhibited in its best and most genuine form; this objection is in order because I have already raised it against the English of the ICEL translation. As Dean Milman put it:

No one can appreciate more highly than myself (if I may venture to speak of myself) the great works of ecclesiastical Latin, the Vulgate, parts of the Ritual, St. Augustine; yet who can deny there is a barbarism, a yet unreconciled confusion of uncongenial elements, of Orientalism and Occidentalism, in the language? From the time of Trajan, except Claudian, Latin letters are almost exclusively Christian, and Christian letters are Latin, as it were, in a secondary and degenerate form. (Millman, op. cit., p. 343.)

In fact, purists at the Holy See did make changes in the Breviary (under Urban VIII) and in the Psalter (under Pius XII) for the sake of Latinity, but their "improvements" did not meet with general acceptance and were undone.

### Organizations Promoting Latin Masses

In the English-speaking world, there are several societies which sponsor or promote Church-approved celebrations of the Mass in Latin. Of these we may note three.

1. The Latin Mass Society in England and Wales (3 Cork Street, Mayfair, London W1X 1HA): This Society sponsors "Tridentine" Masses under the indult of November 5, 1971, obtained by Cardinal Heenan from Pope Paul VI. The Society sponsors about 300 Masses per year throughout its territory and enrolls 250-300 new members per annum. It publishes a quarterly newsletter.
2. The Association for Latin Liturgy (29 Boileau Road, London W5 3AP): When the Latin Mass Society voted to work for the preservation of the Tridentine Rite rather than to embrace the revised missal, a secession of members under the leadership of the late Dr. Richard H. Richens formed the Association for Latin Liturgy to promote the celebration of the new order of Mass in Latin. The Association has approximately 450 members. It has published an admirable New Latin-English Sunday Missal (ISBN 0 950448 1 4) with the imprimatur of the Bishop of Clifton, certainly a delight to those eyes made sore by the unseemly "missalettes". Though the British hierarchy blessed the Missal, the American bishops disapproved of it on grounds which appear to violate the principle De minimis non curat praetor. The association appealed to Virgilio Noe, formerly Papal master of Ceremonies and now Secretary of the Congregation for Divine Worship, but he ruled in favor of the bishops. For a discussion see the June 1983 issue of the Association's quarterly newsletter. The Association received the Apostolic Benediction from Pope Paul VI.
3. The Latin Liturgy Association: This American group has the same program as the English Association for Latin Liturgy; It now has over 300 members, and was founded in the early seventies under the leadership of Prof. James Hitchcock of St. Louis University. Through the generosity of a benefactor, the Association was able to provide all its members gratis with a copy of the Liber Cantualis published by the Abbey of Solemes in 1978. It has always counted several American bishops and abbots in its membership. At the moment, the following bishops are members: Connare, Graves, Greco, Gumbleton, Hacker, Leech, Leonard, Lynch, Lyons, and Ott.

### Appendix on the "Tridentine" Mass

The arguments in favor of the old Missal are 1) the argument from tradition, 2) the pastoral argument, 3) the argument from the principle lex orandi lex credendi, and 4) the aesthetic argument. The first two arguments are the same, modificatis modificandis, as those that defend the use of Latin, and I have discussed their force above. I must, however, note that there are those who contest the legislation against the old Missal on the grounds of a much stronger form of the argument from tradition than I have allowed. For example, in the pamphlet Some Juridical Considerations on the Reform of the Liturgy circulated by the Scottish branch of the International Confederation Una Voce, Count Neri Capponi, D. Cn. L. (Lateran), LL. D. (Florence), Advocate of the Holy Roman Rota and of the Apostolic Signatura, Assistant Professor of Canon Law at the University of Florence, argues that the Congregation of Divine Worship is in error when it

persists in regarding the survival of the ancient Roman rite as entirely exceptional and in derogation from the law, . . . when, at least by virtue of established custom, all celebrants should be free to use it and all the faithful to take part in it (p. 25).

The Latin Mass Society was moved by this argument to write to Cardinal Heenan on 28 November, 1971:

My Lord Cardinal, it is the opinion of this Society that the use of the customary Missal cannot be forbidden. The Pope has never rescinded the Bull Quo Primum, nor the right of immemorial custom, both of which give priests a perpetual right to use, both in public and in private, the Tridentine or Roman Missal. (From a letter by Geoffrey Houghton-Brown, President of the Latin Mass Society)

The Bull Quo Primum referred to in the letter is the 1570 decree of Pius V which promulgated the old Missal; it includes the words

We decree and determine that this Our present Order and Edict is to last in perpetuity and can never be legally revoked or amended at a future date.

However, since the same words are to be found in the bull Dominus ac Redemptor of Clement XIV, in which that pontiff dissolved the Society of Jesus, it is clear that they carry little more than declamatory force, for Pius VII refounded the Jesuits forty years later; the words are merely an archaic, frightening formula. No Pope has the power to bind his successors' hand by such a device. If Paul VI did not introduce his revised Missal with the words We expressly revoke the bull Quo Primum and we expressly revoke the right of immemorial custom that allows priests to celebrate Mass according to that Missal, this does not mean (in my humble opinion) that the Bull remains in force and that the custom is still legal, but rather, he chose a different set of efficacious words to implement his decision, that the Order of Mass was to be changed. To argue otherwise is to assume that he was a fool, to quibble, and to enter upon religious controversy, the offspring of arrogance and folly.

Before proceeding to the next argument, I bring to the attention of the reader the intimate connection between liturgy and doctrine that is best illustrated by the following episode from the life of Henry Hart Milman, Dean of St. Paul's, as reported by his son Arthur.

Early in 1864, a Royal Commission was appointed to consider the forms of subscription and declaration of assent required from the clergy of the United Church of England and Ireland, and how they might admit of alteration, and upon this "Clerical Subscription" Commission, as it was shortly entitled, my father accepted a seat. The Commissioners held many meetings, and at one of the later ones my father proposed that the only subscription to be required should be subscription to the Liturgy, to the Book of Common Prayer, on the ground that the doctrines of our Church are more simply, fully, and more winningly taught in the Liturgy than in the Articles. (Arthur Milman, Henry Hart Milman, D.D., Dean of St. Paul's, A Biographical Sketch, New York, E. P. Dutton & Co., London, John Murray, Albemarle Street, 1900, p. 244.)

We see here at work the principle that the lex orandi must be the lex credendi. If, for example, as Dean Stanley pointed out,

the only sacrifices acknowledged in the English Prayer Book are those of praise and thanksgiving, and still more emphatically of human hearts and lives (A.P. Stanley, Historical Memorials of Westminster Abbey, 4th edition, London, John Murray, 1876, p. 529, note 1),

then one may conclude that the "Holy Sacrifice of the Mass" is not a doctrine of the Church of England.

Now the third argument consists of the charge that the extensive changes made in going from the old Roman Missal to the new appear to some who are competent to hold an opinion to have produced texts which do not embody as they ought the doctrines of the lex credendi. I decline to enter the barren wastes of this dispute, and refer the reader to the Fall 1977 article of Professor Toporoski of Toronto in the International Catholic Review Communio. The individual competent reader may determine the weight of his objections.

The aesthetic argument for the Tridentine Mass was presented by the signatories of the following petition to Rome, subscribed by some of the foremost celebrities of the British intelligentsia.

When one of the signatories, the actor Sir Ralph Richardson, a patron of the English Latin Mass Society, died in 1983, his funeral was the occasion of the following remarks by a Msgr. McDonald:

Of course, the Eucharist, by virtue of its divine institution, has a nobility of its own; but, for Sir Ralph, the Tridentine Mass had a dignity of language and celebration which he could not detect in the present form of the Mass in the vernacular. From the point of view of language whether he worshiped in London or New York, Paris or Rome, he was perfectly at home as a Catholic with the Latin Mass. The Mass also had, for him, a dignity of celebration. To reach the point that he did in his outstanding career, Ralph Richardson had to lead a disciplined life and, no doubt, the discipline of the rubrics pertaining to the Tridentine Mass which so controlled the human emotions of the celebrant that he could not easily intrude his personality into this dramatic and deeply religious act of worship to the detriment of the main figure which is Christ offering Himself to His heavenly Father under the appearances of bread and wine, must certainly have appealed to Ralph. And the fact that the priest stood with his back to the people, for him, deepened the sense of mystery he found in the Mass; and the periods of silent prayer were more suited to his temperament. (The Latin Mass Society News Bulletin No. 59, February, 1984, pp. 6-7)

Many of these objections could not be raised if the new order of Mass were celebrated in Latin in the dignified manner that prevails at the Oratory on Brompton Road, London; the liturgical reform has been made there to emphasize the continuity with tradition that is essential for the Catholic religion. At 8:00 A.M. weekdays and 11:00 A.M. Sundays, 1) the Mass is celebrated in Latin, 2) the position towards the people is not used, and 3) the lay-folk do not shake hands at the Pax Domini. The rite is a conservative modification of the previous form of Catholic worship; it is aesthetically pleasing and leaves the door open to the world of spiritualized emotion. The use of Latin does away with the deficiencies of the ICEL translation, for it is difficult to appear low or familiar in a "dead" language.



The avoidance of the position versus populum is most beneficial, since it works against the introduction of the personal, which can sometimes appear comical, and it is also unedifying to see the celebrant chewing the Host, nor is it in harmony with the sublime to see him looking and speaking perpetually into the congregation, who stare at his face and observe his mannerisms closely. The original altars are still used, and the abolition of the hand-shaking makes impossible the occasionally more demonstrative expressions of solidarity. Though they decline to conform to the general way of doing things, the fathers of the Oratory violate no law or rubric.

#### OBITUARY

The Secretary reports with deep sorrow the death on September 16, at the age of 84, of the Most Rev. L. Abel Caillouet. Bishop Caillouet had been Auxiliary Bishop of the Archdiocese of New Orleans for thirty-six years, and at the time of his death was Director of the Shrine of Our Lady of Prompt Succor. He was a member and supporter of the Latin Liturgy Association almost from its inception. We extend our condolences to his relatives and to the people of the New Orleans Archdiocese.

#### FROM THE SECRETARY

Let me offer sincere thanks to the many persons who have renewed their memberships in the L.L.A. since September and have sent contributions to the Association. Additional funding will be necessary if we are to achieve our goal of national visibility. I appeal to those who have not sent a contribution during 1984 to do so now.

I join Professor Lo Bello in extending to all our members our prayerful good wishes for the Christmas season and the New Year.

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