

La LATIN LITURGY ASSOCIATION

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**NEWSLETTER NO. 20
MARCH, 1986**

FROM THE CHAIRMAN

The Association has completed its survey of the study of Latin and Gregorian Chant in the American seminaries, and the Chairman has written up the final report, which, it is hoped, will be published in a suitable journal. A copy has been sent to Bishop Marshall of Burlington, Vermont, who has been examining the programs in the seminaries for the Holy See. The results of the survey are summarized below; any member who wants a copy of the whole report (25 pages) should make his request to the Chairman, and accompany it with a check for \$3.50 to pay for the copying and postage.

Of the 318 institutions which received the questionnaire, 98, or 31%, responded. If we restrict our attention to the 81 that still have a seminary program (ten had closed down) and provided information that could be classified (seven did not), we find that 22 of them, or 27%, offer no Latin whatsoever; 35 of them, or 43%, offer some Latin but require none; and 24 of them, or 30%, require their students to take at least one course in Latin.

Of the 24 schools that require their men to study Latin, five (i.e., 6% of the total 81) require one year, one (1%) requires 1½ years, seven (9%) require two years, six (8%) require more than two years, and five (6%) did not specify how much Latin they require.

Of the 35 schools that offer some Latin but do not make any required, two have but one course, four have two courses (one of these four sends its students elsewhere for Latin), one has 6-8 months of Latin, two offer three years, five offer four years, four send their students to other schools where four years of Latin are available, four offer Latin only on a limited basis (e.g. as a tutorial), and eight did not specify how much Latin is available.

Of the schools that require their students to study some Latin and from which ordinations take place, only three (St. John's in Boston; Cardinal Muench in Fargo; and St. Paul's in St. Paul) said that Latin was not required for ordination.

Among the reasons most often cited for the decline of Latin, the two most common were: (1) the purported relative unimportance of Latin compared to other subjects the seminarians must study, and (2) the suspicion that promotion of Latin is somehow connected with the rejection of reforms made after the Second Vatican Council.

The situation with regard to Latin plainchant appears even worse. Of the 81 schools, 28, or 34%, reported that their seminarians receive absolutely no "exposure" to, let alone preparation in, Gregorian chant; 17 (21%) offer minimal ("not much", "on occasion", "very little") instruction

in Gregorian chant, and 16 (20%) make available at least some significant (but not always required) instruction in Latin plainchant. Twenty schools (25%) did not answer the question.

HOW AND WHERE TO ORDER LATIN LITURGICAL BOOKS

The Libreria Editrice Vaticana, 00120 Citta del Vaticano, Rome, has sent us its list of prices, which represent a 10% discount which they are giving us. Also, the monks of Solesmes have just increased their prices. It is therefore necessary to bring up to date the table of volumes and prices which appeared on page 18 of the last newsletter. The new revised table, to which several titles have been added, appears on page three. The key to abbreviations and shipping instructions are on page 17 of the last newsletter. When ordering from the Vatican, add 24% for postage and handling. For S (Solesmes), \$1 = 7.2 Francs.

THE OCTOBER 1984 INDULT

In a recent letter to the Secretary-Treasurer, the Most Rev. George Lynch, retired Auxiliary Bishop of Raleigh and a member of the Association, writes: "Despite the obvious difficulties, I think that all Catholics should be given the opportunity to exercise the privilege granted by the Holy Father and to attend Tridentine Masses." Bishop Lynch celebrated a Pontifical High Mass in Latin (1962 Missal) on Christmas Eve in Charlotte, North Carolina.

POLICY

This Association will always follow the norms established by the Holy See: Roma locuta, causa finita.

BACK ISSUES OF NEWSLETTER

The Chairman receives a great many requests for back issues of the newsletter, and his extra copies have been exhausted. Anyone who wants to order back issues should now send 10¢ per page to pay for xeroxing and postage. The number of pages in the various issues is as follows: 1 (19), 2 (13), 3 (11), 4 (16), 5 (6), 6 (8), 7 (4), 8 (8), 9 (4), 10 (4), 11 (4), 12 (3), 13 (7), 14 (10), 15 (17), 16 (19), 17 (16), 18 (20), 19 (19).

ITEMS FOR THE NEWSLETTER AND PAYMENT OF DUES

Items for this newsletter must be sent to the Chairman, who is the editor. Payment of dues, on the other hand, must be made to the Secretary-Treasurer.

ORDO MISSAE CUM POPULO

The Leaflet Missal Company, 419 West Minnehaha Avenue, St. Paul MN 55103, has re-published the Ordo Missae Cum Populo, originally published in 1978, compiled by Mr. Sheldon Roy (an LLA member), with Imprimatur from Most Rev. Lawrence P. Graves (also an LLA member). It is excellent. It contains the Pauline Latin text and the ICEL English text of the Mass, plus the rubrics and some simple melodies for congregational singing. It does

	GTA	CC	S	SB	TM	LEV
Psalterium Monasticum			170F			
Litaniae In Cantu			28F			
Offertoriale Triplex			100F			
Antiphonale Monasticum (1934)		\$22.00	120F	\$22.00		
Ordo Missae ad Usam Fidelium (1982)						\$ 2.06
Liber Cantualis Comitante Organo			70F	\$15.00*		
Graduale Romanum (1979)	\$22.00 (1974 ed.)	\$21.00	130F	\$21.00	\$25.50	
Missale Romanum (1975) (altar edition)					\$29.50	\$23.53
Graduale Triplex (1979)	\$34.00		200F			
Jubilare Deo	\$ 0.70					\$ 0.89
Jubilare Deo Organ Accompaniment	\$ 4.00					
Liber Cantualis (1978)	\$ 7.50	\$ 7.50	42F	\$ 7.50		
Missale Romanum cum Lectioibus (1977) 4 v.		\$95.00			\$69.95	\$55.89
A.L.L. New Latin- English Sunday Missal		\$19.75		\$20.00		
Nova Vulgata Bibliorum Sacrorum Editio (1979)		\$75.00			\$16.95	
Ordo Missae In Cantu (1975)		\$32.00	210F	\$32.00		
Missale Parvum (1971)						\$ 5.89
The Correct Pronunciation of Latin according to the Roman Usage	\$ 3.00					
Cantus Selecti			42F			
Graduale Romanum Comi- tante Organi, Vol. I			100F	\$20.00*		
Liber Concelebrantium Sanctus et Preces Eu- charisticae In Cantu			32F	\$ 7.50*		
Liber Hymnarius (1983)			200F	\$30.00*		
Lectioarium (1972)			150F (5 vols)			\$44.12
Graduale Simplex (1975)					\$11.95	
Liturgia Horarum (1980) vol. I						\$28.83
Kyriale			45F			
Processionale Monasticum			100F			

not contain the readings for the day. The price is \$1.50 a copy (plus 50¢ shipping). For 100 copies or more, price is \$1 each (plus 5% shipping).

LATIN MASSES IN ROME

Miss Macdonald, a member of the LLA who resided in Rome for several months during 1985, has sent information that allows us to "update" what we published in the last newsletter on page 10 (item 60) and on page 16 (Dr. Carson's Essay). There is a Latin High Mass at St. John Lateran on Sundays at 10 AM; this is better than the Latin Sunday High Mass at the same time at St. Mary Major, which is of variable artistic quality, and where an admixture of Italian is often tolerated. The Latin Masses at San Silvestro in Capite have been discontinued, but there is a most reverent Latin High Mass with Gregorian Chant every Sunday at 11 AM at S. Apollinare, near the Piazza Navona. There is a Latin Mass under the 1984 Indult at the Chiesa di Gesu e Maria, via del Corso. Members who travel to Rome should obtain the publication "Catholic Religious Services for Pilgrims and Tourists in Rome" (15 pages with map) free from the Governatorato della Citta del Vaticano. The text, which is in four languages, lists the times and places for Masses in the various rites and languages.

BOOKS

Those interested in Latin and Greek editions of the Bible may, according to our member Mr. Martin Morrison, write and request the free catalogue "Scholarly Scripture Resources" from the American Bible Society, 1865 Broadway, New York NY 10023.

To obtain the catalogue of records of Gregorian Chant by the monks of Solesmes, write to the Community of Jesus, 5 Bay View Drive, Orleans, Massachusetts 02653. The book catalogue can be ordered direct from the monastery: 72300 Sable sur Sarthe, France.

The Chairman heartily recommends two second-hand book dealers who are regularly able to supply him with books on religion, liturgy, and Latin at reasonable prices. Both booksellers are members of the Association. Each sends catalogues free to regular customers and tries to supply books the authors and titles of which are sent to them on a list.

Thomas Loome

Amphisbaena Rare Books
Old Swedish Covenant Church
320 North Fourth Street
Stillwater, Minnesota 55082

Mary Delaney
Glastonbury House
P.O. Box 804
Wilmette, Illinois 60091

CORRESPONDENCE WITH ROME

The Chairman submitted a list of six dubia to the Congregation for Divine Worship. The text of his letter appears on page 5.

ARCHBISHOP LEFEBVRE

In a letter to the Pope dated August 31, 1985 and dealing with the upcoming Extraordinary Synod, Archbishop Lefebvre and Bishop de Castro Mayer blamed the "Declaration on Religious Liberty" for "all the reforms carried out over 20 years within the Church to please the heretics, schismatics, false religions and declared enemies of the Church, such as

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17 XII 1985

Eminent. Aug. Card. Mayer
 Sac. Congreg. pro Cultu Divino
 00120 Citta del Vaticano, ROMA

Eminentissime:

Consociatio nostra, quae usum linguae Latinae in ritibus Missalis Romani a Paulo PP VI recogniti prudenter promovet, debita cum reverentia Sacram Congregationem precatur ut unicuique sequentium dubiorum positive vel negative respondeat.

1. Licet ordinario in dioecesi sua usum linguae Latinae in Missa celebranda omnino vetare?
2. Potest episcopus decernere: Nulla Missa Latine celebretur sine permissione expressis verbis data, vel ab ipso episcopo vel a "Commissione Liturgica"?
3. Licet ordinario prohibere quo Missa ad orientem minus celebretur et requirere ut versus populum semper fiat?
4. Potest episcopus edictum vulgare: neminem minus quam XXX annos agentem admitti posse ad Missam celebratam secundum Missale Romanum anno LXII impressum et iuxta "Indultum" Mensis Oct. anni LXXXIV concessam?
5. Permittitur ordinario interdicare Christi fidelibus publicatione notitiarum de tempore et loco Sanctarum Missarum iuxta normas praedicti Indulti celebrandarum?
6. Licet episcopo tesseras (biglietti) imprimendas curare sine quibus fideles ad Sanctam Missam admitti nequeant?

Sacram Eminentissimi purpuram deosculans, et reverendissimum Vergilium conlegam tuum salutans, maneo humilis servulus tuus

A. Lo Bello

Antonius Lo Bello

Praeses

the Jews, Communists, and Freemasons" (italics mine).

It is a disgrace that these prelates did not blush to insult the children of Israel; they do great harm to the Latin cause by contaminating it with anti-Semitism. No one who says that the Jews are the declared enemies of the Church will be tolerated within this Association. This Association will not allow its work to be ruined by ignorant and abusive people.

A. Lo Bello
Chairman

LOCAL CHAPTERS

WASHINGTON DC CHAPTER INAUGURATED

The first meeting of the combined Washington-Arlington chapter of the Latin Liturgy Association was held on Dec.29,1985, at St.Anselm's Abbey in Washington,D.C. At 3:00 P.M. Mass was celebrated in Latin in the Abbey Chapel by Rev.Fr.Vincent Rigdon, who is a secular priest and a member of the Association. Immediately afterwards the meeting was held in the Abbey School adjacent. Twenty-three members were present. The national Secretary of the Association, Dr.Edgeworth, gave a brief talk on the role of a local chapter. Temporary officers were chosen as follows: Chairman, Mr.M.J.Moses; Vice-Chairman, Mr.Timothy Goodman (former Chairman of the Chicago chapter); Secretary, Mr.Leslie Hunt; Treasurer, Mr.James Hodgson. The chapter, which has 48 members, intends to meet on a monthly basis.

The officers and members of the Association wish to express their thanks to the Benedictine Fathers, especially Rev.Frs.Leonard Vickers OSB, Urban Schnaus OSB, and Hugh Monmonier OSB, for graciously serving as the hosts for this meeting.

LIKOUDIS SPEAKS AT BATON ROUGE CHAPTER MEETING

The Baton Rouge chapter of the Latin Liturgy Association met at 11:00 A.M. on Saturday, January 25, 1986, at the home of Mr.and Mrs.A.J.Dixon. The featured speaker was Mr.James Likoudis of New York. Mr.Likoudis is the national Executive Vice-President of Catholics United for the Faith. He has been a member of the Latin Liturgy Association for several years, and is the author of several books, and is co-author with K.Whitehead of The Pope, the Council, and the Mass. Mr.Likoudis' remarks addressed a number of practical questions in contemporary liturgy, and pointed out the advantages of using the vernacular for the Liturgy of the Word and Latin for the Liturgy of the Eucharist.

THE PRESS

1. A letter from Ambassador Clare Booth Luce promoting our Association was published in the November 7,1985 issue of the Catholic Standard, newspaper of the Archdiocese of Washington.
2. Mr.John F.Holder had a letter on our behalf published in a November issue of the Georgia Bulletin, newspaper of the Archdiocese of Atlanta.
3. The Winter 1985 issue of Sacred Music carried an editorial "Latin, Our Heritage" in which Msgr.R.J.Schuler laments that "a generation is

rising which has been deprived deliberately of its heritage, its very birth-right . . . Today in the United States, young men are being ordained priests who have only a minimum of Latin, who cannot sing Gregorian Chant which has suffered a demise because of its integral connection with Latin, who have not read the works of Thomas Aquinas or any of the theologians of the past fifteen centuries in their original language, and whose preparation in the history, philosophy, literature, and the arts of the West lacks the most important element-- the Latin language." There is also an article "Facing the People" by Deryck Hanshell, S.J., arguing against making this orientation mandatory; and the address of Josef Cardinal Ratzinger to the recent Church Music Congress in Rome.

4. The National Catholic Register of October 13, 1985 carried a leading article "Hoc Est Enim Corpus Meum: Does Church Latin Have any Future at All?" The article, written by Joop Koopman, is largely an account of the activities of our Association based upon interviews with such members as Professors Edgeworth, Hitchcock, and Mahrt and Msgr. Schuler. A great many "letters to the editor" followed. Fr. James P. O'Reilly of St. Louis MO wrote that he remained optimistic about the future of Latin because "there will always be men and women of culture in the Church." A Los Angeles Jesuit wrote to condemn the promotion of Latin in the most uncompromising terms. In the article itself, the opposition to Latin was carried on by several directors of diocesan liturgical bureaus with the usual arguments.

NOTEWORTHY ITEMS

1. The Secretary-Treasurer Professor Edgeworth has composed a Latin "Prayer for the Celebration of the Mass in Latin"; the prayer has received ecclesiastical approval. Members who would like to have a 7½" x 3" prayer card with both English and Latin texts of this prayer should send a self-addressed stamped envelope to the Secretary.

Also, Dr. Kevin G. Long of the St. Ignatius Institute at the University of San Francisco continues to offer free of charge to all LLA members a set of eleven Latin prayers -- Ave Maria, Pater Noster, Memorare, etc. -- printed on simulated parchment. Also available for \$1.00 postage is a collection of ten Wanderer articles on the liturgy and the sacraments. Please send a self-addressed, stamped envelope to: Dr. Kevin G. Long, 491 East Arrow Highway, Pomona CA 91767.

2. The December 1985 issue of this newsletter (1200 copies) cost us \$347.75 to print. For the substantial savings represented by this figure we are very grateful to our printer, Mr. C. Nelson of Baton Rouge, who is a member of the Association.

3. On Sunday, November 17, 1985, Most Rev. William B. Friend, Bishop of Alexandria (Louisiana), celebrated a Latin Pontifical High Mass at St. Joseph's Church, 303 South Washington Street in Marksville LA 71351. The music of the ordinary was by Gounod, and there were motets by Mozart and Bruckner. The Mass was at 11 A.M.

4. The Diocese of St. Cloud (Minnesota) has decided not to permit Latin Masses with the 1962 Missal. The Vicar General reported:

The Presbyterial Council does not support the idea of a Latin Mass because it is felt that such a Mass would open up old wounds and reactivate division in many parishes.

Sister D. Dufner, OSB, Director of the Diocesan Office of Worship, said: Sunday is the day we gather and that would be a divisive

thing if we have splinter groups . . . My belief is that we're called as a people, not as individuals . . . The reason we join a Church is that we all be community . . . In the old rite, the priest did not face the people. He turned his back on them. My participation was not invited or permitted. Even if the people sang the Gloria, the priest recited it. Even if the choir sang the Credo, the priest recited it. It's as if nothing was valid unless the priest did it. Anything else was just frosting on the cake.

5. The Sunday New York Times Magazine of December 22, 1985 had a two-page article "Welcoming the Holy Season" about the Benedictine nuns of the Abbey of Regina Laudis in Bethlehem, Connecticut. These sisters are champions of the Latin liturgy, as all readers of this newsletter are aware. The article has four color pictures, and reports that the community counts forty-six nuns, and that there is a waiting list of women who want to join them; they wear the traditional habit. When asked why they maintain Latin, Mother Agnes replied, "Why should we abandon Latin? Each time we come to choir, it reminds us that we're in the stream of 1,500 years of monastic life." The article appeared on pages 18 and 19.

6. The most recent number (36) of the Bulletin of the Dutch Association for Latin Liturgy contains a two-page article on our Association (pp.38-39). There is also a list of all the regularly scheduled Latin Masses in the Netherlands. Members of our Association who are travelling to the Netherlands may write to the Chairman for a xerox copy of this list.

7. The Seventh International Congress on Sacred Music, sponsored by the Con-sociatio Internationalis Musicae Sacrae and the Pontificium Institutum Musicae Sacrae was held in Rome November 17-23, 1985. The celebrants of the Solemn Pontifical Masses were Cardinals Agostino Casaroli (S.Maria Maggiore), Alfons Stickler (S.Andrea della Valle), Edouard Gagnon (San Pietro in Vaticano), and Bernard Law (S.Maria in Vallicella), Bishop Peter Canisius Jean van Lierde, Vicar General of His Holiness (S.Giovanni dei Fiorentini), Archbishop Alois Wagner (S.Maria dell'Anima), Archbishop Karl Berg of Salzburg (S.Maria in Campo Santo Teutonico), and Archbishop Antonio Javierre (S.Girolamo). Among the celebrities addressing the Congress were Cardinal Ratzinger, who spoke on "Liturgy and Church Music" (see p.7 above, item 3 under "Press"), and Dr. Theodore Marier, who discussed the history and the function of the Ward Method. The Pope himself came to bless the Pontifical Institute's new seat and the new organ of the Church of San Girolamo.

8. There will be a course in Gregorian chant performance practice at the Catholic University of America from June 23 to July 11, 1986.

9. In his article "An Abbey's Grandeur Restored in Austria," Paul Lewis, Paris correspondent of the New York Times describes in the Travel Section of the January 12, 1986 issue (pp.19, 34) the restoration of the Abbey of Melk, Austria, after the fire of 1974. At the end he writes:

But there is a flaw amid the baroque splendor. Right in the center of the church, under the cupola, stands the ugly modern wooden People's Altar, built to conform with liturgical reforms decreed by the Second Vatican Council

in 1976. The aim of those reforms was the eminently laudable one of associating the laity more closely with religious services. But the sad fact remains that the People's Altar is an incongruous piece of bland modern design in the famous baroque church, which has now become a monument to the restorers' art as well as to the original work.

In the humble opinion of the Chairman, the patience of Job is required until the fad of celebrating Mass versus populum runs its course. Meanwhile, how much the old churches must suffer in the name of "renovation." What often goes on is unintelligent mutilation.

10. Attorney G. Ernest Caldwell reports that the 9:30 A.M. Sunday Latin High Mass sung at Holy Rosary Church in Houston is celebrated versus populum. The pastor is Rev. Gerard R. Joubert, O.P. The Latin High Mass at Annunciation Church in the same city was begun by Msgr. Anton J. Frank, the predecessor of the present pastor, Msgr. T. de la Torre. When the late Msgr. Victor di Primio was rector of St. Mary's Cathedral, Galveston, there used to be a Latin High Mass every other Sunday there too, but now, alas, there is none.

11. On Sunday, December 1, 1985, Latin Masses using the 1962 Missal were celebrated in two parishes of the Richmond diocese-- one in the city of Richmond and one in the Tidewater area. The celebrant of the former was the ordinary, Most Rev. Walter F. Sullivan. (Source of information: Mr. Kevin Bezy.)

12. Late in 1985, by permission of Bishop J. Francis Stafford, a Latin Mass according to the 1962 Missal was celebrated at St. James' Church, 4180 LeRoy, Memphis TN 38108. (Source of information: Mrs. Paula Love.)

13. The Cantores in Ecclesia, under the leadership of Mr. Dean Applegate, sing Latin religious music at churches and concerts in the Portland, Oregon area. For the feast of the Immaculate Conception they sang Palestrina's Missa Assumpta Est, Philips' Alma Redemptoris Mater, and Gesualdo's Ave Dulcissima Maria at Our Lady of Victory Church in Seaside. For the Midnight Mass of Christmas they sang Haydn's Missa Sancti Nicolai, Schutz's Hodie Christus Natus Est, and Monteverdi's Christe Redemptor at St. Patrick's Church, Portland. The congregation sang the music for the Solemn High Mass on the Feast of the Holy Family at St. Patrick's; for the Epiphany, there were motets by Victoria, Byrd, and Amon. The Cantores publish a newsletter of their activities; they may be reached in care of St. Patrick's Church, 1623 N.W. 19th Avenue, Portland, Oregon 97209.

14. Mozart's Credo Mass in C Major, K.257, was performed by soloists, chorus, organ and orchestra at the Christmas Midnight Mass at St. Joseph's Church, 1828 Jay Street, Detroit MI 48207, of which Rev. Fr. Thomas J. Bresnahan, a member of this Association, is pastor. Thomas M. Kuras conducted members of the Detroit Philomusica. On Christmas Day, the Noon Latin High Mass was sung to the music of Mozart's Missa Brevis in G Major, K.49.

15. On May 23, 1986, all members are asked to pray for our member Rev. Mr. Carlos S. Casavantes, Jr., who will be ordained a priest for the Diocese of El Paso on that day. We extend our congratulations to him.

16. On May 31, 1986, the Feast of the Visitation, all members are asked to pray for our member Rev.Mr.Sheldon L.Roy (see p.2 above), who will be ordained a priest for the Diocese of Alexandria-Shreveport on that day in St.Francis Xavier Cathedral in Alexandria. His first Solemn Mass will be celebrated in the Latin language at 11:00 A.M. the following day, Sunday June 1st, the Feast of Corpus Christi, in Marksville LA (see p.7, item 3 above). We extend our congratulations.

17. All members are asked to pray on June 8, 1986, for our member Rev.Mr. Michael J.Davino, who is to be ordained a priest for the Diocese of Allentown on that day. Again, our congratulations!

18. The Latin Mass according to the 1962 Missal was celebrated at St.Mary's Cathedral in Hamilton, Ontario on Sunday May 5, 1985, with the co-operation of the Bishop of Hamilton, Most Rev.Anthony Tonnos.

19. Rev.John J. Van Snellenberg celebrated High Mass according to the 1962 Missal at Holy Family Church in Rutherford, California (in Napa County) on Sunday, October 27, 1985, at 2:00 P.M., by permission of the Bishop of Santa Rosa, Most Rev. Mark Hurley. The choir from St.Rose's parish in nearby Santa Rosa attended and sang the Mass.

The "old" Latin Mass is now offered at this church at 2:30 P.M. on alternate Sundays, counting forward from January 12th. The town of Rutherford is located near Yountville CA. (Source of information: Miss T.Lawrence.)

LATIN MASS DIRECTORY

ADDITIONS AND CORRECTIONS*

ALABAMA

Diocese of Birmingham

The Mass at Mother Angelica's Chapel is said on alternate Sundays (count forward from March 16th) at 3 P.M. The new celebrant is Fr.Peter T. MacCarthy, a member of the L.L.A.

Archdiocese of Mobile

St. Matthew's Church

906 Garrity Street

Mobile AL 36605

First Sunday of every month at 3 P.M.

(Note: This Mass was first celebrated on January 5, 1986; the celebrant on that occasion was the ordinary, Archbishop Oscar H.Lipscomb.)

* 1970 Roman Missal used unless otherwise stated.

HY = mixture of Latin and English.

CALIFORNIA

Archdiocese of Los Angeles

The weekly Mass at St. Monica's Church in Santa Monica is at 7 A.M. rather than at 7:30 A.M.

The schedule of Latin Masses (1962 Missal) remains the same for 1986 as it was in 1985 except that on the fourth Sunday of the month, the Mass is celebrated at 12:30 P.M. at St. John Vianney Chapel in Daniel Murphy Catholic High School, 229 S. Detroit St., Los Angeles CA 90036.

Archdiocese of San Francisco

St. Brigid's Church
1615 Broadway
San Francisco CA 94109
2nd Sunday of the month at 10:30 A.M.
celebrant: Rev. Msgr. Robert F. Hayburn,
Mus.D. (LLA)

Diocese of San Jose

St. Ann's Chapel:
change the time to 12 noon;
change the type to HY

Diocese of Santa Rosa

Holy Family Church
Rutherford CA 94599
alternate Sundays at 2:30 PM
1962 Missal

CONNECTICUT

Archdiocese of Hartford

St. Mary's Church
5 Hillhouse Avenue
New Haven CT 06505
(Dominican Fathers)
Every Sunday at 12 noon there is an English Mass with good Latin Church music. On the feast of Christ the King the choir sang the Missa dell' Amfitrite by Lassus; on Dec. 8th, the Missa Ave Maris Stella by Victoria; at the Christmas Eve Midnight Mass, Schubert's Mass in G.

Sacred Heart Church
74 Liberty Street
New Haven CT 06519
2nd Sunday of every month
at 2 PM (sung)
1962 Missal
celebrant: Rev. Robert W. Ladish (LLA)

Sacred Heart High School Chapel
142 South Elm Street
Waterbury CT 06722
3rd Sunday of every month
1962 Missal
celebrant: Rev. James G. Coleman

FLORIDA

Archdiocese of Miami

Delete the Mass at the Gesu.
(Mr. Juan Lliraldi writes: "The 10:00 Mass on Sundays sometimes has the Creed recited in an Alabama Latin and that is all.")

ILLINOIS

Archdiocese of Chicago

Church of St. Thomas the Apostle
5472 South Kimbark Avenue
Chicago IL 60615
every Saturday at 1:00 P.M.
celebrants: Revs. Mark B. Sorvillo;
Osvaldo Cavallar SVD; Peter Armenio;
and Richard Schendt.

IOWA

Diocese of Davenport
The Father Jean House
2430 North 2nd Street
Clinton IA 52732
Every Saturday at 6 P.M.
1962 Missal
celebrant: Fr. Richard von Ah

LOUISIANA

Archdiocese of New Orleans

In the first entry (First Friday Masses), change the location from St. Joseph's to:
St. John the Baptist Church
1139 Dryades Street
New Orleans LA 70113
(Holy Ghost Fathers)

MARYLAND & D.C.

Archdiocese of Baltimore

St. Lawrence Church
5801 Security Boulevard
Baltimore MD 21207
1st Sunday of every month at 2 P.M.
1962 Missal

Archdiocese of Washington

Carroll Manor Chapel
Delete Fr. O'Brien's name from the list of celebrants; add Revs. Robert L. Keesler (LLA), Aldo Petrini (LLA), and Robert Zylla, O.S.C.

MASSACHUSETTS

Diocese of Worcester

The times for the Mass according to the 1962 Missal in Still River are now 9 A.M. on Sundays and 8:30 A.M. Monday through Saturday.

MICHIGAN

Diocese of Kalamazoo

In 1986 the Latin Masses at St. Mary's Church (3 P.M.) will be on the 2nd Sunday of March, May, and June, but on the 3rd Sunday of Feb., Apr., & July.

MINNESOTA

Archdiocese of St. Paul-Mpls.

St. Vincent's Church
651 Virginia Street
St. Paul MN 55103
Every First Friday at 7:30 P.M.
1962 Missal
celebrant: Rev. Bernard Klein
(1-612-488-6737)
(Note: This replaces the Mass at St. Augustine's mentioned in the December Newsletter, p. 11 item #66.)

MISSISSIPPI

Diocese of Biloxi

Sacred Heart Church
313 Walnut Street
Hattiesburg MS 39401
2nd Sunday of every month at 3 PM
1962 Missal
(Note: This Mass is in addition to the one at the Biloxi Cathedral mentioned in the December newsletter, p. 7 item #36.)

NEW YORK

Archdiocese of New York

The Masses at Our Lady of Vilna are now celebrated at 5 P.M. instead of 6 P.M. To the list of celebrants, add:
Rev. Barry Bossa, S.A.C. (LLA)

OHIO

Diocese of Cleveland

St. Philomena's Church
13824 Euclid Avenue
East Cleveland OH 44112
Every Sunday during Lent, Eastertide, Advent, and Christmastide, at 12 noon.
Pastor: Rev. J. J. Cummings Lang (LLA)

(Ohio, continued)

Diocese of Columbus

St. Patrick's Church
376 E. Naghten Street
Columbus OH 43215
3rd Sunday of the month at 10:30 A.M.
High Mass
Dominican Fathers are celebrants.
Pastor: Rev.R.R.Heuschkel,O.P. (LLA)

OREGON

Archdiocese of Portland in Oregon

St. Patrick's Church
11820 N.W. St.Helens Road
Portland OR 97231
every Saturday at 7:30 P.M.
(anticipated Sunday Mass)

PENNSYLVANIA

Archdiocese of Philadelphia

St. Helena Church
6161 North 5th Street
(Fifth and Godfrey)
Philadelphia PA 19120
last Sunday of the month (Sept. to
May) at 11:15; High Mass
celebrant: Rev.P.T.Brannan,S.J.(LLA)

WASHINGTON

Archdiocese of Seattle

Our Lady of the Rock (Cloistered Benedictine Nuns)
Shaw Island, Washington 98286

Daily Mass and Hours entirely in Latin.

	Sunday	Monday through Saturday
Mass	10:30 AM	8:00 AM
Matins	1:40 AM	1:40 AM
Lauds & Prime	8:00 AM	6:15 AM
Terce	8:45 AM	7:50 AM
Sext	11:45 AM	12:00 Noon
None	4:20 PM	12:10 PM
Benediction	4:30 PM	---
Vespers	4:40 PM	5:00 PM
Compline	c.7:00 PM	c.8:00 PM

(Pennsylvania, continued)

Diocese of Scranton

Divine Providence Hospital
1100 Grampian Boulevard
Williamsport PA 17701
times to be announced;
one Sunday per month
1962 Missal

TEXAS

Diocese of El Paso

St. Anthony's Seminary
Hastings St. at Crescent Dr.
El Paso TX 79903
(915-566-2261)
every Sunday at 11 AM (with schola)
celebrants: Franciscan Fathers

Sacred Heart Church
602 S. Oregon Street
El Paso TX 79901
(915-532-5447)
every Sunday at 10:30 AM (choir)
celebrants: Jesuit Fathers

(Washington, continued)

Blessed Sacrament Church in Seattle:

The altar is free standing; the celebrant, when facing the people, is also facing east. The 8 AM Latin Mass is preceded by Asperges / Vidi Aquam. The chants are those of the Dominican Graduale.

WISCONSIN

Diocese of La Crosse

The Cistercian Abbey of Our Lady of Spring Bank has moved to Route 3, Box 159, Sparta, Wisconsin 54656 (608-269-8138). At present, they use a 40' x 20' trailer for their chapel; the five monks have their choir stalls, and there are benches for about 20 people. The monastery is off US Highway 16, about five miles east of Sparta at the end of 13th Drive. Interstate 90 is just about four miles from the monastery (Sparta Exit). They plan to build the new monastery in one or two years. The schedule is:

Weekdays	Sundays and Holy Days of Obligation
4:00 AM Vigils	
5:30 AM Lauds	
6:40 AM Prime	6:40 AM Prime
Conventual High Mass	Chapter
8:15 AM Terce	Terce
11:50 AM Sext	9:00 AM High Mass
1:45 PM None	
6:10 PM Vespers	6:00 PM Vespers
7:45 PM Compline	Benediction

Everything is in Latin except the readings of the Mass. Everything is in Gregorian Chant except the Vigils, and Lauds on ferial days and Memorials.

CANADA

BRITISH COLUMBIA

Archdiocese of Vancouver

Church of St. Pius X
3810 Brockton Crescent
North Vancouver, B.C. V7G 1R6
First Sunday of every month
at 11 A.M. (sung)
ad orientem
celebrant: Rev. Donald J. Neilson

MANITOBA

Archdiocese of Winnipeg

St. Francis Friary Chapel
211 Edmonton Street
Winnipeg, Manitoba
2nd Thursday of every month
at 7:30 P.M.
1962 Missal
celebrant: Rev. Msgr. Norman Chartrand

ONTARIO

Diocese of Hamilton

After Fr. Sach's name,
add "(LLA)".

Diocese of St. Catharines

The Mass at the Carmelite Convent
is now at 9:30 A.M. The chaplain
of the Latin community is Father
Charles Padanyi.

(Ontario, continued)

Archdiocese of Ottawa

St. Clement's Chapel

The times of the weekday Masses vary and are announced in the chapel bulletin. Sunday low Mass is at 8:30 A.M.; High Mass with Gregorian Chant is at 9:45 A.M. On feasts, this latter Mass is a Solemn High Mass.

QUEBEC

Archdiocese of Montreal

Church of Ste. Cunegonde
2461 rue Saint Jacques Ouest
Montreal H3J 1H8

This is the church of the Latin Catholic Community of St. Paul, erected by Archbishop Paul Gregoire. The chaplain is Fr. Yves Normandin. The 1962 Missal is used.

FROM THE SECRETARY

With grief I must announce the death of Monsignor Charles C. Boldrick of Louisville KY, a member of this Association, who passed from this life to the next on October 25, 1985. At the time of his death he held the rank of pastor emeritus; he had served his Archdiocese well, and sustained the Association by his donations and his prayers. Requiescat in pace.

A new local chapter of the L.L.A.-- the Association's fifth local branch-- will soon be established in the Archdiocese of Hartford, Connecticut. Thanks in large measure to the strenuous and successful recruitment efforts of Mr. W. Britt Wheeler and Dr. Nicholas Renouf, our membership in that diocese has reached seventy-five. That figure includes twelve priests, and the head of the diocese, Archbishop Whealon, is one of the Episcopal Advisers of the Association.

Recently the Latin Mass returned to the city of New Haven, CT. Mass was celebrated in Sacred Heart Church, New Haven, at 2:30 P.M. on Sunday January 12th, and again on Sunday February 9th. About 125 persons attended the first of these, and some 200 were present for the second Mass. The celebrant was the pastor of Sacred Heart, Rev. Robert W. Ladish, a member of the LLA. The Master of Ceremonies (Mr. William Riccio), the Acolytes (Mr. Luis Ortiz and Mr. Alain Roy), and the Thurifer (Mr. Patrick Brennan) are also members of the Association.

These Masses were sung by members of the Schola Cantorum from St. Mary's Church (see page 11 above). In January the schola sang the Missa Ave Maris Stella by Victoria, with motets by Victoria and Palestrina. In February they sang the Mass for Four Voices by William Byrd; the motets were the Ave Verum Corpus by Byrd and the Nos Autem Gloriari by Palestrina. The 1962 edition of the Roman Missal was used, as authorized by Archbishop Whealon.

This Mass will be said every month; the time has been changed to 2:00 P.M. as of March 9th.

Meanwhile, in the city of Hartford, the Latin Mass continues to be

celebrated in Latin once a month at St. Justin Church, 230 Blue Hills Avenue. The pastor, Rev. Joseph E. Looney, is a member of the LLA. These Masses are celebrated according to the 1970 edition of the Roman Missal, and are sung entirely in Gregorian chant under the direction of Mr. Christopher Schaefer, another LLA member. (Another installment of Mr. Schaefer's "Guide for Celebrants" follows on the next three pages.) The most recent of these Masses were celebrated on Tuesday, February 18th by Rev. William R. Crochetiere, and on Tuesday, March 18th by Rev. Gerard Farrell, O.S.B. Both celebrants are LLA members.

Persons interested in the formation and development of the local chapter in Connecticut should contact one of the following: (New Haven area) Mr. W. Britt Wheeler, c/o Society of St. Gregory, P.O. Box 891, New Haven CT 06504; or (Hartford area) Mr. Christopher Schaefer, c/o Catholic Choral Heritage Society, P.O. Box 3185, New Britain CT 06050.

Sacred Music continues strong in many places. We would like to mention them all, but are limited by constraints of space. This month I would like to quote an excerpt from a recent letter from one of our members, Mr. D.A. Dunkle, who is Director of Music at St. Philomena Church in East Cleveland, Ohio. (His pastor, Fr. Lang, is also an LLA member.) He writes:

"The Polyphonic Choir of St. Philomena Church was formed in 1976 to sing for the Latin High Mass. When we started out, we necessarily concentrated on some simple Ordinary chants and simple polyphonic motets. Ten years later, we now have an extremely large repertory which includes, among other things, 14 Masses by Palestrina, all 3 Masses of William Byrd, as well as Masses by Taverner, Tallis, Josquin, Lassus, Victoria, Mozart, Britten and Stravinsky. We are now adding the 5-part a cappella Mass by Lennox Berkely, written for Cardinal Heenan at Westminster Cathedral in 1964. We generally sing at least three movements of a Mass, although on occasion, we will do the entire piece including the Creed. In addition, we count well over 100 motets for Sundays and the major feasts (Assumption, All Saints, All Souls, Immaculate Conception, etc.) for which we perform. We generally sing the entire proper, including the long melismatic graduals.

"Our group has been featured on numerous occasions on the diocesan radio program 'Praise God,' produced by Jerry Lekamp, Diocesan director of communications. It is an admirable program, by anyone's aesthetic standards.

"In 1978, the recording engineers for the Cleveland Orchestra worldwide broadcasts produced a recording of our chant and polyphonic groups. Included are 4 Easter chants, 2 movements from Palestrina's Missa 'Papae Marcelli,' and motets from the Easter cycle by Byrd, Philips, Lassus, Palestrina and Tallis. We have a few copies left." The address is: St. Philomena Church, 13824 Euclid Ave., East Cleveland OH 44112.

One final reminder and request. Please look at your checkbook. Have you sent in your membership renewal for 1986 yet? If you have not, and if you have been a member for twelve months or so, I ask you to send in your renewal check now. This will save us both time and trouble, and will enable us to promote more effectively the cause of the Latin Mass to which we are all devoted. We request a minimum donation of \$5 per year. If you can afford to send more, your generosity will be very deeply appreciated.

Please remember us often in your prayers. May God's blessing always rest upon you.

R. Edgeworth
Secretary

GUIDE FOR CELEBRANTS

when Mass is celebrated facing East

Part II

by Christopher Schaefer

A Commentary

The Guide for Celebrants which appeared in our last newsletter (No. 19, Dec. 1985) is a reprint of the guide which was prepared for use by clergy who celebrate Latin Masses according to the 1970 Roman Missal ("Novus Ordo") at St. Justin Church, Hartford, Conn. for the Catholic Choral Heritage Society of Connecticut (CCHS). Because the directives are intended specifically for the sanctuary at St. Justin's, some explanation is required if the reader is to apply these guidelines to another church setting.

Introductory Rites

The 1970 Roman Missal says nothing about a procession through the church. However, the 1955 rubrics for the restored Holy Week liturgy stated that the Introit of Holy Thursday was to be sung as the procession moved "per ecclesiam ad altare", according to more ancient practice. The Second Vatican Council's mandate that the Roman Missal be revised was intended to complete the restoration process begun with the 1908 publication of the Vatican edition of Gregorian Chant and the 1955 restoration of the Holy Week liturgy. Therefore, it seems reasonable to conclude that a procession through the church during the introit is preferable to simply stepping out of the sacristy directly into the sanctuary in the manner of the Tridentine rite.

The 1970 Roman Missal does not require that the priest and ministers (servers) reverence the altar simultaneously. Certainly when there are several ministers it looks more graceful and less militaristic for the ministers to do this as each one enters the sanctuary, and to reverse this procedure at the end of Mass. At St. Justin's they do this "upon reaching the oriental rug" which lies between the communion rail and the altar. I find that the genuflection is less hurried and more reverent if each person remains on the knee long enough to bow the head slowly before rising, even though the rubrics do not require this. If the Blessed Sacrament is not reserved on the main altar or in the apse, then in place of the genuflection, each person makes a very low bow.

The Sacred Congregation for Divine Worship has pointed out that the method of incensing the altar observed in the Tridentine version of the Roman Missal no longer applies (*Notitiae*, vol. 14, no. 2, 1978). Rather, the celebrant should incense the altar continuously from the side while passing along the altar, making no distinction between mensa and base. Thus, at an altar attached to the wall, the priest walks from the center of the altar to the right corner and back to the center while incensing continuously, then if the cross is behind the altar he incenses it, then he walks to the left corner of the altar and back to the center while incensing. If the cross is on the altar, he incenses this first (GIRM, no. 236). The Sacred Congregation for Divine Worship also stated that the cross (and Gospel Book) is incensed with three swings. It would not be unreasonable to do this as three "triple swings": the priest holds the end of the thurible chain against his chest with the left hand and, holding the thurible with the right hand, extends his right arm forward and swings the thurible by snapping the right wrist three times. He extends his arm twice more, each time snapping the wrist thrice. Priests often omit this initial incensation in the mistaken belief that it is an unnecessary duplication of the Offertory incensation, even though these two incensations have completely different meanings. At the beginning of Mass it is an extension of the kiss by which the priest greets and honors the altar, the sign of Christ present in our midst. At the Offertory he incenses the altar to signify our desire that the great Eucharistic Prayer may ascend "as an evening sacrifice" (Ps. 140:2; in the Tridentine rite he even recites this psalm). The gifts, priest and people are incensed as a rite of purification akin to the washing of hands.

The Chair

The 1970 Roman Missal states that the most suitable place for the priest's chair is at the vertex of the sanctuary, unless the structure or other circumstances are an obstacle. The Sacred Congregation of Rites pointed out that if the tabernacle or a throne of exposition is in the apse (most traditional high altars have both), then the chair should be placed off to the side and raised somewhat (GIRM, no. 271; *Notitiae*, vol. 1, no. 9, 1965). In the Tridentine rite only a bishop was permitted to sit at a separate chair; other priests were to sit on benches. However, the 1970 Roman Missal assumes that the celebrant normally sits at a separate chair (although it should not look like a throne unless he is a bishop). For the Latin Masses at St. Justin's, the bench formerly used by the priest now is used only for ministers, and the priest's chair is placed along this same North wall, but somewhat apart and facing South, so that the priest easily may turn East (towards the altar) or West (towards the congregation) as the rubrics require.

Gospel

GIRM, no. 93 points out that the priest places incense into the thurible during the chant that immediately precedes the Gospel. If this chant is an Alleluia, he stands while doing this; otherwise he remains seated (GIRM, no. 21). GIRM, no. 93 continues: "Afterwards (*deinde*), with hands joined and bowing before the altar, the priest says silently *Munda cor meum* . . .". It is not clear whether this means after he finishes with the incense or after the chant is concluded. Originally, the chants between the readings were sung responsively between the congregation and the psalmist who stood on the steps of the same ambo from which all of the readings were chanted. (The Gospel side and Epistle side ambos were a later development.) Thus, it seems reasonable to assume that everyone--including the deacon who was to chant the Gospel--would remain at their places and join in the singing. Then after the chant was concluded, the psalmist would descend from the ambo, the deacon would leave his place, go to the altar, take the Gospel Book, and in silence carry it up the ambo to chant the Gospel. This is how we do it at St. Justin's. The priest places the incense into the thurible while the psalmist chants the verse of the Gradual or Alleluia (from the *Graduale Triplex*), so that the priest will be free to join in singing the response. Following original practice, we sing the Gradual and Alleluia responsorially: the psalmist sings the response in the *Graduale Triplex*, the people and choir repeat it, the psalmist sings the verse, and the people and choir sing the response once again.

The Roman Missal does not mention what is to be done with the Gospel Book after the Gospel is chanted. Because the Gospel ritual was borrowed from the Byzantine Rite, an examination of that rite can help fill in the details. In the Byzantine Rite, if there is a tabernacle on the altar, the Gospel Book is placed in front of this; otherwise, it simply is laid flat upon the altar. After the Gospel is chanted, the book is returned to its position on the altar. It seems particularly inappropriate to have the book enthroned upon the altar at the beginning of Mass, only to abandon it at the ambo after chanting the Gospel. (According to the Church's most ancient practice, only linens, the eucharistic elements and the Gospel Book were permitted on the altar. The Eucharistic Prayer was memorized or extemporized, so that not even a missal was placed on the altar.)

The Missal states that in the absence of a deacon a lector may carry the Gospel Book in the entrance procession or the book may be placed on the altar beforehand. Because it is not the lector's office to chant the Gospel, the latter option seems to make the most sense. (The Lectionary is not supposed to be carried in procession, as this honor is reserved to the Gospels.)

Because the Latin version of the Gospel Book has not yet been published (although one is due to be published soon by the Vatican press), at St. Justin's we use a vernacular Gospel Book, but we clip the Latin Gospel text into the front cover. It is chanted to tone C in the *Graduale Romanum* (pp. 807-8), since this tone is most compatible with the oration tone used in Solesmes' notated altar missal "*Ordo Missae in cantu*". (Similarly, the *Collecta*, *Oratio super oblata*, and *Post communionem* are copied out of the *Missale*

Romanum and clipped into the Ordo Missae in cantu so that the priest needs to use only one book. These orations are chanted to tone B in the Graduale Romanum [pp. 801-2] since this "ancient solemn tone" is used for most of the prayers in Solesmes' Ordo Missae. Tone A is a late Medieval tone, more compatible with the Tridentine rite, since that edition of the Roman Missal is essentially a crystalization of rather late Medieval practice.)

There is, incidentally, no Church law requiring that the readings be recited in the vernacular. The Masses at which CCHS sings employ the vernacular only for the homily; all of the scripture readings are chanted in Latin. The congregation's booklet includes the Latin text and an English translation of the Proper readings and chants.

Liturgy of the Eucharist

The Guide printed in our last newsletter pointed out that at St. Justin's the priest is to hand the money offerings to the server "who carried in the cross", i.e. during the entrance procession. Of course, no cross is carried at the Offertory.

Priests should note that, according to the rubrics, the various apologiae are to be recited *secreto* ("silently", i.e. inaudibly). These prayers should neither be recited aloud nor mumbled.

We always request that the celebrant of our Masses use the Roman Canon since this prayer (or a variation of it) is the only one traditionally associated with the Latin rites. The other prayers, being of non-Latin rite origin, seem more appropriate at a vernacular Mass, since such Masses usually tend to be more eclectic anyway. At the Pax, we employ the traditional Roman embrace rather than a handshake, since the latter seems to be such a silly and inappropriate way to convey the peace of Christ.

GIRM, nos. 121 and 122 point out that the silent prayer after communion may take place as soon as the priest returns to his chair, but before the Post communionem, or the silent prayer may take place after he stands and sings "Oremus". Nowhere else in the liturgy do the people sit during a prayer; they either stand or kneel. (Perhaps this is why congregations often spend this time not in prayer, but watching to see when the priest will stand.) Also, it seems a bit odd to have a period of silent prayer, then follow this with "Let us pray"! Therefore, at our Masses we request that as soon as the priest has cleared the altar he immediately should go stand at his chair and sing "Oremus", then remain standing in prayer for several minutes before singing the Post communionem. (Note that the "Oremus", silent pause, Post communionem, and concluding rite may be done with the priest standing at the altar.)

(to be continued)