



LATIN LITURGY ASSOCIATION

NEWSLETTER NO. 24

MARCH, 1987

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National Convention of the Latin Liturgy Association

The First National Convention of the Latin Liturgy Association will take place in Washington D.C. at the National Shrine of the Immaculate Conception on Saturday and Sunday, June 27 and 28. 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.

TENTATIVE SCHEDULE Saturday, June 27, 1987

- 12 noon:** Welcome and Opening Address by the Chairman, Anthony Lo Bello
- 1:30 PM:** High Mass in Latin, with plain chant by the Schola Gregoriana of San Francisco, Ken Solak, Director
- 3:00 PM:** Address by Prof. James Hitchcock of St. Louis University, first chairman of the Latin Liturgy Association
- 4:00 PM:** Address by Dr. Theodore Marier, Knight Commander of St. Gregory and First Justine Ward Professor of Liturgical Music at the Catholic University of America, on the state of Gregorian Chant
- 5:15 PM:** Exposition of the Most Holy Sacrament, Solemn Latin Vespers, Procession, and Benediction
- 8:00 PM:** "English Psalmody Compatible with Gregorian Chant", a demonstration by the boys of the Regional Choir School of Our Lady of the Holy Rosary, Lawrence, Massachusetts, David and Nina Bergeron, Directors

9:00 PM: Panel discussion on the establishment of local chapters of the Latin Liturgy Association, moderated by the Secretary-Treasurer, Prof. Robert J. Edgeworth

Sunday, June 28, 1987

- 9:00 AM:** Address by Fr. Benjamin Luther, pastor and columnist
- 10:00 AM:** Address by Fr. John H. Miller, C.S.C., Director of the Central Bureau of the Catholic Central Union of America, editor of *Social Justice*, on liturgical principles
- 11:00 AM:** To be announced
- 1:30 PM:** Pontifical High Mass in Latin, sung by the Most Rev. Thomas Lyons, auxiliary bishop of Washington, with music by the Holy Rosary Choir School, David and Nina Bergeron, Directors
- 3:00 PM:** Address by the Secretary-Treasurer of the Association, Prof. Robert J. Edgeworth, on the future of Latin worship
- 4:30 PM:** Benediction of the Most Holy Sacrament in Latin, short sermon on the Marian Year proclaimed by His Holiness the Pope, chanting of the Litany of Loreto of the Blessed Virgin in Latin, followed by a Marian hymn. Fr. Vincent Rigdon will celebrate these ceremonies.

* * * * *

The proceedings of the convention will be taped by Fr. John Brady, who will sell them postage paid at \$4.50 per tape. If the demand is great for immediate receipt at the end of the convention, this price will be reduced to \$4 per tape.

Accommodations are available in Spellman Hall at \$15 (double) and \$21 (single) per night. Spellman Hall has many floors, but there is an elevator and the building is "handicap accessible". Bathrooms are shared. Those who want to extend their visit beyond the convention and take a vacation in Washington may stay in their rooms at the same rate. Those who want to eat on campus may do so for about \$14.60 per day (3 meals).

The registration fee for the convention is \$15. Those who contribute more to help us publicize the event will be listed as benefactors in the convention program. The Dom Mocquereau Foundation has already made a generous contribution to help with our expenses. We shall also accept paid advertisements in the program.

The Chairman cannot emphasize enough how important it is that the convention be well-attended. Do not neglect our cause at this critical time. Make a special effort on behalf of one and a half millennia of Catholic tradition.

**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 \$15.

I want to be a benefactor and enclose \$_____ more.

I require accommodations for Saturday night.

Rather than share a double, I want a single.

I enclose \$_____ to pay for my room Saturday night
(\$21 single; \$15 double per person).

I shall pay for my room when I arrive.

I intend to eat all meals on campus, and enclose
\$15 per day in payment.

I shall eat on campus, but will pay on the spot.

*Make your check payable to the
Latin Liturgy Association, and mail to
Dr. Robert J. Edgeworth, P.O. Box 80426,
Baton Rouge, Louisiana 70898.*

I am a priest who, though unable to attend the convention,
will celebrate Mass for the intention of the convention on
(date)_____. My Mass (*pro Deo, sine stipendio*)

will be: (in Latin) (in English)

Name _____

Address _____

FROM THE CHAIRMAN

Televising the Latin Mass

The Dutch branch of the union *Pro Fide et Ecclesia*, in cooperation with the Latin Liturgy Association of the Netherlands, will soon begin broadcasting live, twice a month, the Latin High Mass from the Vatican. RTL, the largest commercial television network in Europe, is donating 45 minutes of free time on Sunday mornings, and *Pro Fide et Ecclesia* has excellent contacts with the TV department of Vatican Radio. It would be wonderful if the same broadcast could be extended to the United States, and though this would be very expensive, the Chairman has begun to explore the possibility with Fr. Kenneth Baker of the *Homiletic and Pastoral Review* and Mother Angelica of EWTN, the Catholic TV station with headquarters in Birmingham, Alabama. If any member knows how funds can be raised for this project, he should make his suggestion to the Chairman.

Of course, it would be unnecessary to set heaven and earth in motion if some American diocese could be persuaded to televise the Latin Mass on Sunday morning. The Chairman can get two Sunday Masses on his TV; both are in English and both are at the same time. The only real difference is in the guitar players. It would be nice if one of these two Masses could be in Latin, but this is most unlikely to happen. We are therefore reduced to looking to the Holy See for a televised Latin Mass.

Publications of the British ALL

Our British colleagues of the Association for Latin Liturgy have produced many admirable publications which members of the LLA are urged to purchase. The order form appears below; pay by international money order or sterling draft or cash. Do not send personal checks since such things are worth only a fraction of their face value in the domains of Her Majesty, due to conversion charges.



Pope Pius XII

The Chairman enthusiastically recommends to the members the video *Story of the Pope* available at \$35 from Keep the Faith, P.O. Box 8261, North Haledon, New Jersey 07508. This life of Pius XII was produced around 1947; it is introduced by Francis Cardinal Spellman and is narrated by Msgr. Fulton J. Sheen. Of particular interest to us are the many Latin ceremonies, such as the announcement of the election by Cardinal Caccia Dominioni and the benediction *Urbi et Orbi*, the coronation of the Pope by the same Cardinal Proto-deacon, and the consistory of 1946 when the Sacred College was brought up to its full complement of 70 members (now inflated to over twice that number). If any member can identify the various cardinals arriving for the conclave of 1939, the Chairman would be most grateful.

There is fine coverage of the Eucharistic Congress of 1938; indeed, one of the Chairman's colleagues, now a professor of Physics, is in the crowd of flag-waving school girls, who had been given a holiday by His Serene Highness Admiral Horthy, Regent of Hungary, in order to greet the Papal Legate, Cardinal Pacelli. It is also enjoyable to observe the behaviour of Msgr. Carlo Respighi, Master of Ceremonies to Pius XI, who ordered everybody about by his supreme authority. The Roman Masters of Ceremonies can be most terrible, and the Chairman remembers being present in the old days when a sub-deacon was shoved around the altar by a Master of Ceremonies in order to get him to his proper station.

Letter from France

The Chairman reproduces below with pleasure a Latin letter from the famous classicists Antoninus and Genovefa Immè, who have often won the prizes of the Vatican's Latinitas Foundation for their Latin prose and poetry. The Immès praise the program of our Association, and note that they speak Latin at home, because one of them is Italian and the other French.

Annual Dues — A New Policy

Beginning next September, the dues of the Association will be increased from \$5 to \$10 *per annum* and will be required to be paid punctually by all members except: i) bishops, who by their patronage do more for us than money can buy, and ii) poor people, who are automatically exempted upon application to the officers. The future of the Latin Mass is in your pockets, and the Chairman prays that he receives no complaints at his audacity in doubling the fees. This is our first dues increase in *twelve years*. Married couples may renew at \$15 a couple (one newsletter). Members who do not contribute will, unhappily, be removed from the rolls.

When the current officers took over, they kept the dues low, and did not expel those who refused to pay, until they had proven that the members' money would be well spent; they believe they have now done this.

In the past, when the announcement that the subscriptions were due was made in the September newsletter, all but a handful of members felt that the call was intended for everyone else, and the secretary-treasurer had to write nearly 1700 people individually. In order to avoid this nuisance, and to make the transition to the new fees less abrupt, the officers will allow those members who renew within 30 days of the call in the September issue to do so at the old rate of \$5, whereas those who insist on being dunned will have to renew at the \$10 rate. We shall allow seminarians to continue to renew at \$5, since we must make a special effort to attract such people.

Local Officers

No one may serve as an officer of a local chapter who has not been appointed (or whose election has not been confirmed) by me. Professor Edgeworth and I have never had to overturn an election or dismiss an officer, but we reserve the right to do so *in casu extremae necessitatis*.



Appeal to Pastors

We would like to buy an advertisement in your weekly parish newsletter, but cannot afford to; it would cost us \$180 per parish for six months, and Paluch will not sell us ads for a shorter term than that. Please help us by running the following ad in an issue of your bulletin. It is "photo-ready", so you can just clip it from the newsletter and paste it on that week's copy.

LLa

The Latin Liturgy Association promotes the more frequent celebration of the Mass in Latin. 23 Bishops are members. Quarterly newsletter for \$5 annual dues. National Latin Mass Directory \$5 extra.

Send this coupon to:
**LLA, P. O. Box 80426
 Baton Rouge, LA 70896**

Name _____
 Address _____

I enclose: \$5 dues for newsletter;
 \$5 for Directory \$10 for both.

Publications of the Association for Latin Liturgy (U.K.)

SUBSCRIPTION PAYSリップ AND PUBLICATIONS ORDER FORM

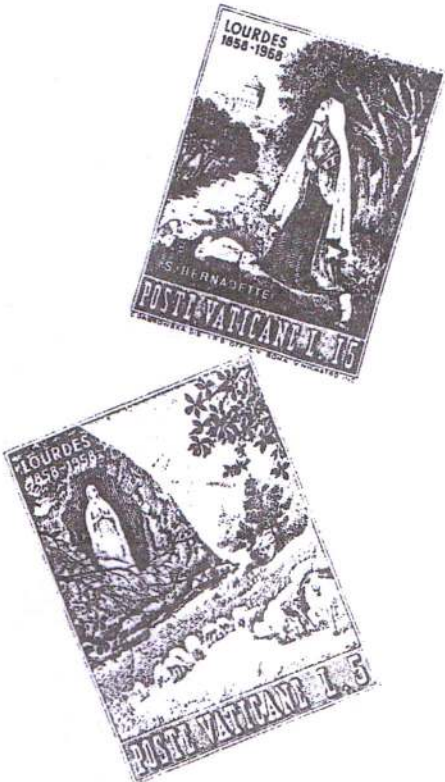
To: The Treasurer, 47 Western Park Road, Leicester, LE3 6HQ

I enclose a Cheque/Postal Order/Cash/Stamps for the following:-

<u>SUBSCRIPTIONS</u>		£
U.K. & Europe	ORDINARY SUBSCRIPTION	£ 4.00
	REDUCED SUBSCRIPTION (For Priests, Religious, Students, those Under 18, or Retired)	£ 1.00
OUTSIDE EUROPE:	ORDINARY SUBSCRIPTION	£ 5.00
<u>PUBLICATIONS</u>		£
*LATIN MASS DIRECTORY FOR ENGLAND & WALES 1987	£ 2.00	___ copies
LATIN MASS DIRECTORY FOR THE U.S.A. (includes some Canadian listings) published by the LLA	£ 2.40	___ copies
*A NEW APPROACH TO LATIN FOR THE MASS	£ 9.95	___ copies
*CASSETTE TAPE FOR USE WITH THE ABOVE	U.K. £ 3.95 Abroad £ 5.00	___ tapes
*NEW LATIN-ENGLISH SUNDAY MISSAL Softbound	£ 9.50	___ copies
*NEW LATIN-ENGLISH SUNDAY MISSAL Hardbound	£ 12.95	___ copies
ORGAN ACCOMPANIMENT (Missa de Angelis and Credo III (by Christopher Francis)	£ 2.00	___ copies
LATIN SUNG MASS LEAFLET (Missa de Angelis, Credo III and responses)	10p	___ copies
PLAINSONG MASS IV LEAFLET (Modern notation)	10p	___ copies
PLAINSONG MASS XI LEAFLET (Modern notation)	10p	___ copies
LATIN IN THE NEW LITURGY by Dr.R.H.Richens	30p	___ copies
[* Please see the last page of this leaflet for details.] ALL PRICES ARE INCLUSIVE OF PACKING AND POSTAGE		
Cheques and Postal Orders should be crossed and made payable to "ASSOCIATION FOR LATIN LITURGY". If you pay by foreign currency, please add £3.00 to cover conversion costs.		DONATION
		TOTAL £

NAME (BLOCK CAPITALS)

ADDRESS



VITA LATINA

ASSOCIATION POUR LA DIFFUSION ET L'USAGE DE LA LANGUE LATINE

Genovefa et Antoninus Immè
21 boulevard Recteur Sarrailh
F-64000 PAU (France)

Antonio Lo Bello, praeclaro professori et
Latinitatis defensori Sal. plur. dicunt.

Nuntium Societatis tuae, quae "Latinae Liturgiae Societas" inscribitur, in "Herme Americano" nunc solum legimus haud sine ampla mora. Tibi vero, cum opinemur serius melius esse quam nunquam, hanc epistolam mittimus, qua te certiore faciamus nos quoque et catholicos et Latinitatis amicos esse atque propter has binas causas nos quoque flagranter cupere linguam Latinam in usu servari ad caerimonias religiosas.

Immo nobis etiam manifestius quam plerisque apparet quanti momenti sit illam Latinam liturgiam servare: Nam Antoninus Italus, Genovefa Francogalla matrimonium fecimus (in quo, ne alter alteri suam linguam vernaculam tyrannice imponeret, hoc foedus fecimus, abhinc octo annos amplius, ut Latine mutue alloqueremur in vita cottidiana).

Latinus sermo in Ecclesia nobis videtur documentum necessarium quo appareat omnes christianos in omnibus terris omnium linguarum fratres esse, qui eandem linguam adhibeant in precando. Nam si in Italia sanctam Missam Italice recitatam et cantatam audimus, Genovefa sibi quasi exclusa videtur; si in Gallia sanctam Missam Gallice recitatam, Antoninus invicem exclusus sibi videtur. Catholicismus nonne significat hoc ipsum: per omnes terras omnes homines aequitatem et Fraternitatem sentire posse, nusquam alienos esse?

Opus tuum igitur valde laudamus atque commentarios tuos, si miseris, libenter legemus; da autem veniam si nullum nummum mittemus; nam pro nummis commentariolos nostros tibi mittemus, cum haec gratuita donorum commutatio amicalior et iucundior videatur quam res nummariae. Hos commentariolos nostros "M.A.S." inscriptos (quibus siglis significatur haec sententia: "Memento Audere Semper") discipuli a quindecim ad septemdecim annos nati nobis iubentibus Latine conscribunt de argumentis quae ipsi seligunt. Commentarios postea mittimus ad professores et discipulos variarum terrarum (in XXVII terris, ut nunc est, lectores habemus) atque hoc modo discipuli, cum epistulas Latinas a lectoribus accipiant, plenius sentiunt quale amicitiae vinculum inter gentes Latinus sermo sit. Exemplar, cum anteriora non supersint, accipies proximum mense Ianuario (nisi quid morae sit nobis invitis). Nam bis in anno, id est Ianuario et Maio mensibus, edere solemus; atque posteros libellos, si nos monueris te libenter eos accepturum, libenter pergemus tibi mittere.

Fac valeas et opus inceptum animose
perge!

Genovefa et Antoninus

ADDENDA AND CORRIGENDA TO THE LATIN MASS DIRECTORY

The second, revised edition of the Association's *Latin Mass Directory* is now being prepared by the officers. Members who want to buy it should send \$5 to the Secretary-Treasurer.

CALIFORNIA

Diocese of San Bernardino
Our Lady of Solitude Church
Palm Springs CA 92262

After the name of the pastor and celebrant of the monthly Latin Mass here, Msgr. George M. Rice, add "(LLA)" — he is now a member.

FLORIDA

Diocese of Pensacola-Tallahassee
St. Dominic Church
3308 East 15th Street
Panama City FL 32402

1st Sunday of every month at 7:00 AM
1962 Missal
Celebrant: Rev. Msgr. William A. Crowe.

Diocese of St. Petersburg
St. Theresa's Church
Spring Hill, Florida

The Latin Mass that used to be celebrated twice a month in the afternoon is now celebrated every Sunday at 11 AM.

MICHIGAN

Archdiocese of Detroit
Assumption Grotto Church
13770 Gratiot Avenue
Detroit MI 48205

1st Sunday of the month at 10 AM
Celebrants: Rev. Msgr. Clifford F. Sawher (LLA) & Rev. Fr. Eduard Perone (LLA).

St. Hyacinth Church
3151 Farnsworth Avenue
Detroit MI 48211

Last Sunday of the month at 10 AM.

Holy Family Church
Detroit MI

The two Sunday Latin Masses are at 9 and 11 AM. The latter is sung, and during July and August is at 10:30 A.M.

MINNESOTA

Archdiocese of St. Paul—Minneapolis

The First Friday Mass will alternate between two parishes as follows: St. Vincent de Paul Church, 651 Virginia St., St. Paul MN 55103; Masses on the First Friday of February, April, June, August, October, and December.

St. Augustine Church, 302 Fifth Ave. North, South St. Paul MN 55075; Masses on the First Friday of March, May, July, September, November, and on the Feast of the Immaculate Conception.

NEW YORK

Diocese of Brooklyn
Annunciation Church
259 N. 5th Street, Brooklyn NY
(Take B.Q.E. to Metropolitan Avenue exit; the church is one block away.)

First Sunday of the month at 8 AM
Celebrant: Fr. Daniel Staniskis

VIRGINIA

Diocese of Richmond
St. Rose of Lima Church
2114 Bay Avenue
Hampton VA 23661
1st Sunday of the month at 3 PM
(1962 Missal)

St. Benedict Church
304 North Sheppard Street
Richmond VA 23221
(Benedictine Fathers)
1st Sunday of the month at 3 PM
(1962 Missal)

NEWSWORTHY ITEMS

1. The weekly Latin Mass at the Carmelite Chapel at 78 Yates Street in St. Catherines, Quebec, Canada, was celebrated on the last Sunday of Advent by the local ordinary, Bishop Fulton.
2. Mr. Alan Robinson recommends two fine prayer books, well produced and printed, which contain almost all the standard, traditional Catholic prayers and devotions (except the rite of Mass) in both Latin and English. They are:
 - i. *Popular Christian Devotions*, 48 pp., hard cover, pocket size, 1983, Sinag-Tala Publishers, P.O. Box 536, Greenhills Post Office, Metro Manila 3113, the Philippines.
 - ii. *A Treasury of Prayers*, 32 pp., hard cover, Scepter Booklets No. 23, Scepter, 505 Fifth Avenue, Suite 1103, New York City, NY 10017.

Mr. Robinson also reports that Msgr. J.F. McCarthy, Rector of the Sedes Sapientiae Seminary in Rome, has started a society for laymen called the Oblates of Holy Tradition. The Seminary's address is Sedes Sapientiae, Via Concordia 1, Roma 00183. Their American correspondent is the Marian Academy, 925 Kenrick Street, Philadelphia, PA 19111.

3. The Latin Mass Society of England and Wales has expelled from its membership Mr. Bill Morgan, who had declared the Holy See vacant and had tried to get a vote of support for Archbishop Marcel Lefebvre.
4. Our member Theodore Marier, K.C.S.G., has been appointed the first Justine Ward Professor of Liturgical Music at the Catholic University of America. Dr. Marier will be speaking on the current state of Gregorian Chant at our Washington Convention in June.
5. Mr. Carl Davidson writes that Luther's Latin Mass was sung at the Advent Lutheran Church, East Detroit, Michigan, on the first Sunday after Christmas at 3 PM. The ordinary and the hymns were sung in Gregorian Chant; 45 people attended. Mr. Davidson observes, "The restrictions indicated in the LLA newsletter forbidding anyone under 30 to attend the old Latin Mass are incomprehensible to us Lutherans, so used to Christian liberty in order." Of course such restrictions are rare.



6. Msgr. William M. Richardson, Chancellor of the Diocese of Harrisburg, Pennsylvania, has written to our member Carl G. Moore, Jr.: "There have been celebrations of the Eucharist in the Latin language over the last two years, on an experimental basis, in the Diocese of Harrisburg. There are none scheduled for the future at this time."
7. The parish priest of Star of the Sea Church in White Rock, British Columbia, has written to the Chairman and informed him that although the Latin Mass is no longer celebrated there regularly, they do have an occasional Latin Mass in the parish hall.
8. The St. Joseph Foundation has graciously run our advertisement *gratis* in the December issue of their newsletter, and their Executive Director Mr. Wilson has just joined the LLA.
9. Cardinal Baum, Prefect of the Congregation for Seminaries and Universities, has just written to all the American bishops: "Every newly ordained priest should be able to celebrate Mass in the vernacular languages of his diocese and in Latin." (*Sacred Music*, Fall 1986, p. 5.)
10. Two of our members, Messrs. Halisky and Yadon, have, at their own expense, sent our flyers with a cover letter to their friends in attempts to start local chapters in their areas (Florida and Oklahoma, respectively). This is very good for our organization, since the Chairman and Secretary-Treasurer cannot do as much as is needed.
11. The monthly Latin High Mass at St. Anselm's Abbey in Washington D.C. is preceded, on the Tuesday before the second Sunday of the month, by a session to practice the Chants. The session runs from 8 to 9:15 PM. The Mass itself is on the following Sunday. All are welcome.
12. Members of Catholics for Responsible Action held their fourth anniversary meeting on December 6, 1986, at the Discalced Carmelite Monastery, 1628 Ridge Road, Munster, IN 46321. Mass for the meeting was celebrated in Latin according to the revised Missal by Rev. Fr. James Downey, O.S.B., who is a member of the L.L.A.
13. The Latin Mass was celebrated according to the 1962 Missal by the Most Rev. Charles G. Maloney, Auxiliary Bishop of Louisville, at 10:00 A.M. on Saturday, December 13, 1986, at St. Mary Magdalen Church in Louisville. This is the most recent in a series of Latin Masses offered by Bishop Maloney at this church.
14. The Latin Mass returned to Grinnell, Iowa (Diocese of Davenport) last October after an absence of several years when Rev. H.H. Linnenbrink, Pastor of St. Mary's Church in Grinnell, celebrated the Mass in Latin according to the revised Missal in his church. The Mass was well received by his parishioners and well-attended. At press time no regular schedule for such Masses at St. Mary's had been established. (Source: M.M. Liberman.)
15. The Latin Mass in the Archdiocese of Mobile, which is said every first Sunday at St. Matthew's Church in Mobile, was celebrated on Sunday, January 4, 1987, by the ordinary, Most Reverend Oscar H. Lipscomb, Archbishop of Mobile, who affirmed his support for the Mass. The 1962 Missal was used.
16. On Friday, January 9, 1987, the Most Reverend Philip M. Hannan, Archbishop of New Orleans, celebrated Mass at 8:00 P.M. at St. Frances X. Cabrini Chapel on Esplanade Avenue in New Orleans for the members of the Eucharistic Adoration Society. An overflow crowd attended. The Mass was of hybrid form—spoken parts in English, sung parts in Latin. Mass was followed by Benediction of the Most Blessed Sacrament celebrated in Latin. His Excellency was assisted by Rev. Richard Miles (a member of the L.L.A.) as concelebrant.
17. The following excerpts are from a letter recently received by the Secretary-Treasurer.
"In early October I went with some friends to see the Pope in Paray le Monial . . . and Lyon. . . . At Gerlande Stadium in Lyon there was a meeting for the youth. The stadium was packed with thousands of screaming teenagers, who seemed to show as much enthusiasm for the Pope as they would have for the latest rock star. Thousands of students had to be turned away because there was no space. A rock show was arranged for the youth, to which the teenagers responded by singing the Ave Maria in Latin. I speculate that some . . . priests thought that this was what the young people wanted. Included in the program was someone dressed as the Curé of Ars dancing to Rock and Roll. The teenagers responded to this with boos.
- "Hybrid Masses here are very common. Many Masses have all but readings and the eucharistic prayer in Latin. The two best hybrid churches are St. Honoré d'Eylau and the Benedictine Abbey on the rue de la Source (Metro Jasmin). I have found one Vatican II, completely Latin, Mass. Only the readings and the homily are in French. Even the Responsorial Psalm is sung in Latin. The priest chants the Canon of the Mass and everyone kneels for the Confiteor. The servers come out and lead everyone to the kneeling rail [for Communion]. The name of this church is Notre Dame de Lys on the rue Blomet (Metro Sevres-Lecourbe) and the Gregorian Mass, as they call it, is at 11:15 . . . In France you can buy a nice paperback Missal in Latin and French for the Vatican II Latin Mass for 18 francs (about \$3) at Coeur de Marie near the Palais Royal in front of the Basilica Notre Dame des Victoires. The Missal Gregorienne and the Graduele and several song and chant books are available there and also at Au Service de la Liturgie near St. Sulpice."
- The writer is Mr. William Dean, a doctoral candidate in History at the University of Chicago and a member of our Chicago chapter.
18. The December, 1986 issue of the Newsletter cost \$1,084.77 to produce and mail out. We have been spending one-third of our income on the newsletter; this is too high, and since the quality of our publication cannot be reduced, the dues must go up. Were it not for the generosity of those members who regularly send in more than the minimum \$5, we would long ago have been *in angustiiis*.
19. Mr. Martin Kupris, a member of our Association, did not seek re-election to the chairmanship of the Society of Traditional Roman Catholics when his term expired recently. He intends to become more active in the Latin Liturgy Association and hopes to organize a local chapter in Charlotte, North Carolina.
20. The Most Reverend Bishop of Greensburg, Pennsylvania, William G. Connare, D.D., a member of the Association, has resigned his see after 27 years. Bishop Connare was the second bishop of Greensburg; his motto was *Sicut qui ministrat*.



LOCAL CHAPTERS

Baton Rouge, Louisiana

The Baton Rouge chapter of the L.L.A. held its regular monthly meeting on Tuesday, December 9, 1986, in Dining Room A of the Student Union at Louisiana State University. Immediately prior to the meeting, the chapter attended a Latin Mass celebrated at the main altar of Christ the King Parish and Student Center, about a block away.

Forty members attended the Mass; twenty-five remained for the meeting.

The Mass, which was in honor of St. Damasus, was celebrated by the Very Rev. John Carville, S.T.D., Vicar General of the Diocese of Baton Rouge and Pastor of Christ the King Parish. The 1962 edition of the Roman Missal was used, with the approval of the Most Rev. Stanley J. Ott, Bishop of Baton Rouge. A small choir, composed of members of the L.L.A., with the assistance of Dr. Corbelita Astraquillo of the L.S.U. School of Music, provided Gregorian chant and Latin Advent hymns for the Mass.

At the meeting Father Carville gave a short talk on the Latin Mass, which was followed by a lively discussion on the future of Latin liturgy in the Baton Rouge area. Two new members joined the local chapter at this meeting, bringing the chapter's total membership to 52.

The meeting was chaired by Mrs. Kathleen Y. Edgeworth, a member of the Computer Science Department at L.S.U., who is the new chapter chairman. Dr. Leonard Stanton, Assistant Professor of Russian at L.S.U., was introduced as the new chapter treasurer; a collection was taken up for the needs of the chapter.

The meeting closed with prayers for the Latin Mass and for the Association, led by L.L.A. member Rev. Bernard Vogler, S.M., Pastor of St. Anne's Parish in Sorrento, LA.

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Forty persons attended the Latin Mass that preceded the January 13th meeting of the local chapter. The subject of discussion was "The Latin Mass — Old and New".



St. Louis, Missouri

The first meeting of the St. Louis chapter of the L.L.A. was held on Wednesday evening, January 21st, 1987, at St. Anselm's Parish, 500 S. Mason Road, St. Louis, MO 63141. Host for the meeting was the pastor of St. Anselm's, Rev. Timothy Horner, O.S.B., a member of the Association. The chapter determined that its first priority would be the promotion of attendance at the Latin Masses now being said in the archdiocese; these are at the parishes of St. Agatha, St. Liborius, and St. John Nepomuk. Among those present at this meeting were Professor James Hitchcock, former national Chairman of the L.L.A., and his wife Mrs. Helen Hull Hitchcock, who is the Chairman of Women for Faith and Family.

The next meeting of the chapter will be on April 1, 1987, at the LaSalette Spirituality Center, 4650 S. Broadway, St. Louis, MO 63111. Host for the meeting will be Rev. James P. O'Reilly, M.S. Acting chairman of this chapter is Mr. Theodore Cover; acting secretary is Mr. Cyril Echele. Regular officers will be chosen at the April meeting, subject to confirmation by the national Chairman.

THE PRESS

- Gerard Farrell, O.S.B., a member of the Association, wrote the review of the *Missal Gregorien des Dimanches* for *Sacred Music*, Fall, 1986, pp. 13-14. The Missal is a Latin-French Sunday Missal by the monks of Solesmes annotated throughout in Gregorian Chant. (A Latin-English edition is planned, but since it will probably cost about \$40, it will not drive the ALL *New Latin Sunday Missal* off the market.) Fr. Farrell writes that the word *Hebrew* 4 lines from the bottom of page 13b should be *Latin Vulgate*.
- Our member Mr. Greg Crow has sent us a copy of the essay *Latin Lives On*, which appeared recently in the *Princeton Alumni Weekly*. The article contains a list of 333 common words that are letter for letter the same in Latin and in English. For a copy, send a self-addressed stamped envelope and a dime to the Chairman.
- Prof. Thomas Day, a member of the Association, has notified us of the publication of the article *Latin Lovers* in the November, 1986 issue of *Columbia*, the magazine of Columbia University (p. 16). The article is a review of the proceedings of the conference on "Latin in Today's World" held last September at Columbia under the auspices of the Wethersfield Institute.
- A half-page article, "Highlands priest celebrates Tridentine Mass", appeared in the Friday, January 23, 1987 issue of the *Asbury Park Press* on page B-10; our member Mr. Anthony Grossi, a lawyer, sent a copy to the Chairman. The Mass was sung, with the permission of the Bishop of Trenton, Most Rev. John Reiss, by Fr. David G. Delzell, pastor of the Church of Our Lady of Perpetual Help, 159 Navesink Avenue, Highlands, New Jersey, at his church on Saturday, January 17, at 12 noon. Three hundred people attended, and the celebrant was assisted by three priests, one of them the LLA Chairman in New York, Fr. Stravinskias. Two other such Masses will be sung later this year. A picture of the celebrant elevating the Host at the high altar was also published. The article quoted a 19-year-old mother saying, upon leaving the Church, "I liked it. I had never seen one and I wanted to. It seemed more Catholic; do you know what I mean?" (Yes, we *do* know!)
- Mr. Tom E. Dailey, Jr., a member of the Association, has sent us a clipping from the *Columbus Sunday Dispatch* of February 8, 1987, "St. Patrick flock doesn't want a church like all the others". There is now a great controversy in the Columbus, Ohio, diocese because the provincial of the Dominican Eastern Region, Rev. Raymond Dailey, has issued a decree that our member, Rev. Regis Heuschkel, O.P., who celebrates the monthly Latin High Mass at St. Patrick's, cannot be reappointed superior unless he allows people to shake hands at the "sign of peace", lets women read the lessons, and stops the hearing of confessions during the Mass. The provincial also questioned the use of the altar rail for Communion and the use of the paten. Seven hundred people came to a special meeting to discuss the provincial's order, and exclaimed "No! No! No!" many times. One woman said, "We come here from other churches because we've gone through these changes once before, and we all know what they're like." *Da pacem Domine in diebus nostris; ne in aeternum irascaris nobis.*

- The Catholic religion is being made to look ridiculous by the attempt of a California diocese to make local television stations pay for the right to cover the Papal visit later this year. *Quid non mortalia pectora cogis, auri sacra fames?* Of course the authorities merely want to recover their expenses, but the affair is most damaging to the dignity of the Faith and was reported on national television. On principle, the media will not pay to cover news.
- Marva N. Collins, celebrated educator and Headmistress of Westside Preparatory School in Chicago, writes in the December 29, 1986 issue of *Insight*: "The best grounding in my opinion for education is Latin grammar. A rudimentary knowledge of Latin cuts down the labor and pain of learning almost any other subject by at least 50%."



ADVERTISEMENTS

Paid advertisements from members of the Association will be accepted at the discretion of the Secretary-Treasurer.

- LLA member Mr. Michael Gallagher wants to acquire the following traditional liturgical items for his uncle, a retired priest: 5-piece vestment sets, white cope with matching stole and humeral veil, holy water pot and *aspergillum*, monstrance, and *luna*. The items can be in any serviceable or repairable condition. Write to Mr. Gallagher at Post Office Box 164, Knoxville, IOWA 50148.
- Another member wants to buy old church goods, missals, books, and religious articles. In particular, he is looking for the 1946 Benziger Brothers edition of the *Breviarium Romanum* with leather bindings and gold page edges. The words *Breviarium Romanum* are stamped on the side and I.H.S. is stamped on the front and back covers. They have the *imprimatur* of Francis Cardinal Spellman. Call Chris at 1-614-867-4478 after 4 PM.

- Father Gerard Farrell, O.S.B., will offer two one-week courses this summer in Gregorian chant at Westminster Choir College, Princeton, NJ. **GREGORIAN CHANT I** July 20-24. (A theoretical and practical study)

GREGORIAN CHANT II July 27-31. (Paleography and Semiology) A study of the manuscript tradition and musical meaning of Gregorian chant notation.

Westminster Choir College, Hamilton Avenue at Walnut Lane, Princeton, New Jersey 08540. Telephone: 609-921-7100.

OBITUARIES

With sorrow the officers of the Association announce the death of the Most Reverend Charles P. Greco, retired Bishop of Alexandria and one of the Episcopal Advisers of the Association. Bishop Greco passed to the next life on January 20, 1987, at St. Frances Cabrini Hospital in Alexandria. He was 93, and had been a member of the L.L.A. almost from its foundation.

Ordained in 1918, he served successively as vice-chancellor and chancellor of the Archdiocese of New Orleans, and then was consecrated Bishop of the See of Alexandria (which then included Shreveport) on February 25, 1946. His Excellency, who was known for his special love for children, the ill, and the retarded, retired in 1973. He will be greatly missed. *In pace requiescat.*

The Secretary of the L.L.A. will have Holy Mass celebrated for the repose of Bishop Greco's soul. This Mass is offered in the name of the Association.

* * * * *

Prayers are requested for the repose of the soul of our respected member Rev. Msgr. Alphonse S. Popek, who departed this life on December 16, 1986, at the age of 73. At the time of his death he had been Pastor of Our Lady Queen of Peace Parish in Milwaukee WI for twenty years. He held the degree of Doctor of Canon Law, and had served for sixteen years as Professor of Canon Law in the major seminary of the Archdiocese of Milwaukee. He was the L.L.A.'s most active supporter among the clergy of his archdiocese. He is greatly missed. *Requiem aeternam dona ei, Domine!*



REVIEW

Dietrich von Hildebrand.
Liturgy and Personality.
(Sophia Institute Press:
Box 5284, Manchester,
New Hampshire 03108).
182 pp. \$11.95 cloth.

The promotion of Latin in the public prayer of the Church should need no special defense, given the official directives of the Church on the Liturgy as well as the intrinsic significance of historical continuity, aesthetic inspiration and the unity of believers in a common tongue. But in the inevitable discussions that arise with those who do not see or esteem the benefits of the use of Latin in the Mass or the Divine office, additional arguments may be of service.

Dietrich von Hildebrand's *Liturgy and Personality* provides an important consideration that may well appeal to the modern mind and at the same time correct a growing misapprehension about the Liturgy. This classic study of the way the Liturgy actually forms the Christian personality has just been republished by an enterprising new press, Sophia Institute.

By explaining how the prayers of the Mass bring about reverence, humility and enrichment of the person engaged in this worship, von Hildebrand makes the case for vigorous participation and attentive, respectful silence in the Liturgy. But unlike those theorists who emphasize self-fulfillment as the most important dynamic in the Liturgy, whatever the order of service being used, von Hildebrand constantly reminds us that these advantages for authentic personality-development are not the object of the Liturgy. In fact, they can only be attained *indirectly* as a consequence of striving for a worthy goal. It is only by focusing our attention on God and on the proper worship of Him through the Liturgy that our attention will be turned away from ourselves—a mark of progress as well as a condition for the real growth of humility and reverence within.

Von Hildebrand's book was first published when the Tridentine Order of the Mass was employed (1933 in German, 1943 in the first English edition), but this argument about the spiritual formation given by the Mass remains entirely valid for the Novus Ordo. Its author was, until his death in 1977, an articular spoleman of the movement to restore the Latin Mass. In this volume he leaves to others the specifically theological questions pertaining to the Liturgy, but by attending to the natural effects that cooperate with divine grace to shape the human personality, he produces an inspiring aid to those already convinced of the value of the Latin Mass and an answer to those who have mistaken the purpose of the Liturgy, whether in Latin or in the vernacular.

Although von Hildebrand is a profound philosopher, he writes with a simplicity and common sense that open his remarks to the general reader. Members of the Latin Liturgy Association will be pleased with the frequent Latin citations and good translations, and thus may find the book useful in the deepening of their own appreciation of the Mass. It teaches the lesson of the Wise Men of the Epiphany: they were indeed better men for having come to see Our Lord and offer their gifts, but they came to offer their gifts, not to become better men.

The philosophical insight of the book is rooted in von Hildebrand's famous defense of the order of objective values. His sense of the reason why liturgical reverence does in fact shape and foster the human personality is his deep grasp

of how the transcendentals of being—unity, truth, goodness and beauty—summon a willing heart to obtain virtues all men need: generosity, discretion, humility, wisdom. Ideals which many a philosophy class almost killed by abstractions suddenly make sense in the context of the prayer that is central to Christian life.

The revival of this fine book after a quarter of a century out of print comes just at the right moment as the LLA is making such progress in the restoration of Latin. God bless Sophia Press for making it available!

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Rites To Be Observed Part III

By Christopher Schaefer
(Continued from last issue)

32. At the side of the high altar M1 pours the wine into the chalices which C holds, then a little water. (The chalices need to be rather full, since communion will be under both kinds.) M1 goes back to the credence table, and puts down the wine and water.

33. M1 brings the thurible and M2 brings the incense boat up to the side of the altar. C puts incense into the thurible and incenses the altar with M1 assisting, in exactly the same manner as at the beginning of Mass. MEANWHILE, M2 returns the incense boat to the stand near the credence table and then SITS.

After incensing the altar, as well as the gifts upon the altar, C hands the thurible back to M1. They bow to one another, then M1 swings the thurible towards C three times.

M1 goes over to the concelebrant. (C remains at the altar.) The concelebrant stands, they bow to one another, and M1 swings the thurible towards the concelebrant three times. The concelebrant sits. In similar fashion, M1 incenses anyone else who is seated on the south side of the sanctuary. Then M1 crosses the sanctuary, genuflects before the altar, then goes over to M2. M2 stands, they bow to one another, M1 swings the thurible towards M2 three times, M2 sits. (Should anyone else be seated on the North side of the sanctuary, M1 incenses them in similar fashion.)



Then M1 goes to the opening in the middle of the communion rail. He bows to the congregation on his left and swings the incense towards them three times. Then he bows to the choir and congregation on his right and swings the incense towards them three times. [In contrast to the beginning of Mass, the Offertory incensation of the altar is a petition that our great Eucharistic prayer might ascend before God's altar "as an evening sacrifice" (Ps 142), and the gifts and people are incensed as a rite of purification.]

34. After incensing the people, M1 walks towards the altar, genuflects upon reaching the oriental rug, puts the thurible back on its stand, and takes the vessel of water. M2 joins him and takes the lavabo dish and a hand towel (which he puts over his wrist). They ascend to the side of the altar. M1 pours water over C's hands while M2 holds the dish or basin underneath. After C dries his hands, M1 and M2 return the water, dish and towel to the credence table.

35. M1 puts another generous spoonful of incense in the thurible and, after all say the response "Suscipiat . . ." and after any concelebrants ascend to the altar, both M1 (who carries the thurible) and M2 go to the foot of the altar and genuflect together. M1 remains standing at the foot of the altar. M2 goes into the sacristy and TURNS OFF the P.A. system, then goes back into the sanctuary and stands near the bell button, facing the altar. M2 may pick up one of the Ordo Missae booklets which the concelebrants have left on their bench, and use this to follow the Mass (Eucharistic prayer).

36. Meanwhile, C turns to the people and says "Orate fratres . . ." and the people respond "Suscipiat . . .". After the people make the response anyone who is not already standing stands. C sings the oratio super oblata, then pauses (until the concelebrants reach the altar). The concelebrants ascend to the altar and stand ONE STEP BELOW and to the left or right side of C. C sings the Praefatio, the choir and people sing the Sanctus, and C sings the Prex eucharistica (turning pages himself).
37. C sings the entire prex eucharistica, the concelebrants follow in the Liber concelebrantium. M1 and M2 remain STANDING (even if the congregation kneels).
- At the consecration, C sings the words of Jesus ("Hoc est corpus meum . . .", "This is my body . . ."), then raises up the host. When he raises up the host, M2 rings the electric bell three times, while M1 swings the thurible towards the altar three times. (They make sure C has finished singing the words of institution concerning the host, so that they don't interrupt him. M2 uses the bell button in the sanctuary, to the right of the sacristy door, since the button just inside the sacristy does not always work.)
- When C puts the host back on the paten and genuflects, all make a LOW bow. C then sings the words of Jesus concerning the cup. Then he raises up the chalice and M2 rings the bell three times as before, while M1 swings the incense towards the altar three times. C puts down the chalice. When he genuflects, all make a low bow as before.
38. The Mass continues as C sings the rest of the eucharistic prayer. The choir and congregation sing Amen at its conclusion. When the people sing Amen (not before), M1 puts the thurible back on its stand, and stands in front of his bench. (M2 remains standing on the opposite side, near the bell button.)
39. When C turns to the people and sings the greeting of peace and "Offerte vobis pacem", those in the sanctuary exchange the peace in the ancient manner traditional to the Roman Rite: with hands folded, they bow to one another, embrace, and bow again. C and the concelebrant exchange the peace. Then M1 ascends to the altar to exchange peace with C, while M2 ascends to exchange peace with the concelebrant (or C).
40. While the choir and people sing the Agnus Dei (not before), C and the concelebrant break the consecrated Bread into smaller pieces for the people to receive. MEANWHILE, M1 takes the empty ciborium from the credence table, places it on the altar, and returns to his place. C places half of the Eucharistic Bread into the ciborium for distribution. After C genuflects, the concelebrant genuflects and takes a piece of the host, and continues to face the altar. C then takes the paten, holds a piece of the Eucharistic Bread over the paten, turns to the people and says "Ecce Agnus Dei . . .". Then the priests receive communion.
41. If there are ministers of the Eucharist, they ascend to the altar, receive the sacred host from a priest, then take a chalice and a purificator. C takes the paten and a concelebrant takes the ciborium, and they distribute communion to the other ministers in the sanctuary, and then to the people. [Note: When communion is given to the people under both species, and a deacon, acolyte, or eucharistic minister administers the chalice, he does not drink from the chalice until AFTER the congregation has received communion.]
- C stands at the opening in the middle of the communion rail, holding the paten. A eucharistic minister stands about 5 feet over on C's right (behind the communion rail, in front of the ambo), holding a chalice and purificator. The concelebrants and/or other eucharistic ministers go to the communion rail on their left (not on the side near the choir), and give communion to those who prefer to receive kneeling. The one holding this chalice stands about 5 to 10 feet over to the LEFT of the one holding the ciborium.
- C and the concelebrant or eucharistic minister should distribute the Eucharistic Bread SLOWLY so that a backup does not develop in front of those who minister the chalices. Those who minister the chalices wipe the outside of the chalice with the purificator after each communicant receives.
- Those who distribute the Eucharistic Bread say "Corpus Christi" to each communicant, and those who minister the chalice say "Sanguis Christi" to each communicant.

diagram 5:

WHILE communion is being distributed, M1 lights another charcoal in the thurible, then sits.

42. After communion, the priests and eucharistic ministers return to the altar. Remaining Eucharistic Bread is reserved in the tabernacle, and any of the Precious Blood that remains is consumed by the eucharistic ministers. If the vessels will be purified at this time, M1 goes to the credence table, gets the vessel of water, and brings this up to the side of the altar. At C's direction, he pours some into the chalices, and C purifies the chalices. (If C wishes to use both wine and water to purify, M1 brings both the wine and water up to the altar.) M1, assisted by M2 and eucharistic ministers, returns the water [and wine] to the credence table, goes back to the side of the altar and, at C's direction, returns the chalices, paten, ciborium, purificators, folded corporal [cf. page 1, No. 2. i.], and the Ordo Missae book (and book stand, if used) to the credence table. The veils are draped over the chalices at the credence table. (This need not be done while the chalices are still on the altar.) ONLY the gospel book remains on the altar, leaning against the tabernacle. During the period of silent prayer, M1 discreetly places a generous spoonful of incense over the charcoal which was lighted in the thurible at the beginning of communion.
43. When C stands, M1 gets the Ordo Missae book from the credence table, and holds it for C, just as he has done earlier. When C sings the blessing, all (except M1) bow and make the sign of the cross.



44. After C sings the dismissal, all in the sanctuary leave their Ordo Missae booklets on their chairs, M1 puts C's Ordo Missae book back on the credence table. Then M1 takes the thurible, goes to the foot of the altar, genuflects, bows his head, stands, turns towards the congregation and walks VERY SLOWLY through the opening in the middle of the communion rail and down the center aisle, swinging the thurible as he walks. He stops when he reaches the last pew in back of church, and remains there UNTIL the congregation has departed.

When M1 has reached the foot of the altar, M2 takes the processional cross, and M3 and M4 get their candles. M2 goes to the foot of the altar, facing the high altar, genuflects, bows his head (keeping the cross upright), stands and walks down the center aisle, about 10 feet behind M1.

When M2 (with the cross) genuflects at the foot of the altar, M3 and M4 (M4 leading) walk towards the center aisle, pausing between the choir director and ambo, until M2 passes by. When M2 passes by, M3, M4 and the choir bow to the cross, then M3 and M4 go to the head of the aisle, face the altar, genuflect together, turn towards each other, then walk down the center aisle, about 10 feet behind M2. When they reach the last pews, they face each other, backs touching the end of a pew, with M1 and M2 standing alongside them, and remain there until the congregation has departed, passing between them.

After the candlebearers have genuflected at the head of the aisle and turned towards the congregation, then the concelebrant goes to the foot of the altar, genuflects, bows his head, stands, and walks towards the congregation, following the candlebearers down the center aisle. [Concelebrants do NOT ascend to kiss the altar at the end of Mass, only at the beginning.] The concelebrant walks between the ministers who stop at the last pews, and the concelebrant goes into the vestibule where he remains until the congregation has departed.

After the last concelebrant has reached the foot of the altar and turned towards the congregation, then C goes to the foot of the altar, ascends and kisses the altar, goes back to the foot of the altar, genuflects, bows his head, stands, turns toward the congregation and follows the others down the center aisle, and remains in the vestibule until the congregation has departed.

AFTER the congregation has departed, all of the ministers assist in extinguishing the candles, and putting away the gospel book, vessels, etc.

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