



LATIN LITURGY ASSOCIATION

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NEWSLETTER NO. 23
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Office of the Secretary
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From the Chairman

The Chairman is pleased to publish the tentative schedule of events for the FIRST NATIONAL CONVENTION OF THE LATIN LITURGY ASSOCIATION in Washington D.C., at the National Shrine of the Immaculate Conception, on Saturday and Sunday, June 27 and 28, 1987. The liturgical rites will be celebrated in the crypt church of the shrine, and our deliberations will take place on the adjacent campus of the Catholic University of America, in Caldwell Hall.

SATURDAY, JUNE 27, 1987

- 12 noon:** Welcome and Opening Address by the Chairman
- 1:30 p.m.** High Mass in Latin
- 3:00 p.m.** Address by Prof. James Hitchcock, first chairman of the Latin Liturgy Association
- 4:00 p.m.** Address by Dr. Theodore Marier, Knight Commander of St. Gregory, on the state of Gregorian Chant
- 5:15 p.m.** Exposition of the Most Holy Sacrament, Solemn Vespers, Procession and Benediction
- 8:00 p.m.** Ward Method Demonstration (David and Nina Bergeron and the Our Lady of the Holy Rosary Regional Choir School)
- 9:00 p.m.** Panel discussion on the establishment of local chapters of the LLA, moderated by Prof. Edgeworth, Secretary-Treasurer

SUNDAY, JUNE 28

- 9:00 a.m.** Address by Fr. Benjamin Luther, pastor and columnist
- 10:00 a.m.** To be announced
- 11:00 a.m.** To be announced
- 1:30 p.m.** Pontifical High Mass in Latin, celebrated by the Most Rev. Thomas Lyons, auxiliary bishop of Washington, music by the Holy Rosary Choir School, David and Nina Bergeron, directors.
- 3:00 p.m.** To be announced
- 4:00 p.m.** Concluding address by Professor Edgeworth, Secretary-Treasurer of the L.L.A.

The Association has received a generous grant from the Dom Mocquereau Foundation to help pay our expenses, but most of the money will have to come out of our own pockets. For this reason, there will be a registration fee of \$15. Those, however, who register now by enclosing payment with the form below before January 31, 1987, may do so at the reduced rate of \$10.

The proceedings of the convention will be taped by Rev. John Brady. The recordings will then be offered for sale through this newsletter.

Members may choose to be accommodated on Saturday night at Spellman Hall; the prices are \$15 (double) and \$20 (single). Spellman Hall has many floors, but there is an elevator and the building is "handicap accessible"; bathrooms are shared. Those who want to eat on campus may do so for \$14.60 per day (3 meals).

If you intend to come to the convention, please mail the following form to the Chairman.

I intend to come to the LLA NATIONAL CONVENTION
in Washington D.C. on June 27-28, 1987.

NAME _____

ADDRESS _____

I enclose the registration fee of \$10.

I choose to pay \$15 at the door.

I require accommodations for Saturday night.

Rather than share a double, I want a single room.

Do not send in payment for room and meals now.

I am a priest who, though unable to attend the convention, will celebrate Mass for the intention of the convention on June _____, 1987. My Mass (pro Deo, sine stipendio) will be: (in Latin) (in English).

NAME AND ADDRESS: _____

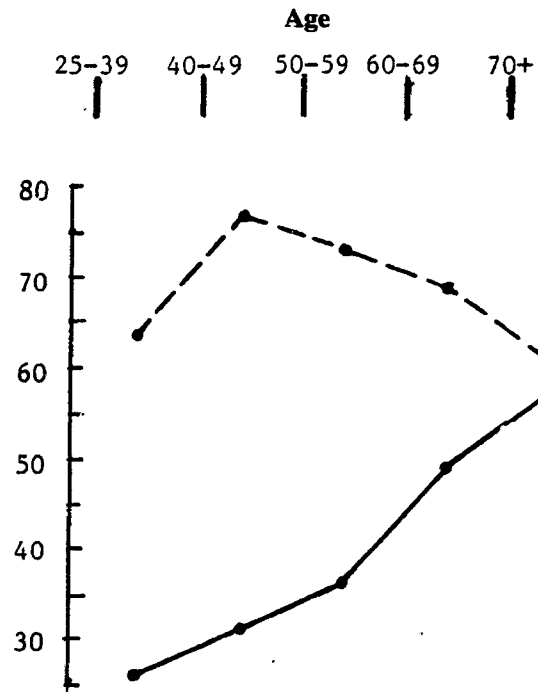
We need:

1. A *schola cantorum* to sing the propers of the Latin Mass on Saturday. (The Sunday Mass will be sung by the boys from David Bergeron's School)
2. Deacons competent to sing the epistles and gospels at the Masses.
3. Money to take out advertisements to publicize the convention. Contributors will be listed as benefactors in the convention program.

Survey on Attitudes of Priests and Laymen to The Latin Mass

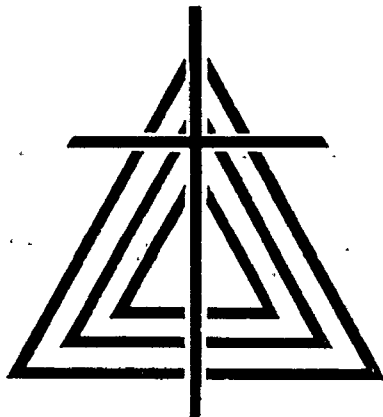
Professor Edgeworth has brought to the attention of the Chairman an important paper, "Attitudes of Priests, Adults, and College Students on Catholic Parish Life and Leadership" by Dean Hoge, Joseph Shields, and Mary Jeanne Verdieck; Professor Hoge belongs to the Department of Sociology of the Catholic University of America, and the other two co-authors are graduate students there. One of the questions in their poll was: Do you think it would help the Church to allow periodic celebration of the Latin Mass if a parish desires? The answers to this question are exhibited in the following graph; the dashed line gives the result for laymen while the continuous line gives that for priests.

Percent saying "It would help the Church."



Latin Liturgical Books

Christian Classics Inc. has just increased its prices exceedingly. Therefore, the members should make the following changes in the table of prices on page 3 of Newsletter #20. (Addresses and ordering information are given in Newsletter #19.) *Ordo Missae in Cantu*, \$52; *Liber Cantualis*, \$10.75; *Graduale Romanum*, \$32; *Antiphonale Monasticum* \$31.50; *Missale Romanum cum Lectionibus*, \$120. Of course you save money if you order from France (Solesmes) or the Vatican.



One may also study the following tables:

	AGE				
	25-39	40-49	50-59	60-69	70-
% of priests who reply, "It would help."	26	31	36	49	58
% of priests who reply, "It would hurt."	35	24	23	13	8
	All priests	All adults	All adults	Campus Ministry Student Leaders	
% who say it would help.	38		67		54
% who say it would hurt.	22		4		8
	All priests	Diocesan Priests	Diocesan Priests	Religious Priests	
% who say it would help.	38		35		43
% who say it would hurt.	22		23		19
% who say it would have no effect.	30				
% who say, "I don't know."	10				

The numbers speak for themselves, and the report is encouraging news for our movement. A complete copy may be requested from the authors at the Catholic University of America, Washington D.C. 20064. Price is \$3.00.

LOCAL CHAPTERS

New York City

Our New York Area Chapter sponsored its Second Annual Liturgy Conference on Sunday, September 14, 1986 at Our Lady of Vilna Church, 570 Broome Street, Manhattan. Professor Thomas Bird of Queens College talked on the "Liturgical Promise of Vatican II", and Fr. Peter Scagnelli spoke on "Liturgy — Latin and the Vernacular". Latin High Mass was celebrated at the usual 5 pm time. Recordings of the conference are available from the Secretary-Treasurer of the New York City chapter, Mr. William J. Leininger, 3074 Hylan Blvd., Staten Island NY 10306-4124. A videotape of the Mass costs \$20; an audio tape of the Mass, \$10; an audio tape of the talks, \$10; or get both audio tapes for \$15.

On All Souls' Day, the congregation chanted the entire Requiem Mass, including the Dies Irae. On November 9, the music for the Latin Mass was a special choral Mass by Oreste Ravanello.

Boston

It almost appears that we shall have to await the return of the promised Messiah for the restoration of the Latin Mass in the Archdiocese of Boston. Because we have many members there, the Chairman has been trying *for years* to get a local chapter started, but he cannot find one priest who is able and willing to celebrate a Latin Mass in a central Boston location. The Archdiocese has a law that says that no Sunday Mass may be in Latin without permission. The Chairman is not aware of any legal Sunday Latin Mass in that archdiocese in the past 15 years. All this in a city which is called the Athens of America and the hub of New England! One would think that we were trying to get animal sacrifices started there. None of the foregoing is said in derogation of Cardinal Law (the archdiocesan law was set before his appointment) or of our dedicated clergy members in that archdiocese, many of whom are stationed in outlying areas. But the situation is certainly a frustrating one.

Baton Rouge, Louisiana

The Chairman has appointed Kathleen Y. Edgeworth and Caye Nelson chairman and vice chairman respectively of the local chapter of the LLA in Baton Rouge, Louisiana. The monthly meetings of this chapter take place at 7 p.m. on the second Tuesday of the month, immediately after the Latin Mass at Christ the King Parish and Student Center. (See the Directory Update.)

Connecticut

(See letter of Mr. W. Britt Wheeler later in this issue.)

Los Angeles

(See the "From the Secretary" column later in this issue.)

Addenda and Corrigenda to the Latin Mass Directory

All Masses are celebrated according to the revised Roman Missal of His late Holiness Paul VI unless otherwise indicated. Private and illicit Masses are not noticed.

ALABAMA

Archdiocese of Mobile

The celebrants of the Mass (1962 Missal) at St. Matthew's are Msgr. Francis O'Connor and Fr. William N. Gorman.

CALIFORNIA

Diocese of San Bernardino

The Latin Masses (1962 Missal) at St. Bernardine's Church in San Bernardino and at St. Thomas Church in Riverside have been cancelled due to poor attendance. *Acerbum sane et luctuosum nuntium*. This information was reported by Mr. Charles Pegis.

Diocese of San Jose

St. Ann's Chapel and Newman Center (Stanford University)

In addition to the Sunday noon Mass, there are Solemn Vespers in Latin at 6:15 p.m.

Diocese of Oakland

The Latin Mass at St. Alphonsus Liguori Church in San Leandro has been discontinued because Fr. Cabral, the celebrant, no longer resides at the church.

CANADA —

BRITISH COLUMBIA

Archdiocese of Vancouver

The Latin Mass is no longer celebrated at St. Ann's, Abbotsford.

CANADA — ONTARIO

Diocese of St. Catharines

Add (LLA) after the name of Fr. Padanyi, who has just joined our Association.

DELAWARE

Diocese of Wilmington

It appears that on the second Sunday of the month, the Latin Mass at St. Joseph's on French Street follows the 1962 Missal.

GEORGIA

Archdiocese of Atlanta

Sacred Heart Church
333 Peachtree Stree, N.E.
Atlanta, GA 30308
10:00 AM on the first Sunday of every month
Celebrant: Rev. Daniel J. O'Connor (LLA)

LOUISIANA

Diocese of Baton Rouge

The Latin Masses at St. Joseph Cathedral have ceased.

Add:

Christ the King Parish and Student Center
Highland Road at Dalrymple Drive
Baton Rouge, LA 70803
2nd Tuesday of every month at 6:00 PM
1962 Missal
Celebrant: Very Rev. John Carville,
Pastor and Vicar General.

MASSACHUSETTS

Diocese of Springfield

St. Charles Church
89 Briggs Avenue
Pittsfield, MA 01201
1st Friday of every month at 7:30 PM
1st Saturday of every month at 12:00 AM
(i.e., midnight Friday)
Celebrant: Rev. Francis E. Walsh

MICHIGAN

Diocese of Grand Rapids

The Mass at the Carmelite Convent of Our Lady of Guadalupe, 1036 Valley Avenue N.W., Grand Rapids, is not entirely in Latin.

MINNESOTA

Archdiocese of St. Paul

The monthly First Friday Latin Mass (1962 Missal) has been switched back to St. Augustine's (302 Fifth Avenue North, South St. Paul) from St. Vincent's.

MISSOURI

Archdiocese of St. Louis

St. Liborius Church
1835 North 18th Street
St. Louis, MO 63106
First Sunday of every month
at 11:00 AM
Low Mass, celebrated *ad orientem*
Celebrant: Rev. John Rodis,
the Pastor (LLA)

NEW YORK Diocese of Brooklyn

Newman Center
Room 207, Student Union Building
Queens College
Flushing, NY 11367
First Monday of every month
at 12:30 PM.

(As we go to press, continuation of this Mass in 1987 is not certain.)

OHIO Diocese of Columbus

The Mass at St. John the Baptist Church is not entirely in Latin; the *Gloria* is in Latin, as is everything from the Preface to the *Agnus Dei* inclusive. This Mass is, however, often followed by Benediction entirely in Latin.

PENNSYLVANIA Diocese of Scranton

The address of the Divine Providence Hospital Chapel in Williamsport is 1100 Grampian Blvd., not 100 Grampian Blvd.

Also, among the celebrants of the Latin Mass at the St. Elizabeth Seton Chapel of the Church of the Sacred Hearts of Jesus and Mary in Scranton is Fr. Francis J. Merkel.

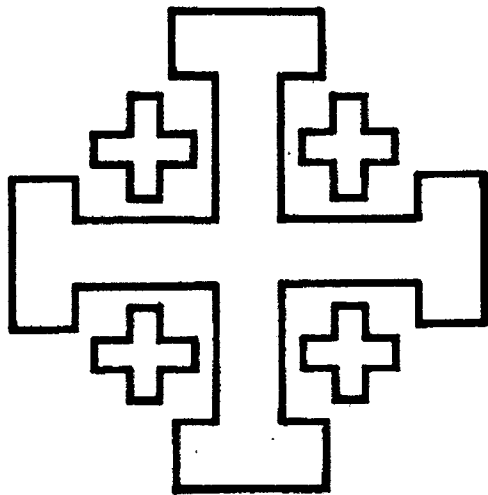
Press, Journals

1. In *Hermes Americanus*, vol. III, page 239, Rev. Caelestis Eichenseer, Editor of *Vox Latina*, writes approvingly of the program of the Latin Liturgy Association as described by the Chairman in a previous article in that journal: "Porro plurimum mea intererat comperire, quid 'Societas Americana pro Liturgia Latina' scripsisset, monuisset, proposuisset . . ."

The Chairman's article appeared in the June, 1985 issue (pp. 55-56).

2. In the recent convention of the Roman Latin Academy (*Vox Latina*, vol. 22, no. 84, pp. 237-238), Prof. Robert Schilling of Strassbourg inquired about the legal force of the injunction in the Vatican II Constitution on the Sacred Liturgy that the use of Latin was to be maintained. (*Linguae latinae usus . . .* See the bottom of the first page of this newsletter.) He was answered by Abbot Karl Egger, chief Vatican Latinist, who said that Latin had never been publicly abolished; rather it has been gotten rid of in a sneaky (*clam*) way. (Abbot Egger is the successor of Antonio Cardinal Bacci.) Fr. Eichenseer believes that one can expect no efficacious assistance from Rome in defending and promoting Latin.
3. In the October 1986 issue (vol. 20, no. 10) of *The American Organist*, our member Dr. Thomas Day, in his article "A National Catholic Hymnal", views with alarm the success of the humble hymnal *Glory and Praise*, which is "virtually untouched by any sense of continuity or indebtedness to the past". The Chairman has examined this book and is not impressed; it is not a suitable hymn-book for a religion with intellectual content.
4. Mr. Brock Burroughs has sent us a copy of the article *De Mortuis (Linguis) Nil Nisi Bonum* by David Soibelman, which appeared on pages 3 and 4 of the spring 1986 issue of *Verbatim: The Language Quarterly*. It is argued (in the words of Sydney Harris) that studying Latin is "the quickest and most permanent way to master one's tongue and to become a genuine citizen of the community of man, past and present."

5. The July 20, 1986 issue of the *New York Times Sunday Magazine* carries the essay *Latin Dead? Veni, Vidi Vici* by E.J. Dionne, Jr. in the "O Language" section. The article discusses the utterances of the Vatican Latinist Fr. Reginald Foster, whose declarations have been noted before in these pages. Fr. Foster says that whereas twenty years ago Vatican documents were issued only in Latin now they come out in seven languages, because hardly anyone understands the original any more (One can easily convince oneself of this by listening to the recent DG recording of the Peter and Paul Mass in St. Peter's on June 29, 1985 many of the candidates who were receiving the *pallium* stumbled incompetently over the Latin formulas. The article goes on to discuss the coining of new Latin words, which was formerly the domain of Cardinal Bacci. His Eminence did not like rock and roll, so he translated it into Latin by *dissonantia absurda*. Fr. Foster says that the Church is not drowning in verbiage; if things had to be written first in Latin, there would be fewer documents produced.
6. A recent issue of *Shlyach*, the Ukrainian Catholic Weekly, carries the article *Latin Comes to Life in Schools* by Sister Marion, SSMI. The Sister reports that in 1983-1984 those students who had studied Latin outscored the national mean in verbal SATs (college entrance tests) 59 to 425; in mathematical SATs they outscored the national mean 591 to 468. In 1934, 900,000 high schoolers were studying Latin; by 1976 the number had dropped to 150,000.
7. Mr. Ken Solak has sent us a copy of the September 5, 1986 "Michigan Catholic", which reports that a Latin High Mass of Requiem was sung on the 154th anniversary of the death of Fr. Gabriel Richard at the church which he built and where he was buried, Ste. Anne de Detroit. The Mass was sung by the pastor Fr. I. Carney, CSB, on Saturday, September 13, at 7 pm. Fr. Richard had been buried quickly because of cholera epidemic. The Rochester Catholic Chorale sang the Faust Requiem. Mr. Thomas M. Reiter, P.O. Box 206, Rochester, Michigan 48308-0206, head of the Chorale has written to the Chairman with particulars of the performances they have given in churches all over the Detroit area. He has indicated that his group is exploring the possibility of attending the national convention



Recordings of Latin Church Music

1. Mr. William Hummel, 13811 Holt Avenue, Santa Ana, CA 92705, a member of the Association, generously offers members of the LLA a discount on the tapes of Gregorian Chant that he sells. Each combination of two recordings normally costs \$8.70, but an LLA member need pay only \$6. (This includes postage and handling.) For a list of what is available, write to Mr. Hummel.
2. The Leaflet Missal Co., 419 W. Minnehaha Avenue, St. Paul, MN 55103 is offering three cassettes of the Christmas, Easter, and Pentecost Masses sung in Latin at St. Agnes' Church, St. Paul, Minnesota, whose pastor, Msgr. Richard J. Schuler, is a champion of Latin Church Music and a prominent member of the Association. For a complete album, send \$31.95. (Postage is included in this price.) The Masses of Gounod (Solemn Mass of St. Cecilia), Haydn (Missa in Tempore Belli), and Beethoven (Mass in C) are performed. The propers are sung in Gregorian Chant.
3. Dr. Kevin G. Long has brought to our attention a catalogue of Gregorian Chant cassettes available from Credence Cassettes, P.O. Box 414291, Kansas City, Missouri 64141. Send for their catalogue.
4. For a free video recording of the Latin Nuptial Mass of members Scott and Alexa Calta, send a blank VHS tape and postage to the newlyweds at 8401 S.W. 107 Ave. #209-E, Miami, Florida 33173. Specify the speed of the tape. The address here given is their new address; that given in item #17 of Newsletter #21 was their old address.

Newsorthy Items

1. Mr. Alan Robinson writes from England that there is a Monday evening Latin Mass (1962 Missal) at Corpus Christi, Maiden Lane, near the Charing Cross station in London. It begins with exposition of the Most Holy Sacrament, Rosary, and Benediction at 5:15 pm; Low Mass follows at 5:45 pm. The Little Oratory has a weekly Low Mass on Sunday at 10 am (old rite). This Mass is celebrated by Canon Roebles. There are daily

Masses in Latin (1962 Missal) at St. Wilfrid's Altar at 7:30 a.m. (Canon Gilbey) and 9 a.m. (Canon Roebles). The splendid High Mass in the main Oratory church (new rite) continues to be celebrated at 11 a.m. At Fontgombault Abbey in France, he says, most of the monks say the old rite now for their Low Masses, but the New Missal is used for the Conventual Mass.

2. The Wethersfield Institute sponsored a conference on *Latin in Today's World* at Columbia University on September 5, 6, and 7. The addresses given were: The Social History of Latin (Mr. Thomas Wolfe), Response to Mr. Thomas Wolfe with a Codicil or Two (Mr. John Simon), The Latin Tradition in the U.S. (Professor Meyer Reinhold), Medieval Latin (Prof. Daniel Sheerin), The Vitality of Scholarship (Prof. Matthew Santirocco), Neo-Latin (Prof. Jozef Ijsewijn), The History of Latin Education (Prof. George Kennedy), Latin and the Church (Bishop Edward M. Egan), Latin Schools in the Protestant Tradition (Prof. Paul Oskar Kristeller), and Teaching Latin in Schools and Colleges (Fr. Reginald Foster, Prof. Gerald Quinn, Miss Susan Weliky).
3. Dr. Theodore Marier writes to inform us that beginning in October, 1986, at the Church of the Transfiguration (1-212-684-6770) in New York City, a new choir will be formed dedicated entirely to the singing and study of Gregorian Chant. The choir will be led by Dr. Rembert Herbert of the Institute of Sacred Music, Yale University.
4. Mr. Douglas Noga reports that Prof. Bennett's English translation of the ordinary of the Mass can be obtained for about \$10 from our British colleagues of the Association for Latin Liturgy. Write first for instructions to the ALL Publications Secretary, Mrs. Ann Leigh, May Hill House, Longhope, Glos. GL17 ORF, England.
5. His Eminence Cardinal Carberry celebrated the Latin High Mass at the Second Annual Conference of Women for Faith and Family on October 4, 1986 at the Airport Marriott Hotel in St. Louis, Missouri. The music, which included Gregorian Chant and Bach's Cantata #146, was performed by the "R-K Voices" from Rosati-Kain High School, an archdiocesan girls' school, under the direction of Mrs. Christine Patton. For information about Women for Faith and Family, contact Mrs. Helen

Hull Hitchcock, 6158 Kingsbury Avenue, St. Louis, MO 63112. Mrs. Hitchcock is a member of the LLA.

6. Mr. Carl Moore reports that the Latin Mass (1962 Missal) celebrated monthly at the Sacred Hearts of Jesus and Mary (basement) Church, Scranton, PA, is preceded by the *Asperges* and followed by Benediction; it is celebrated on the altar normally used for Mass facing the people because what remains of the old high altar (though it contains a tabernacle) is too small for Mass.
7. Mr. Donald W. Coffman writes: Of interest to readers of our newsletter may be the fact that in spite of rigid Archdiocesan rules which prohibit the celebration of the Latin Mass (Tridentine) in any Church, I was given permission to arrange for a Tridentine Mass on October 25, 1985, January 22, 1986, and June 15, 1986 in my parish Church of St. Augustine, Lebanon, Kentucky. This mass was said on the old high altar in the same manner as before the Council. It was a High Mass and the celebrants were Father Roger Boehmicke, Father Edwin Scherzer, and Father Thomas Caldwell. We are planning another Mass for late October, but permission has not yet been granted. Bishop Charles C. Maloney, Auxiliary Bishop of the Archdiocese of Louisville, has said four Tridentine Masses since January of 1985, but I do not have the dates of those Masses. These Masses were all said on the old high altar of the Church of St. Mary Magdalen. While the first two of the Bishop's Masses fulfilled the Sunday obligation, subsequent archdiocesan regulation prohibits the Tridentine Mass on any Sunday or the vigil of a Sunday or a Holy Day. Although I was not involved in planning the Masses which were said in Louisville at St. Mary Magdalen, I am reliably informed by those who were that publicity is not allowed. This has been the case in each of the instances when we were given permission to have the Old Mass at St. Augustine. In spite of this obvious difficulty, there were in attendance at our Masses about 350 people.
8. Congratulations to our member, Fr. Barry Bossa, S.A.C., who has been appointed pastor of St. Ann's, East Harlem, Manhattan, and celebrated Mass in Latin there on the Feast of the Assumption. He also celebrates frequently in Latin at Our Lady of Vilna, Broome Street.

9. The response to the Chairman's note on the *Dies Irae* was overwhelming, one member even sending in his own translation to complement Macaulay's. Among the many letters received is the following instructive one from Msgr. Francis Schmitt, Pastor of St. Aloysius Church, Route 1, Box 90, West Point, Nebraska 68788. (Msgr. Schmitt was formerly Choir Director at Boys' Town.)

Just a note regarding the *Dies Irae*, on the chance that it is news. The 13th century piece ascribed to Thomas of Celano was not prescribed as part of the Requiem Mass until some time in the 16th century. It was written as a sequence for either the last Sunday after Pentecost or the first of Advent in the old calendar — and properly — when the gospel had to do with the second coming. In the reformed Roman (Latin) breviary it is put to its original calendar setting and divided into three parts as the hymn for Matins, Lauds & Vespers throughout the last week of the liturgical year (the 34th). A tri-part division is not new either — it has been used for analytic purposes at least as far back as Dom Johann (?) (Beuron).

Personally I feel that its inclusion in the Requiem Mass is not without its salutary reminder, especially these days when so many requiems are downright giddy, but professionally this great piece (I think) hardly jibes with the older Requiem texts, certainly not with the old Gradual which it followed, and which, in its Gregorian setting, used the same chant as the Easter Gradual. The faithful, alas, rarely heard either one.

Best Wishes,

(Msgr.) Francis Schmitt

P.S. Talking about sequences — if you're going to make some recommendations to ICEL, put in a plug for the restoration of thee & thou when it's part of the rhyme in e.g. the *Stabat Mater*, *Veni Sancte*, etc. People choke, snort, giggle and pass out reciting the current poetic version.



10. Fr. James F. Stanton, O.S., has written to protest against the use of the inaccurate expression "facing the wall" which many people derogatorily use in talking about the orientation of the priest in the old rite. "Facing the altar" is the proper term. He also claims that Mass *versus populum* was illegal in the old days because of the requirement that the Most Holy be reserved in an immovable tabernacle set in the middle of the altar. (Cf. 1917 Code, canon 1269; address of Pius XII of September 22, 1956.)

11. Kenneth Solak writes about the Latin Mass celebrated at the Monastery of Cristo Rey on the feast day of the Discalced Carmelite Nuns last July 16 (the "Madonna del Carmine"):

The beautiful chapel was filled to overflowing with only standing room available for this *Novus Ordo* Mass celebrated on the high altar. It concluded a solemn novena to Our Lady of Mt. Carmel; the Apostolic Blessing was imparted. Beautiful Roman style vestments (including maniple) of gold brocade were worn by the celebrant. Chant propers and a most beautiful polyphonic common were sung by the Stanford University Newman Chapel Choir.

12. It appears that on the agenda of the forthcoming national meeting in Arizona of the North Carolina based "Society of Traditional Roman Catholics" there will appear the topic of how to go about setting up separate Mass chapels when the local ordinary refuses permission for the celebration of the Latin Mass according to the old rite. Needless to say, this is not the route chosen by the Latin Liturgy Association.

13. David Bergeron reports: It should be noted in the next newsletter that Theodore Marier has retired as Music Director of the Boston Archdiocesan Choir School as of September 1, 1986. He is now spending all of his time finishing his books on the Ward Method, Gregorian Chant and the life of Justine Ward. He is also planning to be active by accepting offers to give workshops and seminars on Gregorian Chant.

14. No replies were ever received to the Chairman's letter of December 17, 1985 to the Congregation for Divine Worship (see Newsletter #20, p. 5) or to our petition made in the fall of 1984 for the Apostolic Blessing on the Association. The letter presented the following *dubia* for decision: Is it within the authority of the local ordinary 1) to prohibit the use of Latin in the Mass entirely, 2) to get the same result by requiring that his express approval be given for each celebration of the Sunday Mass in Latin, 3) to forbid celebrating the Mass on the old high altar or in any way except towards the people, 4) to prohibit people under 30 from attending a Latin Mass (1962 Missal), 5) to prohibit the announcement of the time and place of a Latin Mass (1962 Missal), and 6) to print tickets of admission for a Latin Mass (1962 Missal) and turn away anyone without one? Disputes about all these matters are silly in modern times; they are *de lana caprina*. In our opinion, one should simply allow what has always been allowed, provided it is not morally wrong.

15. The schedule of church music for the Latin High Mass at St. Agnes, 548 Lafond Avenue, St. Paul, Minnesota 55103 is:

Sunday, October 5, 1986. 10 AM
W.A. Mozart, *Coronation Mass*
(K 317)

Sunday, October 12, 1986. 10 AM
Joseph Haydn, *Heilig Mass*

Sunday, October 19, 1986. 10 AM
Franz Schubert, *Mass in B-flat*

Sunday, October 26, 1986. 10 AM
Joseph Haydn, *Mariazeller Mass*

Sunday, November 2, 1986. 10 AM
All Souls' Day
W.A. Mozart, *Requiem Mass* (K 626)

Sunday, November 9, 1986. 10 AM
Dedication of St. John Lateran
Joseph Haydn, *Pauken Mass*

Sunday, November 16, 1986. 10 AM
Joseph Haydn, *Harmonien Mass*

Sunday, November 23, 1986. 10 AM
Feast of Christ the King
Joseph Haydn, *Lord Nelson Mass*

Sundays: November 30, December 7,
14, 21. 10 AM. On these Sundays of
Advent, Gregorian chant will be sung
at the solemn Mass.

Wednesday, December 24, 1986.
11:30 PM

Feast of Christmas
W.A. Mozart, *Coronation Mass*
(K 317)

Sunday, December 28, 1986. 10 AM
Ludwig van Beethoven, *Mass in C*

Thursday, January 1, 1987. 10 AM
Feast of Mary, Mother of God
Franz Schubert, *Mass in C*

Sunday, January 4, 1987. 10 AM
Feast of the Epiphany
Joseph Haydn, *Theresien Mass*

Sunday, January 11, 1987. 10 AM
W.A. Mozart, *Waisenhaus Mass*
(K 139)

Sunday, January 18, 1987. 10 AM
Feast of Saint Agnes
Joseph Haydn, *Lord Nelson Mass*

Sunday, January 25, 1987. 10 AM
Joseph Haydn, *Little Organ-solo Mass*

Sunday, February 1, 1987. 10 AM
Joseph Haydn, *Harmonien Mass*

Sunday, February 8, 1987. 10 AM
Joseph Haydn, *Mariazeller Mass*

Sunday, February 15, 1987. 10 AM
Joseph Haydn, *Heilig Mass*

Sunday, February 15, 1987. 10 AM
Joseph Haydn, *Heilig Mass*

Sunday, February 22, 1987. 10 AM
Feast of Saint Peter's Chair
Joseph Haydn, *Pauken Mass*

Sundays: March 8, 15, 22. 10 AM.
On these Sundays of Lent, Gregorian
chant will be sung at the solemn Mass

Sunday, March 29, 1987. 10 AM
Forty Hours Eucharistic Devotion
W.A. Mozart, *Piccolomini Mass*
(K 258)

Sundays: April 5, 12. 10 AM
On these Sundays of Lent, Gregorian
chant will be sung at the solemn Mass

Sunday, April 19, 1987. 10 AM
Easter Sunday
Charles Gounod, *Saint Cecilia Mass*

Sunday, April 26, 1987. 10 AM
Franz Schubert, *Mass in B-flat*

Sunday, May 3, 1987. 10 AM
W.A. Mozart, *Waisenhaus Mass*
(K 139)

Sunday, May 10, 1987. 10 AM
Joseph Haydn, *Schöpfungs Mass*

Sunday, May 17, 1987. 10 AM
W.A. Mozart, *Trinitatis Mass*
(K 167)

Sunday, May 24, 1987. 10 AM
Franz Schubert, *Mass in C*

Sunday, May 31, 1987. 10 AM
Joseph Haydn, *Theresien Mass*

Sunday, June 7, 1987. 10 AM
Pentecost Sunday
Ludwig van Beethoven, *Mass in C*

Sunday, June 14, 1987. 10 AM
Trinity Sunday
Luigi Cherubini, *Fourth Mass in C*

Sunday, June 21, 1987. 10 AM
Corpus Christi Sunday
W.A. Mozart, *Piccolomini Mass*
(K 258)

16. The Chairman has received the following letter from Count Neri Capponi. (See Newsletter #22, p. 4.)

Florentiae a.d. V Kal.
Sept. LXXXVI

Amplissime Domine:

Grato cum animo humanas litteras tuas datas Allegheny XIV Kal. Aug. accepi. Cum certior factus sim vos epistolam meam in commentariorum vestrorum proximo fasciculo edituros esse, vehementer gaudeo atque tibi confiteor id mihi maximo honori esse.

Propter igitur in me studium reverentiamque tibi quam maximas gratias ago.

Te, praeclare Doctor, valere optat et sperat conlega tuus

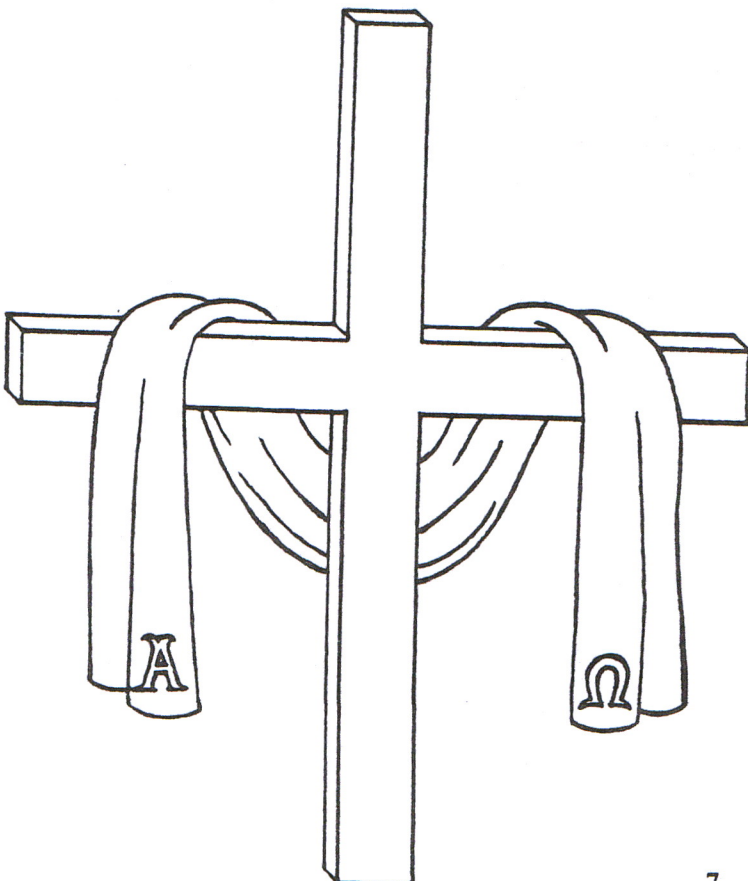
Nerius Capponius.

17. The members are kindly reminded that items for inclusion in the newsletter must be sent to the Chairman, who is the editor, and not to the Secretary-Treasurer.

18. It appears from their latest news bulletin that the Latin Mass Society of England and Wales is in a state. A correspondent reports, "Mr. Bill Morgan, a clever analytic philosopher, is trying to get a vote of support for Archbishop Lefebvre, the committee are trying to block it by every means possible; my latest news is that B.M. is trying to get the number (40) of members to call a meeting to vote a no confidence motion in the committee. Bill Morgan runs a small newsletter *Counter Reformation Association News*: he is a pro-Lefebvre-ist and now Sede-Vacante-ist, praying for a Catholic Pope and restoration. There is no public question of declaring the "Novus Ordo" invalid, but, I think, B.M. believes it is."

19. Ann Roche Muggeridge, a member of the Association active in the affairs of the Niagara Latin Community, has written a book entitled *The Desolate City: Revolution in the Catholic Church*, Harper and Row, San Francisco, 1986 (about \$20). She identifies the liturgical changes as the crucial first step.

20. Fr. Peter Stravinskias, chairman of our local New York City chapter, has been appointed Vocations Director of the Lithuanian College in Rome.



Letter from Mr. Aloysius Scott Gibson to the Chairman

Dear Dr. LoBello:

As some mention has been made in the LLA Newsletter of Dr. Count Neri Capponi's essay on the legal status of the Roman rite of Mass, *Some Juridical Considerations on the Reform of the Liturgy* I think a brief synopsis of this study may be of interest to your readers.

The first part of the question concerns the relationship of the legislation of Paul VI (i.e. the Constitution *Missale Romanum* of 3 April, 1969 and subsequent Instructions, Notifications and Allocutions) to that of Pius V (i.e. the Bull *Quo Primum* of 19 July, 1570); the second part involves the relationship of positive, in this case Canon law and customary law.

It is Count Capponi's conclusion that *Missale Romanum* examined in isolation cannot be said to abrogate the earlier legislation. This is because the text lacks the usual imperative clauses found in such documents, mistranslations in the vernacular notwithstanding. The matter is complicated however by the fact that a pope is not bound to any one legal style and also by the fact that the papal Allocutions of 18 Nov. and 26 Nov. 1969, along with successive Instructions from the Congregation for Divine Worship which constitute interpretations of the law *per modum legis*, do give the impression that the Pope wished to abrogate the previous legislation. Capponi is of the opinion that there may be some room here for the application of canon 23 and the conciliation of the existing legislation which would allow for the coexistence of the old rite with that of Paul VI, but he does not press the point. He is more concerned about the possibility of obrogation, which is to say that *Quo Primum* may have lost its force because its subject, the Mass rite, has been totally remade. This opinion is supported by canon 22 because the Pope could be said to have remade "totam de integra prioris legis materiam," and Capponi inclines to this view.

The last point of the essay deals with customary law. Following the majority view of canonists (including Suarez, and, more recently Cardinals Cicognani and Staffa) Capponi holds that Canon law, when added to customary law, does not abrogate the customary law and that the abrogation of the former leaves the latter intact unless express mention is made of it also. The obrogatory force also of subsequent laws would not affect such customs as are immemorial or particular. Hence Count Capponi concludes that since "the Constitution *Missale Romanum* perhaps obrogates *Quo Primum* but certainly does not abrogate the milenary and particular customary law that regulated the Mass rite of the Roman and Latin Church prior to the Pian Bull that rite remains in force (for this if for no other reason) alongside the new one regulated by the Pauline Constitution."

I realize there are those who maintain that the Mass of 1570 is really a new rite and not regulated by customary law but this position is not tenable on liturgical grounds. As Father David Knowles wrote "The Missal of 1570 was indeed the result of instructions given at Trent, but it was, in fact, as regards the Ordinary, Canon and Proper of the time and much else, a replica of the Roman Missal of 1474, which in turn repeated, in all essentials, the practice of the Roman Church of the epoch of Innocent III."

A further confirmation of Count Capponi's view is that of the conclusion of a commission of Cardinals which met in February, 1983 to examine the status of the old liturgy. They concluded then that there was no law prohibiting the free exercise of the old rite and that local prohibitions ought to be repealed. Cardinal Oddi, who was on the commission, made this request again at last year's Synod.

Finally, some mention must be made of the Instruction of 28 October, 1974 which is sometimes said to have abrogated the customary law. Whatever the meaning of the phrase "Ordinaries should be vigilant so that . . . notwithstanding any pretext of custom, even immemorial custom, the order of Mass of the new Roman Missal may be correctly accepted . . ." it should be noted that this cannot refer to the old Roman rite as the abrogation of such a custom would require a papal act. I think the key to the phrase are the words "correctly accepted." In this context the passage could mean that old customs and ceremonies were not to be interpolated into the new rite. This of course is merely my opinion. Count Capponi considered the passage only in the context of what it could *not* mean. Lest there be any confusion, he makes clear the distinction between Instructions, Notifications etc. from the Congregation for Divine Worship and laws as such. The former can interpret a law but they cannot abrogate what the law itself does not abrogate, and Canon 30 requires an explicit abrogation of the kind of custom in question and that by the pope.

I have quoted from the 1917 Codex because this was the one in force when Capponi wrote his study. The new code changes nothing in this respect, but of course, the numbering is different.

Yours Sincerely,

Aloysius Gibson
In visitatione
B. Mariae Virginis 1986

P.S. For Dr. Capponi's opinion on the indult of October 1984 I refer your readers to the July 1886 nos. of the *Homiletic & Pastoral Review*.



Latin in Connecticut Feast of SS. Simon & Jude 1986

Dear Professor Lo Bello:

As we approach the publication of the December LLA newsletter, I realize that an update concerning activities in New Haven is long overdue, and I hope you will have space and sufficient notice to include some of the following information.

First I am pleased to report that the Rev. Kenneth Bonadies, Pastor of Saint Ann's Church, 930 Dixwell Avenue, New Haven, 06514, is planning to begin his Novus Ordo Latin Mass in the very near future. He has been held up for the lack of singers for the chant (he does not wish to start with Low Mass). I have offered some suggestions and assistance in an effort to help get things started. If all goes well it should begin in January. It is to be held on the third Sunday of each month at the 11:00 High Mass for the parish. He knows what we have been doing at St. Mary's and is aware that, as things stand, this would be the first regularly scheduled Latin Mass in the Novus Ordo to be held in New Haven.

It occurs to me that the time and future location of the Latin Mass in Waterbury (1962 Missal) was still up in the air at the time of the September newsletter. Fr. James Coleman, who celebrates the Mass, has unfortunately been unsuccessful in finding a more suitable location than the crowded quarters at Sacred Heart High School chapel, so the listing should be: Sacred Heart High School Chapel, 142 S. Elm St., Waterbury, CT; The Rev. James Coleman, celebrant; Third Sunday of each month at 12:30 PM.

On June 1, 1986, the Schola Cantorum of St. Gregory Society (Nicholas Renouf and Britt Wheeler, directors) sang for the Corpus Christi celebration (1962 Missal) at Our Lady of Sorrows Church in Hartford. The Josquin *Missa Pange Lingua* was sung. The Rev. Jeffrey Larche, M.S. (LLA) celebrated with two assistant priests. There was a procession of the Blessed Sacrament followed by Benediction.

We have been heartened by the most enthusiastic response of a devoted congregation of clergy and laity representing a diverse group of people from all age groups and walks of life. These Masses are now broadcast weekly over the local New Haven public access cable TV channel (Mon., 5:30 PM).

The Latin music at St. Mary's, New Haven for the Sunday High Mass at Noon continues to flourish and has attracted a large following. The Schola Cantorum of St. Mary's Church has been invited to give concerts at both the Yale Art Gallery and the Yale Collection of Musical Instruments this fall. Since the music for the liturgy is entirely intact including the complete propers from the 1974 Gradual we can now simply hope and pray that the clergy will take an interest in a proper Novus Ordo Mass. We have pushed for this as far as we dare and everything is otherwise in place including incense and a complete complement of well-trained servers from Yale College.

With all cordial best wishes.

Sincerely yours,

Britt Wheeler
Chairman, New Haven Chapter
Latin Liturgy Association



Luther's Latin Mass

by Carl Davidson, A.M.

The second most important Latin Rite Mass in the Post-Reformation Western Church, after that contained in the *Missale Romanum*, may well be Luther's *Formula Missae* of 1523. The order for Mass and Vespers in Latin was prescribed by Luther for the churches in Wittenberg and Zwickau and became the classic norm for most subsequent liturgies in both Latin and the vernacular in the Evangelical Reformation. It is a "Missa Brevis" drawn from the texts of the North European-Gallican diocesan missals. The Latin Mass was celebrated with regularity on Sundays in various Lutheran city-states, e.g. Nürnberg, until 1720. Bach and other composers created outstanding settings and other works to enhance the Latin Mass. The vernacular German Mass of 1526 was prepared by Luther for use in parish churches, primarily to enable the unlettered poor to participate more directly in the eucharist. Luther stated in the preface to *Deutsche Messe*:

There is a threefold distinction in worship and the Mass. First a Latin Order which we have before published and which is called the *Formula Missae*. This I do not herewith wish to have abrogated or changed; but as we have observed it among us, so shall it be free to use the same where and when we please or occasion requires, for I in no way wish to banish the Latin language from Divine Service . . . I do not at all agree with those who give themselves to only one language and despise all others.*

*Works of Martin Luther
(Phil Ed.) Vol. VI. p. 172

During the past twenty years celebrations of Mass in Latin have occurred in various Lutheran churches in America, most often in commemorative events. There is a renewed interest in traditional music and liturgy among scattered Lutheran congregations and pastors and along with this there has developed a deeper awareness of the value of Luther's Latin Mass. A project has been undertaken to interpret Luther's Latin Mass and to present the text of *Formula Missae* in Latin and English for study as a classical norm in liturgy and also for occasional use with Gregorian tones, as indicated by Luther. The goal is to publish a small booklet containing a prefatory essay, Mass, Vespers and eight propers for Mass for which Luther translated collects, *Missa Evangelica Latina*.

Members and friends of the Latin Liturgy Association are encouraged to spread the word about this project with Lutheran pastors and cantors and others who may be interested. Contact CORPUS CHRISTI; Carl Davidson, convenor, 12011 Longview Ave., Detroit MI 48213.

* * * * *

Mr. Davidson has supplied the Chairman with a copy of the text of Luther's Latin Mass. Any member who would like a xerox copy of this should send a self-addressed stamped (22¢) envelope and \$1 (for copying) to the Chairman.

It is possible that Luther's Latin Mass will be celebrated at the Lutheran Church of the Comforter, 3319 Alabama Avenue S.E., Washington D.C. 20020 during our national convention next June. The Rev. Franklin G. Senger, III is pastor of this church. Our members would be invited "with full knowledge that no intercommunion would be permitted, but there would be a spirit of fraternal goodwill and encouragement manifested". (The Chairman is quoting Mr. Davidson.)

From the Secretary

This time much needs to be said.

One: PRAYER. Please remember to pray for the Association on a regular basis, and also for the success of our national convention this June. We really need it! In addition, as our Chairman mentioned, we need to *publicize* this convention widely in the media, for we intend to be *noticed* and be *heard*. Can any of you make an extra donation for the purpose of convention publicity? If you can spare it, please do so.

Two: DUES. If you have received a card or a letter from me in the last few months asking you to renew your membership by sending in your annual dues, *please* do so. We cannot meet our operating expenses unless the members cooperate by renewing *promptly*. Examine your checkbook—when did you last send in a dues check?

Three: RECRUITMENT. My special thanks go to Mr. Jan Halisky of Clearwater, FL who sent copies of the LLA membership brochure to twenty of his friends with an invitation urging them to join the Association. The good results of this continue to come in. Would any other member wish to follow his example? If so, contact the Secretary. We need to grow.

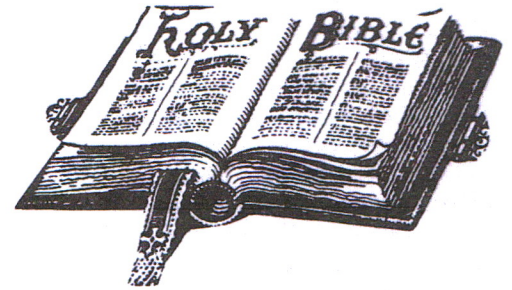
Four: Occasionally a member will write me wondering why he has received no copy of the Newsletter for a long time. The reason for this is simple. If you change your address and fail to notify us, the newsletter continues to be sent to the old address. But it travels at *bulk rate* (a tremendous savings for us, which enables us to keep our dues so low); such mail is *not* forwarded to you unless you have agreed in advance to pay a charge for that service, and it is not returned to us, either—it is *discarded*. Thus we never learn that it is not reaching you! The moral: when you move, always notify the LLA Secretary.

Five: A member recently asked whether a booklet exists containing the complete text of the Nuptial Mass (with readings) in both Latin and English. To the best of my knowledge no such booklet exists, and yet I know of several weddings solemnized entirely in Latin. The bridal couple must compile the booklet from “scratch” each time! Would any member care to compile such a booklet and make it available to our members? If so, please write and tell us.

Six: We are now about ready to launch our Los Angeles chapter. Persons in that area who wish to take part should contact the Acting Secretary of the chapter, Miss Maria Elena Ruelas, 375 Leslie Way, Los Angeles, CA 90042, tel. 213-258-1094 or 213-688-0080. May Our Lord bless this new enterprise.

Last, on behalf of the officers I extend to all of you our prayerful good wishes for the Christmas season. We are grateful for your help during 1986, and hope to prove worthy of it during the New Year.

Robert Edgeworth
Secretary



Rites To Be Observed Part II

By Christopher Schaefer
(Continued from last issue)

20. As C ascends to the high altar, M1 does likewise, ascending from the side. After C kisses the altar, M1 hands the thurible to C, then stands on his right side, holding the edge of his chasuble [cloak], while C incenses the altar. [C does not put additional incense in the thurible at this time, which is why a generous amount must be put in the thurible just before the entrance procession.] C first incenses the right side of the altar, then the cross over the middle of the altar (above the tabernacle; they genuflect together, then C incenses the left side of the altar. He then hands the thurible back to M1. they both descend to their places. [Only the altar is incensed at this time. They do not incense each other or the congregation; this is done only at Offertory. C incenses and kisses the altar, a sign of Christ himself, to greet and honor it. The multiple incensations at Offertory have a different meaning and purpose.]
21. M1 puts the thurible on the stand near the credence table, picks up the priest's book which is lying on the credence table, then stands slightly to the right of C's chair while facing C (i.e. so M1 can hold the book open for C as C stands in front of his own chair and faces towards the altar.).
22. With M1 holding the book open, C faces towards the altar. All (except M1) bow their heads and make the sign of the cross as C sings the sign of the cross. C turns towards the people and sings the greeting (M1 remains stationary), then turns towards the altar for the penitential rite (including its introduction), the Kyrie, Gloria (if called for) and Collecta. All (except M1) bow when indicated in the music. When joining in the responses, all take care to follow the choir's lead. [If the Gloria in excelsis (= festal expansion of the Kyrie, which is itself a litany of praise) is sung, all remain STANDING for this, (although it was in later centuries customary to sit while the choir sang long, operatic concert settings of the Gloria. This would be quite out of place at our Masses.)]

LITURGY OF THE WORD

diagram 3:

23. All sit for the Liturgy of the Word. (M1 puts the priest's Ordo Missae book back on the credence table before sitting down.)

The lector and psalmista leave the choir, go to the ambo, and chant the readings and intervening chants. If an Alleluia is sung immediately before the Gospel, all stand for this at the psalmist's signal (after a period of meditation). Otherwise, all remain seated until the priest stands to get the gospel book. (But see No. 24 below.)

24. During the chant that immediately precedes the Gospel, M1 brings the thurible and incense boat over to C who, while seated (if the chant being sung is a Gradual, Tract, or Sequence) or while standing (if the chant is an Alleluia), places incense into the thurible. All, including C, remain seated (or, if an Alleluia is being sung, remain standing at their places), while the psalmista continues to sing the chant. M1 remains STANDING near the credence table, holding the thurible, having returned the incense boat to the stand. [Following more ancient practice, the Gospel Book procession will BEGIN in silence, AFTER—not during—this chant. The book likewise is returned in silence].

25. When this chant immediately preceding the gospel is NEARLY concluded, M3 and M4 get their candles and remain standing near the candle stand. As soon as the chant is CONCLUDED, they walk between the communion rail and the first pew, M3 walking behind M4, and with M3 on the left and M4 on the right, step just inside the center opening in the communion rail and remain standing there.

Meanwhile, after the chant is concluded, C and M1 (with the thurible) go and stand at the "foot of the altar" (i.e. in front of, but not on, the bottom step leading up to the altar, and facing the altar). Together they genuflect and stand up. When C and M1 genuflect, M3 and M4 (still standing just inside the communion rail and facing the altar) also genuflect, all four together. C then bows and silently says an "apologia" or confession of unworthiness and petition for blessings (*Munda cor meum. . .*). C ascends alone to the altar, takes the gospel book, then descends.

diagram 2:

26. As C descends with the gospel book, M1 (with thurible) turns and walks slowly towards the ambo, ahead of C, and stops somewhat behind the ambo (leaving room for C). At this same time, M3 and M4 walk along the inside of the communion rail (M4 behind M3), stop in front of the ambo, go up two steps, walk 4 feet in opposite directions (i.e. so they are 8 feet apart), then face each other. C goes to the ambo and places the gospel book on it (laying it on top of the other readings).

C sings the greeting and introduction to the Gospel, all sing the responses and TOGETHER cross the forehead, lips and heart with the thumb. Then C takes the thurible from M1, incenses the book, returns the thurible to M1, and chants the gospel.

As C chants the gospel, M1 swings the thurible to his left and right (to prevent the smoke from gathering in one place and choking M1 and C). He tries to prevent the chain from clanging as he does this (but it's all right to let it clang at the Offertory!)

27. After C finishes chanting the gospel, M1, followed by C who carries the gospel book, goes back towards the altar. M1 and C stand at the foot of the altar, exactly as they did before the gospel was chanted. Meanwhile, M3 and M4 step down from the ambo and, with M4 leading, go and stand inside the opening in the center of the communion rail and face the altar. All four genuflect together, C ascends and returns the gospel book to its place of enthronement on the altar. As C descends, M1, M3, and M4 return the thurible and candles to their stands, and sit down at their places. C returns to the ambo for the homily. [The Gospel Book remains on the altar for the remainder of the Mass, and is not removed until Mass is concluded and the congregation has departed.]
28. During the homily, M1 discreetly places another charcoal into the thurible AND lights it. M1 uses the tongs to handle the charcoal, to keep soot off hands and vestment. (The charcoal already burning in the thurible won't last much longer.)
29. After the homily, C may sit for a period of silent meditation. When C stands, all stand. M1 gets C's Ordo Missae book, and holds it for C (just as he did at the beginning of Mass). If the Creed is sung, all remain standing for this and bow where indicated in the music. While standing at his chair and facing the altar throughout, C sings the Oratio fidelium. During this prayer of the faithful, all kneel when C sings "Flectamus genua" and stand.

LITURGY OF THE EUCHARIST

30. After the Oratio fidelium (prayer of the faithful), C and the congregation sit. Two choir members step into the center aisle, genuflect and walk together to the back of the church and motion the ushers to begin the offertory collections. While the ushers take up the collections, these two choir members wait at the back of the church. The rest of the choir begins to sing the Antiphona ad offertorium.

Meanwhile, immediately after the Oratio fidelium, M1 puts C's Ordo Missae book on the altar, about 1½ feet left of center. (If C wants to use the book stand, M1 first gets the stand from the credence table, takes this and the book up to the altar, places the stand 1½ feet left of center, and puts the book on the stand.) The Ordo Missae book is opened to ROMAN numeral page XX (near the front of the book).

M1 and M2 remove the veils from the chalices (while they're still sitting on the credence table), lay the veils on the credence table, take the two chalices with corporal and purificators up to the altar, put the chalices on the altar about 1½ feet right of center, and lay the two purificators nearby. M1 unfolds the corporal in the center of the altar, in front of the tabernacle, with the front edge of the corporal lying about one inch from the front edge of the altar.

The ciborium REMAINS on the CREDENCE TABLE. M1 and M2 genuflect before the tabernacle and return to their chairs and sit until the ushers are finished receiving the two collections from the congregation. (C remains seated for all of this.)

diagram 4:

31. When the ushers have received the money offerings, one of the two choir members who have been waiting in the back of the church takes the vessels of wine and water, the other takes the paten with hosts and, followed by the ushers who carry the two baskets of money offerings, they CAREFULLY walk up the center aisle, and are met at the opening in the middle of the communion rail by C, M1 and M2.

C takes the vessels and money, hands the vessels to M1 and the money baskets to M2.

C takes the paten up to the altar.

M1 takes the wine and water up to the left side of the altar, and holds them, standing at the left side of the altar (after first leaving vessel stoppers/lids at credence table).

M2 takes the money offerings and puts them on the floor, on the far side of the credence table and against the wall, and remains standing near the credence table.

After handing the offerings to C, then the two choir members who brought the gifts up and the ushers genuflect together and go back to their pews.

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(Continued in next issue)



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