

# LLA LATIN LITURGY ASSOCIATION

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NEWSLETTER NO. 26  
SEPTEMBER, 1987

## From The Chairman

The proceedings of our first National Convention in Washington D.C. were professionally taped for the private use of our members by Fr. John Brady of Ministr-O-Media, Inc. The order form appears on the next page; the Chairman recommends that the members buy these tapes. Surely each local chapter should acquire a complete set to lend out to its members. 215 people registered for the convention, and about 350 attended the Pontifical High Mass on Sunday afternoon. The Chairman, in his opening address, discussed all the arguments for and against the celebration of the Mass in Latin. At the sung Mass that followed, even the sermon was in Latin, much to the astonishment of not a few in the congregation. Members were able to admire the coronation tiara of Paul VI, which was on display outside the crypt church during the convention. Dr. James Hitchcock, our founding chairman, spoke on the early history of our Association and the reasons for its current flourishing; after him Dr. Theodore Marier gave a lively report of encouraging developments in efforts to promote Gregorian Chant. In the Saturday evening session, the members were delighted and entertained by the boys of the Holy Rosary Choir School of Lawrence, Massachusetts, who demonstrated the Ward Method; after this, representatives of our chapters presented a panel discussion on how best to promote our cause on the local level. On Sunday morning, we heard an encyclopedic lecture on chant from Prof. P. Jacobson, whom the Chairman had the pleasure to see again that evening, when they met by chance on the subway as the professor hastened to a rehearsal of *Boris Godunov*. After Professor Jacobson, the Secretary-Treasurer, Professor Edgeworth, spoke from his long experience in directing our energies; it was his idea in the first place to hold a national convention. The international nature of our movement was made evident by the next address, on the activities of our English and Welsh colleagues, by Mr. Bernard Marriott, treasurer of the ALL, whose ticket to the States was paid for by a munificent member of their Association. Mr. Marriott's address did

not show evidence of his ordeal the previous evening, when he had been incompetently locked out of the Dominican House, where he was being accommodated. The Chairman, after setting heaven and earth into motion, was finally able to gain him admittance. Before the Sunday Pontifical Mass, the Chairman had the honor to escort around the main shrine the former president and representative of the Dutch Association for Latin Liturgy, Attorney van der Does de Willebois; at that time the Archbishop was celebrating Pontifical Mass in commemoration of the conversion of the Lithuanians. The Chairman notes that though there were ten times as many people at this English Mass, there was more lively participation at our own Latin Mass in the crypt church shortly afterward. The final address of the convention was made by Attorney van der Does de Willebois, who not only reviewed the history of the Latin movement in the Netherlands, but also offered much useful advice; in particular, he told us to remain in the parish churches and not to meet in private chapels, and to avoid gravitating toward the "tridentine" movement.

In liturgical matters, it is difficult to satisfy everyone, and the quarrelsome will have found something at the convention to murmur about, yet the Chairman is content to declare the convention a success and to say that we shall have more, if the members are generous and send in more than the minimum possible dues. Some chapters have already begun to discuss being the host for the next convention. These should be alerted that Professor Edgeworth and I will only agree to a national convention 1) where there is a strong local chapter competent to handle the infinitely many details, 2) where there is plentiful and inexpensive housing on the spot, so that no one has to go into a hotel or use a shuttle bus, 3) where there is a large cafeteria whose food is not below mediocrity, and, most importantly, 4) at a large, famous, and centrally located church, so that it is emphasized that we are not at the periphery of Catholicism.

## Program of the Association

Because of the large number of new members (we are fast approaching 2,000), the Chairman thinks it wise to repeat the program of the LLA, so that no one is mistaken about what we stand for. This Association, together with the Associations for Latin Liturgy of England and Wales and the Netherlands, our colleagues, promotes the use of Latin in the approved rites of the Church, especially those contained in the Roman Missal as revised by order of the late Pontiff Paul VI. We follow the orders of the Holy See and the local bishops. Members are free to petition for the old order of Mass under the 1984 Indult, but all should understand that our policy, since our first days, has been to insure that Latin survives in the rites of the Church as modified after the Second Vatican Council.

## Obituary

With sadness the officers mark the passing of a distinguished member of the Association, Rev. Fr. Raymond V. Schoder, S.J., Ph.D.

Father Schoder departed this life for the next on April 30, 1987, at the age of seventy-one. A native of Michigan, he earned his Doctorate in Classics while still a seminarian of the Society of Jesus. He taught Latin and Greek for nearly forty years, the last twenty-five of them as Professor and Professor Emeritus at Loyola University in Chicago. He was the author of several books, including *Wings Over Hellas* and *Masterpieces of Greek Art*. A staunch supporter of the Latin Mass, he will be greatly missed, especially by his many friends and former students. *In pace requiescat.*

## Subscriptions Are Due

Members are now asked to pay their dues for the coming year. It is an intolerable burden for me to have to mail out 2000 individual

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LATIN LITURGY ASSOCIATION**

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- ( ) Cassette #2 - Votive Latin High Mass  
Plain chant by the Schola Gregoriana of San Francisco  
Celebrant: Rev. James J. McCauley, S.J.
- ( ) Cassette #3 - Observations of the Latin Liturgy Association's Founding Chairman  
Speaker: Professor James Hitchcock
- ( ) Cassette #4 - "The State of Gregorian Chant"  
Speaker: Dr. Theodore Marier
- ( ) Cassette #5 - A Demonstration of the Ward Method of Music Education  
Regional Choir School of Our Lady of the Holy Rosary,  
Lawrence, Massachusetts  
Directors: David and Nina Bergeron
- ( ) Cassette #6 - Panel discussion on the establishment of local chapters of  
the LATIN LITURGY ASSOCIATION  
Moderator: Professor Robert J. Edgeworth
- ( ) Cassette #7 - Western Christian Chant: Its Elements and Role in Latin Liturgy  
Speaker: Professor Patrick W. Jacobson
- ( ) Cassette #8 - "Latin Liturgy in the Netherlands"  
Speaker: Mr. J. E. van der Does de Willebois
- ( ) Cassette #9 - "Latin Liturgy in England and Wales"  
Speaker: Mr. Bernard Marriott
- ( ) Cassette #10- Pontifical High Mass in Latin  
Celebrant: The Most Rev. Thomas W. Lyons, D.D., V.G.
- ( ) Cassette #11- "The Future of Latin Worship"  
Speaker: Professor Robert T. Edgeworth
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postal cards, so please cooperate and pay your subscription now. Those who renew now may do so at the old rate of \$5.00 (minimum). If you do not renew now, I shall send you a postal card when your membership expires, but the minimum subscription will then be \$10.00. The names of those who do not pay promptly will be immediately removed from the rolls; notices to renew will not be multiplied beyond necessity. Married couples may renew for \$15.00 (one newsletter), seminarians for \$5.00, bishops are free. The Association would not exist if everyone sent in the minimum possible donation, which scarcely pays for the quarterly newsletter, so kindly be munificent if your means allow. May I please emphasize that if you do not renew on your own and insist on being sent renewal notices, then you increase the amount of time I must spend on tedious rigmarole.

## Bishop Friend Joins The LLA

The Most Reverend William B. Friend, Bishop of Shreveport, Louisiana, has joined the Latin Liturgy Association. He is the third bishop of that see to be a member of the LLA.

## Local Chapters

The Chairman must complain that many local officers are not keeping him informed of the activities of their chapters. It is the duty of the chairman or secretary to report regularly by letter; twice a year would be fine. If you are one of the offending officials, please mend your ways. It would be a simple matter merely to put the Chairman's name on the mailing list of your local newsletter or to send him a copy of the minutes of your meetings.

### Boston

The inaugural Mass of the Boston chapter of the LLA was sung in the chapel of Boston College on Thursday, June 19, and was preceded by Latin Vespers. It was a Votive Mass of Our Lady, sung by the *Schola Amicorum*. The celebrant was Fr. David Mullen. About 35 people attended. Following the Mass, officers were elected in a brief organizational meeting. For the time being, the Latin Mass will be celebrated on the third Thursday of the month at the Boston College Chapel.

### Los Angeles

Fifty people attended the first meeting of the Los Angeles chapter of the LLA on May 3. Eighteen new members joined up and over \$200.00 in donations for the local chapter were accepted. The next meeting was held on June 14, and was advertised in *The Tidings*. There was a further meeting on July 12 at 5 PM at the Little Flower Missionary House, 2434 Gates Street, Los Angeles. The chairman, Fr. Brandstetter, celebrated the Mass and reported

on the national convention. Yet another meeting was held at the same place and hour on August 9.

### New York

The New York City Chapter of the LLA held its second annual outdoor Corpus Christi Procession on June 21. The Most Holy was carried under a canopy borne by four men.

### San Diego

The San Diego chapter of the Latin Liturgy Association held its first meeting on Thursday, June 18. Mass in Latin was celebrated at 7 PM in Our Mother of Confidence Church by Fr. Richard Fennessey O.F.M. Thirty members were in attendance at this Votive Mass of the Holy Eucharist commemorating the Feast of Corpus Christi. The next meeting was held on July 16.

## Newsworthy Items

1. A general assembly of the *Una Voce* Confederation will be held in Rome October 24-25, 1987. The date was chosen to coincide with the last days of the Bishops' Synod. The International President, Dr. Eric M. de Saventem, expects a liberalisation of the 1984 Indult to be announced by the Holy See in the fall.
2. On March 30, 1987, the Most Rev. Robert J. Banks, Auxiliary Bishop of Boston and Vicar for Administration, wrote to our local chairman in the archdiocese, Attorney Philip E. Cleary:

As far as I know, there is no problem about the celebration of Mass in Latin according to the *Novus Ordo*. Special permission does have to be sought for the celebration of Mass according to the Tridentine Rite, and that should be sought from the Reverend Arthur Wright, here at Chancery.

If one compares this letter with that of the aforementioned Fr. Wright published in the September, 1984 newsletter (#14, p. 4), one sees that the Archdiocesan policy towards Latin, formerly so unfavorable, has changed for the better. Fr. Wright had insisted that one get the Cardinal's approval for a Sunday Latin Mass, even according to the Revised Roman Missal.

3. The Chairman has received a letter from Mr. and Mrs. Robert Hollmann of Ballston Lake, New York who write that they have collected over \$2,000.00 worth of checks, mostly from supporters of the Latin Mass, as presents for the Pope on his 67th birthday (May 18).
4. We congratulate our member Miss Rene

Singleton, who has received the degree of Master of Arts in Music from Louisiana State University. In her graduate recital on May 7, 1987, Miss Singleton gave an outstanding performance of "Exsultate, Jubilate" by W.A. Mozart, as well as songs in English, German, and French. She is the soloist at St. Joseph's Cathedral in Baton Rouge, and often sings at the monthly Mass of the Baton Rouge LLA chapter.

5. Our member Paul McCreary received the white habit of a Cistercian novice before Compline on the Vigil of Pentecost at Hauterive Abbey, Posieux, Switzerland, where he had completed six months of postulancy for New Ringgold. In six more months, he will make a report for this newsletter on the all-Latin liturgy at Hauterive. Hauterive and Vaals (Holland) are the only two monasteries in the world where the monks sing the entire night office. Dom Bernard Kaul is in charge of the liturgy at Hauterive.
6. The Evergreen Dante Club of Loyola College will sponsor a conference on October 9-11, 1987, on "Dante and the Tradition of Christian Culture". Fr. Jack Burnett, S.J., will offer a Latin Mass for conference participants on Sunday, October 11 at 8:30 AM in the Alumni Chapel of Loyola College. For further information, contact our member Joseph Koterski, S.J., Loyola College, 4501 North Charles Street, Baltimore, Maryland 21210. His phone number is 1-301-323-1010.
7. "Latin, the 'Dead' Language, Finds New Life in Schools" is the title of an article that appeared in the Wednesday, May 6 issue of the *San Francisco Chronicle*. It appears that this year, 67,000 high school students across the country took the National Latin Exam sponsored by the Junior Latin League, whereas only 16,500 did so in 1979. The league had 49,489 members in 1985-1986, as opposed to 32,026 in 1979-1980. It awards medals, certificates, and scholarships on the basis of the examination. Mr. Ken Solak of San Francisco, who reported this item to us, also sent us a notice from the June 6 issue of the *Houston Chronicle* wherein one reads that The Menil Art Collection, a private museum, was inaugurated in that city with the celebration of a Latin Mass by the Rev. Fr. Gregory Pilcher; the Mass was composed by saxophonist/composer/zydeco musician Richard Landry, who was quoted as saying, "When they stopped using Latin, it took all the mystery out of the words. It sounds so beautiful and mysterious."

8. Members may want to buy Professor Robin Anderson's book *Rome Churches of Special Interest for English-Speaking People* (190 pages, 40 illustrations, ISBN 88-209-1381-X, price about \$10.00, available from the Libreria Editrice Vaticana, 00120 Citta del Vaticano). Professor Anderson is active in the cause for the beatification of Rafael Cardinal Merry del Val, tapes of whose musical compositions he distributes *gratis*. His book has an introduction by the late Egidio Cardinal Vagnozzi, formerly Apostolic Delegate in the U.S.A.

9. The Society of St. Pius X is circulating a letter written by the Vicar General of Berlin (Germany) in reply to a *dubium* addressed by a certain Herr Gierczyk to the Holy See, inquiring whether he was allowed to attend the Masses celebrated in the chapel of the Society. The reply was:

Dear Herr Gierczyk,

The Secretariat of State of Pope John-Paul II has forwarded to me the letter you addressed to the Holy Father on November 9, 1986, and has asked me to give an answer.

To the question you put to the Holy Father: the priests of the Society of St. Pius X are validly ordained Catholic priests. The Catholics who follow Archbishop Lefebvre belong to the Catholic Church. Whoever attends Mass in St. Peter's Chapel does indeed fulfill his Sunday obligation, but at the same time he is acting against the unity of the Church, of which the Sacrament of the Holy Eucharist is sign and cause. **Hence you cannot be forbidden to attend Mass in St. Peter's Chapel**, but you cannot be advised to do so either.

Having thus fulfilled my superiors' orders, I remain

Yours cordially,  
Johannes Tobei,  
Vicar General.

The Chairman was surprised by this response, wherein the Roman Curia appears to undermine its own position. The Archbishop of Paris, Cardinal Lustiger, wrote in his most recent pastoral letter that confessions heard and marriages witnessed by priests of the Society of St. Pius X in his archdiocese

are invalid. (May 31, 1987)

10. The cost of xerox copies of back issues of the newsletter is now 15¢ per page; the number of pages in the various issues is: 1(19), 2(13), 3(11), 4(16), 5(6), 6(8), 7(4), 8(8), 9(4), 10(4), 11(4), 12(3), 13(7), 14(10), 15(17), 16(19), 17(16), 18(20), 19(19), 20(19), 21(15), 22(12), 23(12), 24(12), 25(8).

11. A. F. M. de la Porte, Secretary of the Dutch Association for Latin Liturgy, wrote to the Chairman on June 8 to inform him that Attorney J. E. van der Does de Willebois, for twenty years chairman of the Dutch Association, has resigned his office. The Holy Father has named the ex-chairman a Knight in the Order of St. Gregory.

12. Mr. Jerome P. Duhigg of the Schola Cantorum of St. Rose of Lima reports that Latin is slowly being reintroduced at St. Stephen's Church in Cleveland, Ohio. They now sing the *Da Pacem, Domine* during the Rite of Peace and the *Agnus Dei* during the Fraction of the Host.

13. The following names were omitted from the list of benefactors in the program of the National Convention because their contributions came in after the copy had gone to press: Mr. Thomas Stadnik, Prof. Thomas E. Bird, Mr. & Mrs. Philip E. Cleary, Mr. John C. Hamill, Msgr. Albert W. Low, Mr. Owen L. O'Malley, Mr. Joseph A. Searles.

14. Mrs. Thomas H. Froemsdorf reports from Medjugorje, Yugoslavia:

What was especially touching and impressive was the evening Mass attended by most pilgrims. . . This evening Mass was said in Serbo-Croatian except for the responses, which were in *Latin*. The normal prayers were at a regular voice volume, but the responses in Latin were as if someone had turned up the volume to "High" as people from all different countries could and did respond. It was one of the highlights of our trip to hear people from different cultures and languages all praying together in a language they could all use-Latin.

15. The Chairman has learned that Fr. J. J. Cummings Lang has resigned as pastor of St. Philomena's Church in Cleveland. Mr. John R. McCarthy has written to report that whether the weekly Latin Mass instituted by Fr. Lang continues

or not will be the decision of the new pastor. Others say that the Latin Mass is finished there.

16. A helpful member pointed out to the Chairman at the Washington D.C. National Convention that there is a cheaper way to obtain the book *Orders of Knighthood, Awards, and the Holy See* than that mentioned in Newsworthy Item #2 of the June newsletter. Send \$15.00 (plus \$2.50 postage, shipping, and insurance) to Discount Books Inc., 3701 North Mill Road, Vineland, NJ 08360, or send \$12.95 (plus \$3.00 postage and handling) to Edward R. Hamilton, Falls Village, Connecticut 06031-5000.

17. The Cecilia Chorus of southeastern Connecticut celebrated its twenty-fifth anniversary by singing the Solemn Latin Mass and *Te Deum* at St. Justin's Church, Blue Hills Avenue, Hartford, Connecticut on Sunday, November 24, 1986 at 5 PM. The Chorus sang the first Latin Mass in the United States according to the revised Roman Missal at St. Joseph's Cathedral, Hartford. The Director is Godfrey Tomanek.

18. Fr. Eduard Perrone, a member of the Association, has sent us the booklet for the Latin High Mass sung by Don Stefano Gobbi of the Marian Movement of Priests at St. Joseph Church, Detroit, Michigan, on the Eve of Pentecost. The Mass inaugurated the Marian Year proclaimed by the Supreme Pontiff. Even the readings and gospel were chanted in Latin.

19. The *Cantores in Ecclesia*, the choir of St. Patrick's Catholic Church in Portland, Oregon directed by our member Mr. Dean Applegate, will tour Europe this fall and sing at Ely, Westminster Cathedral, Solesmes, Chartres, la Sainte Chapelle, and St. Peter's Basilica. The *Cantores* number forty-five voices.

20. The following priests celebrated Mass in Latin for the success of the National Convention of the Latin Liturgy Association: Fr. William J. P. Langan, Pater Beda Kotlinski O.S.B., Dom Henry O'Shea O.S.B. (Abbot of Glenstal, Ireland), Fr. Raymond Matulenas O.S.B., Fr. Anthony J. Patalano O.P., Fr. Howard Garrity, Fr. David Mullen. In the opinion of the Chairman, their prayers were answered.

21. Ruth Eickhorst, M.S.M., M.M., Director of Music at St. John Church in Indianapolis, a member of the Association, writes that visitors come from far and wide to hear the beautiful music at the Latin Mass in their Church, which is observing its sesquicentennial year.

22. Our member Fr. Valentine Young, O.F.M. of the Queen of Angels Indian Chapel in Albuquerque, New Mexico, made a report about our national convention in his parish bulletin; he also reproduced our flyer in it. Will other pastors please do the same?
23. The Chairman had the honor to be invited to address the Unitarian congregation of Meadville, Pennsylvania on Sunday, May 31, on the topic of Gregorian Chant. After the service, a woman came up to him and said that she had left the Catholic Church because of the liturgical commotions, before which she had entertained no doubts about the faith.
24. The Chairman is distressed to learn that the address of Sharon J. McDermott, who joined the Association at the national convention, has been lost. If anyone knows this woman, please ask her to send her address to the Chairman.

## Addenda To The Latin Mass Directory

### CALIFORNIA

#### Archdiocese of Los Angeles

Little Flower Missionary House  
2434 Gates Street  
Los Angeles, CA 90031  
2nd Sunday of every month at 5 PM  
Celebrant: Rev. Andrew M. Brandstetter,  
O.Praem, LLA

### CALIFORNIA

#### Diocese of San Bernardino

St. Frances Cabrini Church  
12687 California Street  
Yucaipa, CA 92399  
Celebrant: Fr. John M. Tahany

### CALIFORNIA

#### Archdiocese of San Francisco

St. Francis of Assisi Church  
The Mass is now sung at 11 AM instead of 10:30 AM.  
Celebrant: Fr. Ignatius Wang

### CALIFORNIA

#### Archdiocese of San Francisco

St. Brigid's Church  
The Latin Mass is now celebrated only on the second Sunday of the month, not every Sunday as formerly. The reason given is that attendance was poor.

### DISTRICT OF COLUMBIA

#### Archdiocese of Washington

St. Mary Mother of God Church  
("Old St. Mary's") The Latin Mass is now celebrated on the first Sunday of the month instead of the second.

### GEORGIA

#### Archdiocese of Atlanta

Sacred Heart Church  
353 Peachtree Street, N.E.  
Atlanta, GA 30308

The Ordinary of the Mass, the *Pater Noster*, and the *Ite* are sung in Latin from a one page song sheet distributed to the congregation. The rest is in English.

### INDIANA

#### Archdiocese of Indianapolis

St. Mary's Church  
317 North New Jersey Street  
Indianapolis, IN 46204  
1st Sunday of March, June, Sept. & Dec. at 10 AM (sung) and Christmas Eve at 12 PM (sung)

### INDIANA

#### Archdiocese of Indianapolis

St. John Church  
126 West Georgia Street  
Indianapolis, IN 46225  
2nd Sunday of every month at 11 AM (sung)  
Celebrant: Rev. William F. Stineman

### MASSACHUSETTS

#### Archdiocese of Boston

Chapel of the Blessed Trinity  
Boston College  
Chestnut Hill, Massachusetts  
Third Thursday of the month  
Fr. David J. Mullen (LLA) Celebrant  
The Gregorian Chant is sung by the *Schola Amicorum*.

### OREGON

#### Archdiocese of Portland

St. Patrick's Church  
The Celebrant's name is Fr. Frank Knusel

### TENNESSEE

#### Diocese of Nashville

Church of St. Mary's of the Seven Sorrows  
("Old St. Mary's")  
328 Fifth Avenue, North  
Nashville, TN 37219  
1st & 3rd Sundays at 9 AM  
Celebrant: Rev. James N. Miller (pastor) LLA

### TEXAS

#### Diocese of Corpus Christi

Mount Carmel Chapel  
4130 South Alameda Street (at Everhart)  
Corpus Christi, TX 78411  
Every Sunday at 9 AM 1962 Missal  
Celebrant: Fr. Joseph Liep  
*Asperges* before Mass

## The Press

1. Bishop Lawrence P. Graves, a member of the Association, is the author of the article "More Frequent Benediction" in the June, 1987 issue of the *Homiletic and Pastoral Review*.
2. The May 31, 1987 issue of the *National Catholic Register* carried a front page article about the storming of the Church of St. Louis, Port Marly, France, by parishioners opposed to the Bishop of Versailles' attempt to stop the celebration of the old rite of Mass there; this story has already been reported in the Association's Newsletter (#25, The Press, No. 13), but the following addi-

tional information may be passed on. The diocesan authorities did not proceed against the late pastor, the Canon Roussel, who always celebrated the "old" Mass, evidently because he was a nationally recognized figure, a resistance hero who was under the protection of De Gaulle and Malraux. The *Register* reports that the new pastor appointed by the Bishop celebrated the revised order of Mass in Latin, whereas the *New York Times* said that he celebrated in French; in any case, the people drove him out and introduced a Benedictine monk who had been ordained by Archbishop Marcel Lefebvre. The *Register* says that Canon Roussel himself avoided a break with the local bishop and had no connection with the Society of St. Pius X.

3. The June 14th edition of the secular *Columbus Dispatch* carried the article "Two Priests Lose St. Patrick Posts" which tells of the ending of the controversy reported in the March newsletter, page 8, item #5. The clipping was sent to us by our member Mr. Tom E. Dailey, Jr., who accompanied it with the following letter:

You may recall that I wrote a few months ago regarding a situation at St. Patrick Church in Columbus where the Dominican Order was attempting to force Fr. Regis Heuschkel (LLA) and an associate pastor to 'modernize' the liturgy at St. Patrick's. The 'modernization' was to include the handshake of peace, stopping the practice of associate pastors hearing confession during mass, and the inclusion of women in the service. Fr. Heuschkel initiated all of these mandates as ordered but continued the use of Latin at certain masses and the traditional reception of communion at the altar rail.

As you can see by the enclosed article, the Dominicans are now asking Fr. Heuschkel and his associate pastor to resign, despite the fact that he did exactly as he was asked.

People drive to attend mass from miles around, and Fr. Heuschkel is very popular. Sunday mass attracts around 2,000 faithful every week, yet the Dominicans seem to think that they

know what's best for the parish. At a heated meeting in February (which you covered in the March newsletter), over 700 parishioners attended a meeting called by the Dominican provincial and they made it quite clear that they preferred the traditional mass at St. Patrick.

St. Patrick is a rather old parish in a growing business district where few residences remain. Yet it has one of the highest mass attendance records and membership in the diocese. That should tell the officials something. The thing that upsets me the most is that the mass as it is being offered violates no rules of the church or the diocese. The Bishop is fully aware of the use of Latin at the church, and I have even heard the Bishop use Latin himself. Vatican II said that the liturgy may be adapted to fit local customs and practices. In this case, it appears that this only applies if the custom is radical and new. Centuries old tried-and-proven methods apparently no longer are deemed valuable in the Church.

Yours In Christ,

Tom E. Dailey, Jr.

In *The Catholic Times* (Columbus, Ohio) of June 26, an article by Sister Alberta Wilkes, O.S.F., reported that the Dominican Provincial wanted "to effect more changes in the liturgy" and that the parishioners have "an attitude of resistance". He said, "St. Patrick will not become a haven for people who are discontented in their parishes." In a letter to the editor of the same newspaper, published in the July 17 issue, Mr. Dailey pointed out that severity toward those who favor the traditional liturgical practices contrasts incomprehensibly with the indulgence shown those who embrace every novelty. Toleration must be shown all around.

4. An article "The Latin Liturgy Association" by Professor Edgeworth, the Vice-Chairman, appeared in the July, 1987 issue of *The American Organist*, on page 53. This is volume 21, no. 7. If you want a copy, send a self-addressed stamped envelope to the Chairman.

5. In his recent allocution (December, 1986) on the tenth anniversary of the Holy See's *Latinitas* Foundation, the Pope repeated the requirements of the Second Vatican Council (*Optatam totius*, 13) and the new Code of Canon Law (*can. 249*) that the clergy must study Latin in the seminaries. (For the whole speech, see *Latinitas*, XXXV, I, Mar. 1987, 10-11). To see how generally neglected Latin studies are in the American seminaries, order from the Chairman (\$5.00) the Association's recent study of Latin and Gregorian Chant in those schools. The report, 25 pages long, was submitted to the Holy See and to Bishop Marshall of Burlington, Vermont. In most seminaries, Latin and Gregorian Chant are not even on the curriculum. Where they are on the curriculum, they are usually optional, and very little indeed is offered, hardly enough to translate *Dominus vobiscum*.
6. Our member Peggy Smith wrote the article "Latin getting second wind" on page 4 of the July 10, 1987 issue of *The Dialog*, newspaper of the Diocese of Wilmington, Delaware. The article is a review of the *res gestae* of our national convention in Washington, D.C., in which Mrs. Smith participated. Should mention of the convention be made in any publication you receive, please send a xerox copy of the article to the Chairman, who, unlike the sun of Homer, cannot see all and hear all.
7. Our member William F. Buckley, Jr. gave a boost to our Latin Liturgy Association by commending its program in his syndicated column that appeared under various titles in those newspapers that publish his utterances. This article has brought us a windfall in new members, for which we are most grateful.
8. In a letter to the editor of *America*, published in the June 13, 1987 issue, Fr. Kevin W. Irwin of the Catholic University of America chastised Joseph Swain who, in his article in the May issue, incorrectly wrote that the singing of hymns is an integral part of the Mass. The singing of hymns is an integral part of the Liturgy of the Hours; it does not belong in the Mass, where one sings the proper, the ordinary, and responsorial psalms. There is no error so foolish that someone cannot be found to stand up for it. The same absurdity is condemned by Msgr. Robert J. Schuler in his editorial in the Summer, 1987 issue of *Sacred Music*; he laments the utter degeneration of the Roman liturgy brought about by the incompetent who have achieved authority in liturgical matters and ignore the express words of the Vatican Council. The Chairman

recommends that the members subscribe to the Monsignor's periodical, whose \$10.00 subscription price will bring no one to ruin (548 Lafond Avenue, St. Paul, MN 55103). The Summer issue also contains an interview with Msgr. Schuler on Church Music in America, an article on Gregorian Semiology, and a long essay ("Toward a New Church Music") on why what we have today is not what the Council meant by "liturgical renewal".

9. *The Eastern Oklahoma Catholic* published a letter from our member Mr. Laurence J. Yadon II of Tulsa on page 14 of its May 10, 1987 issue. The letter provided information about our organization and was in reaction to a news article reporting that Bishop Wuerl had decided not to allow Latin Masses under the 1984 Indult in the Seattle archdiocese.
10. Mr. Garry Potter reviewed our national convention in the July 9th issue of the *Wanderer*. In general, he was enthusiastic about our association, and his article has brought us many new members. He pronounced, however, against the handshake of peace, and censured those who spoiled the choirs' singing by joining in and participating. The only addresses he heard were those by Doctors Hitchcock and Marier.
11. In the December, 1986 issue of some journal (see below), Mr. James McCray, in his review of Mass settings, declared that the Second Vatican Council had abolished the Latin High Mass and had eliminated Gregorian Chant. For these errors he was harshly reproved by James W. Frazier and Christopher M. Schaefer (a member of the Association) in their letters to the editor in a later issue. Mr. McCray, however, ought not to be rebuked too severely, because for all practical purposes the latin Mass and Gregorian Chant have been eliminated, except for three or four churches in a handful of dioceses. (The Chairman apologizes that he does not even know the name of this journal; only one person took the trouble to send him a xerox copy, and that individual forgot to note the name of the journal from which the copy was made.)

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The Chairmen of the Associations for Latin Liturgy of England and Wales, the Netherlands, and the United States have sent the following letter to His Eminence, Cardinal Baum in Rome:

### Draft letter to the Prefect of the Sacred Congregation for Catholic Education

Many teachers and educational administrators in Europe and the United States are deeply concerned by the results of the decline over the past 40 years in the numbers of school pupils who have received instruction in the classical European languages, and especially instruction in Latin. In the United States, where this concern arose some time ago, it has lately been observed that in regions in which educators have secured a restoration of Latin teaching in school syllabuses, a marked improvement in standards of comprehension, literacy and skill in communication in their own language has occurred among the students who have resumed this study.

These authorities are naturally anxious to provide a remedy for the purely secular effects of the previous neglect, which are becoming apparent in economic and social, as well as cultural ways. It must have been evident to the Congregation that the consequences for the ministry

of the Church whose official language is Latin have been both more quickly manifest and more serious. We believe that, for some years past, only a relatively small minority of students beginning their studies for the priesthood, certainly in English-speaking countries and in all probability universally, have already acquired any knowledge of Latin; and that, furthermore, many seminaries, by reason, they say, of an already over crowded curriculum, offer them no tuition in the language. It is difficult to see how such students can effectively master the elements of Canon Law, or be proficient in patristic studies or, above all, learn to celebrate the liturgy of the new Roman rite in the form whose retention the Constitution on the Sacred Liturgy of 1963 expressly stipulated. There are, indeed, already many priests ordained since 1964 who cannot celebrate Mass in Latin.

These circumstances are well known to the Congregation and must have been, we venture to suggest, a cause of deep disquiet. The prospects for the future are even worse. At present, the greater number of bishops, professors in seminaries and priests above early middle age have at least a minimal, and in many cases a profound, knowledge of the universal language of the Church. As they retire or die and are succeeded by younger men, this dimension of the Church's life and mission will inevitably, short of a new and forceful initiative, depart with them. The cultural loss alone - in the church music of the centuries of the Christian era, in dignity of celebration, considerations by no means negligible - would be appalling, but the spiritual loss incalculable.

The Associations for

Latin Liturgy of the United States, the Netherlands and England and Wales, recognizing that the Church's present canonical legislation, the *Sacrosanctum Concilium*, the expressed wishes of the present Holy Father and of his distinguished predecessor Pope Paul VI, and the desires of Your Eminence's own Congregation, can best be fulfilled in the knowledge of support from the laity, have made, and are making, every effort possible not only to draw attention to the present **malaise** and its implications for the future, but positively to counteract it. These efforts have included the publication of Missals in Latin accompanied by renderings in English and Dutch, Latin sung Mass sheets, Directories for Latin Masses and, most recently, a textbook for teaching the Latin of the liturgy to English-speaking seminary students and others.

We must respectfully, but strongly, urge that the Congregation, acknowledging that even secular educational authorities are, for their own purposes, again encouraging the study of Latin, should, in the far larger and more profound interests of the faithful of the Western Church, advise all Bishops and Principals of seminaries and other Catholic institutions of formation for the priesthood, that tuition in the Latin language is essential and should occupy a prominent place in their schemes of study; and that, if necessary, a few months of such tuition should precede the commencement of other studies, for many of which it is a necessary preparation.

This letter is written on behalf of the Latin Liturgy Associations of the United States, the Netherlands, and England and Wales.

# A Report On The Latin Liturgy In England & Wales

by Bernard Marriott, Treasurer of the Association for Latin Liturgy

Recall, for the moment, the 17th Sunday after Pentecost 1962. On the following Thursday the Second Vatican Council will open, and will set in motion that period of rapid change whose liturgical aspects in Britain I would like to consider now.

At mass, English was used only for the sermon and notices and, in some churches, for a translation of the readings. In churches with a reasonable choir, the whole of the proper chant would be sung from the *Graduale*, and the ordinary would be Gregorian, classical polyphony, or some later choral setting. Elsewhere, there would be a scattering of English hymns wedged into a Latin mass which would proceed unabashed by such dubious company.

Most masses were said, often enunciated so badly by the celebrant that only those with missals could follow what was being said. Some members of the congregation brought full Latin-English missals, whilst others had simple prayer books, others said the rosary or other private prayers, and others merely presented themselves in response to the Sunday mass obligation.

There was little suggestion that change was called for. Liturgical practice continued like a liner travelling at full speed in a calm sea. Alone amongst Christian denominations in Britain, the Catholic Church was increasing in members and prestige.

It took just five years, from the introduction of English in 1964 to the arrival of the *Novus Ordo* in 1969, for our liner to hit an iceberg, become swamped, and very nearly sink completely from sight.

The laity began to wake up to the possible loss of Latin early in 1964. Letters appeared in the national and Catholic press in a stream of protest which continues unabated today. Nevertheless, most of the ordinary, except the Canon, was rendered in English from the First Sunday of Advent 1964. The degree of obligation varied with the diocese. In five dioceses, one Sunday mass had to be in Latin where there were three or more, a regulation which was ignored from the start in most churches. In two dioceses, no low Latin masses were allowed at any time.

The first move to organise a society to preserve the Latin mass came late in 1964 from, surprisingly, Norway, under the name of *Una Voce*. This impetus carried to France. In England, a number of people had written to the press and, on seeing one another's letters, had got together and corresponded with the French *Una Voce*. The upshot of this corre-

spondence was the formation of the Latin Mass Society, the only European organization devoted to this end which did not use the title *Una Voce*.

The vernacular was extended to the prefaces, and the Bidding Prayers were introduced. Some attempt was made by Rome to safeguard Latin by the publication of two documents: the Instruction *De Lingua* in November 1965 and the Apostolic Letter *Sacrificium Laudis* in August 1966. These said that Latin should be preserved by religious (particularly Benedictines) in choir. They met with a mixed reception. Most houses arranged pretexts for avoiding compliance, notable exceptions being at St. Cecilia's and Quarr, Isle of Wight (Southern England), and Pluscarden, Scotland.

The first major pronouncement from the English Hierarchy came in March 1966, when they said that the Latin mass should be preserved. The Sacred Congregation of Rites decreed that Latin texts should remain in missals, and it is a matter for much regret that this requirement was later abrogated.

In April 1966, the various societies supporting the retention of Latin entered into the international *Una Voce* federation.

In January 1967, the Pope authorised the translation of the Canon, and in October 1967 the Bishops were given a demonstration of the *missa normativa* as it was then known.

The promulgation of the *novus ordo* and the simultaneous supersession of the Papal Bull *Quo Primum*, which had given (everlasting) life to Latin and the Tridentine Rite, gave the Latin Mass Society its gravest crisis. Its Chairman felt that it must decide whether to support Latin in the new or old rite. A ballot was held amongst its members: two-thirds voted, and of them two-thirds were in favour of supporting Latin in the old rite.

It was from this decision of the Latin Mass Society that the Association for Latin Liturgy was born. Its method of birth was much the same — by letters to the press, most of the initiative coming from Dick Richens of Cambridge who was our first Chairman. The first meetings were held in the autumn of 1969, and our first Newsletter was published in November 1969. We have held regular meetings and published Newsletters regularly ever since.

In attempting to cover the scene since the founding of the Association, I shall confine myself to three aspects of the upheaval:

1. What Catholics think of the changes;
2. The Association's publications, and why we have had to establish ourselves as a small publishing house; and
3. Other influences upon Latin in the liturgy.

I shall conclude with a few miscellaneous

remarks.

## Opinion Polls

What do people think about Latin? Let me begin with a study I carried out in the year before the ALL was founded. The diocese in which I lived was one of those where the Bishop prescribed that, in each parish where there were three or more Sunday masses, one should remain in Latin. I had the good fortune to move to a parish where the priest actually did as he had been told, and willingly. Each of the three Sunday masses was Latin in turn on a three-week cycle. The parish priest was a very meticulous man and had the congregation counted at every mass, with the figures published in the following Sunday's parish bulletin. I collected a full year's bulletins and looked to see whether there was any detectable shift of congregation away from Latin masses. Over the whole year, two-thirds of the Sunday mass attendance should have been at English masses, and one-third at Latin masses. This is almost precisely what happened. I came to the conclusion that what had been done at this small suburban parish could easily have been done anywhere else. Those in favour of Latin would be reasonably well served, and no one else would be greatly worried.

The situation in most parishes was that Latin was completely eliminated in the space of about three years. Little seems to have been done to find out what people thought of this state of affairs until a Gallup Poll was published in October 1976. This showed 46% wanting a choice of English or Latin, 36% wanting English exclusively, and 16% want Latin exclusively. The question of rite was not addressed. What is remarkable, I think, is the comparatively small number of people expressing a desire for English only, bearing in mind that this was what most got, like it or not.

The next move came in March 1977, when two synchronised polls, one conducted by the *Catholic Herald* and one by Gallup, were published in the *Catholic Herald*. The CH had previously asked its readers to complete a questionnaire about many facets of Catholic life, the liturgy being only one. Its respondents were therefore self-selecting and not randomly chosen. The Gallup Poll was random. Gallup's figures were: only new mass in English 40%; only new mass in Latin 4%; only Tridentine mass 25%; option of new mass in English and Tridentine mass 16%; don't mind/don't know 15%. Two figures are particularly worthy of note: the comparatively low figure for "only new mass in English" (and very similar to the previous poll), and the abysmal figure for "only new mass in Latin". Why didn't we give up at this? We believed (and still do) that many people are confused and do not appreciate the difference between the new and old rites in Latin — particularly as they may well never have come across a new rite Latin mass, and that many of our supporters probably wanted



the option of the new mass in English and Latin, an option that was not included in the survey. We saw support for our aims coming from somewhere between 4% ("only new mass in Latin") and 60% (everyone bar the diehard Englishists).

In 1979 Gallup surveyed Catholics in a Scottish diocese and found 79% preferring mass in English, 10% preferring Tridentine. There was no information about those wanting a choice, or wanting the new rite in Latin. Some comfort can be drawn from 81% regretting the passing of traditional devotions.

In 1980 we learnt that the Holy See had sent a questionnaire to all Bishops, asking them to enquire of their priests if there was a demand for Latin in their parishes, and if this was bound up with insistence on the Tridentine rite. The *Universe* (the *Catholic Herald's* principal competitor), apparently unable to obtain a copy from an English bishop, had sight of the German-language version and published a translation, including a questionnaire asking participants to rank in order of preference Tridentine mass, new mass in Latin, new mass in "better" English, and new mass in official English. This caused a barrage of protest from a member of the hierarchy and from the secretary of the National Liturgical Conference. The latter seemed to anticipate a result in favour of Latin and was at pains to assert that if that happened it would be ignored by authority.

The results were announced on 31 October 1980. People's first preference scored 4 points, their second 3 points, and so on. The scores were: Tridentine 48,000; new mass in Latin 28,000; new mass in "better" English 26,000; new mass in official English 19,000. These figures were by no means representative, the LMS and St. Pius X Society having copied the ballot paper to their members in order to swell the Tridentine vote. Officialdom was quite upset about it all, the *Catholic Herald* was vitriolic about its rival's behaviour, and shortly afterwards the *Universe's* editor unexpectedly resigned, despite the paper's circulation having increased considerably during his editorship.

It took until December 1981 for the results of the Holy See's enquiry to be published. They were not easy to interpret as the answers tabulated did not correspond to the questions asked. The salient points were that the new mass in Latin was not celebrated frequently over most of the world, and our view was confirmed that the prospects for conserving the Latin liturgy were brightest in the UK, the Netherlands and the German-speaking countries.

This time officialdom was jubilant, and the *Universe* carried the headline: World rejects Trent Mass.

During the gestation period of the Holy See's survey in 1981, four eminent Catholics wrote to Cardinal Hume offering to raise sufficient funds to conduct an official ballot of Catholics to ascertain the real overall demand for the old rite and for Latin in the new rite. The eminent Catholics, all members of Parliament, were styled the Gang of Four by the *Catholic Herald* who reported that a discouraging reply appeared to have been sent by the Cardinal's secretary, and with that the project fizzled out.

So what have we learnt from all this? The biggest stir was caused by the *Universe* questionnaire, and although its findings were by no means representative, the response to it was the highest the *Universe* had had to a questionnaire on any subject, and in proportion to its readership the response was extremely high for an English newspaper. A similar phenomenon was apparent early in 1987 when a BBC radio religious affairs programme carried a piece about the underground Tridentine movement, and listeners were asked to write in and say what they thought about the issues raised. The BBC's postbag was one of the largest that programme has ever received.

These surveys, and various others, confirmed our belief that all in the liturgical garden was not rosy. Officialdom is very prickly about the suggestion that anything is wrong, and we suspect that many people are confused as to the difference between the new and old rites in Latin.

### Publications

Before the changes began, there had always been a plentiful supply of laypeople's missals and prayerbooks, ranging from those costing a few pence to fully bilingual daily missals costing up to one third of the average weekly wage. With the introduction of English into the old rite, new publications focussed on the alterations, and generally the amount of Latin in them reduced as it reduced in the mass. Old books still could, of course, be used at those masses which remained fully in Latin. When the rite changed, congregations at Latin masses now found themselves without any suitable liturgical aids. The new rite was optional for a number of months before it became obligatory on the first Sunday of Lent 1970 (incidentally it was only to become obligatory in France in Advent 1974, and in Germany, Austria and Switzerland in Lent 1976), which, that year, was 15 February (incidentally precisely 12 months before another upheaval in English life: decimalisation of the currency!). On the liturgical D-day, there was nothing available for congregations at Latin masses. The first thing to appear was a tiny *Ordo Missae cum Populo*, a very plain document published by the semi-

official Catholic Truth Society. Its *Imprimatur* was given on 20 February, five days after D-day. Ironically, it was entirely in Latin, and so of little use at English masses. No serious attempt was made to market it. It was followed shortly afterwards by a private publisher's effort which was rather better in that it included the English version throughout and the Roman Canon (but only in English). This, too, was very plain, and sold in nothing like the numbers it ought to have done.

The ALL had already produced a duplicated *Ordo Missae*, which was used in a number of parishes, but the priority was seen to be to persuade an established publisher of congregational aids to produce a bilingual edition of the Ordinary and, later on, the Propers. Another priority was to establish exactly where the Latin tradition had survived the change of rite.

Clearly, no one other than the Association was likely to produce a directory of Latin masses, although it was hoped that the editors of Diocesan directories could be persuaded to give information on the availability of Latin in their areas. The ALL's first directory appeared during 1972 and listed 180 churches (there are over 2500 parish churches in England and Wales) where there was at least one part-Latin mass per month. This showed a very uneven spread of masses around the country. Almost half the churches listed were in London or the south-east corner of England, and there were a number of counties which had no churches listed at all.

This state of affairs prompted the Association to propose the 100 churches scheme. In this scheme, the authorities would nominate 100 churches, spread evenly throughout the country, where people could easily get to a Latin mass at a reasonable time. The proposal got off to a good start in 1972, with some dioceses' liturgical commissions approving in principle, and approbation being given by the Chairman of the National Liturgical Commission in 1973. Diocesan Directory editors' help was enlisted, and there were some prospects of the distribution of masses being improved.

In 1973, the second edition of our own directory was published. This now listed 210 churches. 47 were dropped from the first edition, and 70 added. There was a detectable trend towards a reduction in the amount of Latin, either by reducing the frequency of Latin masses, or by reducing the amount in each mass. Two-thirds of the churches listed had a fully Latin mass. Our questionnaire elicited much incidental comment on Latin in the liturgy, highlighting the need to provide congregational texts and to publicise those publications already available.

In 1974, a supplement to the directory was published, bringing the total number of churches to 236, and we followed this with a new edition in 1976, by which time the number had risen to 450, 200 having a fully Latin mass at least once a month. The increase in the number of churches listed is more probably due to our information improving rather than any spectacular resurgence in the use of Latin.

What had happened to the 100 churches scheme? Well, it had petered out, partly because the authorities were able to point to the larger number of churches listed in our directory, and partly because the situation was such that it was imprudent for us to press for further implementation.

In the decade from 1976 to 1986, the Association was busily engaged in other publishing ventures, so the next edition of the directory did not appear until 1987, and this lists 342 churches, 136 of which have at least one full Latin mass per month (i.e. about 7% of the total number of parish churches).

I have already mentioned the need to produce a bilingual *Ordo Missae*. Whilst we were attempting to persuade a publisher to produce one, we received a number of enquiries about the availability of congregational mass sheets containing the music of the most popular ordinaries. As a result we produced a 4-page leaflet containing *Missa de Angelis*, *Credo III*, and the music of the congregation's response. This was done with little effort, and has sold in excess of 20,000 copies.

It had become clear by 1973 that publishers were not prepared to take on an *Ordo Missae*, so the Association decided to do so itself, and chose to use a translation of the Latin prepared by one of our members for the purpose rather than the official version. We felt that not only would it save us (and purchasers) copyright fees, but also that our translation would accurately reflect the original in a traditional style of English which would appeal to members. We had to make it very clear that our translation could not be used at English masses, and with that *caveat* we were allowed to proceed. It was published in 1975, and immediately our translation was compared very favourably with the official version, so embarrassing did this become that we are in no doubt that never again will anyone be given permission to use their own translations in liturgical books! The *Ordo Missae* sold well, 3000 copies being disposed of by 1976. We didn't reprint after that because established publishers saw the light at last and our energies began to be directed towards a Sunday missal.

Before recounting the saga of the missal, there are two other publications to mention. Early in the Association's life, the Catholic Truth Society (CTS), the semi-official publisher of a great number of pamphlets about

the faith which are to be found for sale at the back of most churches, made it known that they were looking for pamphlets on subjects not already covered. What better than one on the use of Latin in the new rite? Dick Richens, one of our founders, wrote a suitable text and submitted it. After much prevarication and long and fruitless negotiations, the CTS refused to publish it, without giving any particular reason. We found another publisher, it was published in 1976 and remains available today as a very sound summary of the reasons for using Latin.

The other publication to mention is the organ accompaniment to go with the *Missa de Angelis* and *Credo III* sheet. This appeared in 1981, with a modest number having been sold. It was written by one of our members, Christopher Francis, who was later to be the co-author of our Latin Tutor, of which more anon.

The Association's most ambitious publishing venture has been the bilingual Sunday missal. Approaches to publishers were being made by 1973, but by 1977 it was clear that none of them were prepared to risk it. We sounded out members, and soon had advance orders for 1000 copies. The task of assembling all the texts was indeed complex and massive. There was little problem with the Roman Missal. However, the copyright for the English texts was vested in no fewer than four separate organizations, and extra Latin texts from the *Graduale* had to be inserted where these pieces differed from those in the missal. Generally, these did not have approved translations, so these had to be done and approval sought. The biggest problem came with the rubrics. The Secretary of the National Liturgical Commission had a very different concept of the way in which these should be written to the one we had. He proved to be thoroughly obstructive and delayed getting copy to the printer for over six months. In the end we had to appeal to the Chairman of the NLC to get over the obstacle. In the meantime, however, we had obtained the agreement of Cardinal Knox, Prefect of the Sacred Congregation for the Sacraments and Divine Worship, to write a preface, which was a notable step forward.

When we finally got the text to the printer early in 1979 we were in for a shock. The estimated cost of printing had risen to over 2½ times its original figure. We could not afford the higher cost, and returned to established publishers, this time with the texts already prepared and all the permissions obtained. Again our attempts were fruitless and we looked for a cheaper printer. Eventually we found one, and after a delay in obtaining the *Imprimatur* and *Concordat* because of all the other publications in connection with the Pope's visit requiring these, the missal finally saw the light of day in October 1982.

There was obviously much to be gained in terms of increased sales if the missal could be authorized for use in other English-speaking countries. Permission was readily obtained from the Scottish hierarchy (which is separate from that of England and Wales), but this was not the case with the other two approached, those of the USA and Canada. The chief grounds for refusal were said to be the textual variations between the approved text in England and North America, and the lack of conformity between the layout of the missal and norms for layout drawn up in the USA and Canada. This made a complete mockery of the stress laid in Rome on the necessity for uniformity of liturgical texts throughout the English-speaking world.

The missal is now in its fourth printing, nearly 3,000 having been sold, including over 500 in the USA.

The latest of our publications is a Latin tutor *A New Approach to Latin for the Mass* with an accompanying cassette tape *A New Approach to the Mass in Latin*. These have been produced by two of our members, Louise Riley-Smith and Christopher Francis, first of all to deal with the problem of large numbers of seminarians having no knowledge of Latin, and also possibly never having encountered a Latin mass, but also to assist priests and laity to learn or brush up their liturgical Latin. All essential grammatical points are covered, practical exercises are provided (with answers), and the vocabulary contains all the words used in our *New Latin-English Sunday Missal*. The tape is a guide to singing and pronunciation, having the mass of Easter Sunday said in Latin, with the Roman Canon. Also included is Eucharistic Prayer III and the most common sung responses.

### **Other Influences Upon Latin In The Liturgy**

This section is a miscellany of the more interesting or important happenings over the last two decades which have influenced the progress or otherwise of our cause.

When the Bishops announced the date of the introduction of the new rite in 1969 they also said that "the use of Latin in celebrating the new mass rite will be encouraged as it has been in the old." Cynics noted that any encouragement had borne little fruit with the old, and this initial pronouncement very much established the way in which things were to proceed.

At that time, England's leading Catholic, the Archbishop of Westminster, was Cardinal Heenan. A small delegation from the Association visited him in January 1972 and had a cordial meeting with him. He was one of the Bishops who had required (although not enforced) that where there were three or more Sunday Masses in any church one should remain in Latin. He had recently been able to

secure an indult for the occasional celebration of the old rite, and was emphatic that the Vatican Council clearly intended that the Latin liturgy should remain in regular use. In 1973, Cardinal Heenan celebrated 10 years at Westminster with a press interview which included some kind remarks about Latin. He died in 1975. His requiem had a fair amount of Latin despite the large number of non-Catholics present and included the congregation singing the first verse of the *Dies Irae* as the response to the psalm. In reporting his death, our newsletter noted that he had abrogated his requirement for one Latin mass on Sundays where there were three or more, but that he had written on the point: "I can assure you that I was more dismayed at having to send the *ad clerum* than you were by reading about it in the Catholic press."

I have already mentioned that the Roman inquiry into the use of Latin throughout the world had led us to the conclusion that the Latin liturgy was maintaining a foothold in the German-speaking parts of the world. Further evidence comes from a letter from the German Episcopal Conference to the Pope in 1974 urging the retention of Latin for liturgical use, and from a report in 1979 that the Bishop of Augsburg had made a monthly Latin mass obligatory in every parish in his diocese. Shortly after that I had the opportunity to visit northern Germany (well away from Augsburg which is near Munich in the south) and gained the impression that it was not at all uncommon for churches to have a solemn Latin mass on Sundays.

In 1975, before Cardinal Heenan's death, the English Episcopal Conference adopted two resolutions which do not appear to have been made public, but which were communicated to us by their Chairman. These read: "That the Conference urge priests to see that the Latin mass in the new rite be encouraged, and remind them that they should possess in each parish the definitive Latin Altar Missal" and "Seminary rectors should again be reminded that the Hierarchy has asked them to see that new Priests can say mass in Latin."

It was about at this time that the saga of Downham Market began. Downham Market is a small village in East Anglia, well away from any large settlement. It emerged in 1975 that its Parish Priest, Fr. Oswald Baker, was (almost alone amongst the English clergy as far as one can gather) continuing to use the old rite. His Bishop must have known about it long before it was national news, as he had himself celebrated an old rite mass on visiting the parish. What was never made clear at the time was that the issue at stake was not Fr. Baker's continued use of the old rite, but his refusal to use the new. After a struggle (though not a physical one) Fr. Baker was removed from Downham Market. He became involved

with the St. Pius X Society, and established a Tridentine mass centre a few yards from his Bishop's Cathedral in Norwich! The Bishop was not pleased and said so in a letter sent to all parishes. It is relevant to note that his action did not meet with universal support from his clergy, a number of whom refused to read out his letter, not because they agreed with Fr. Baker, but because they disapproved of disciplinary action of that degree of severity. Fr. Baker reacted by publishing a truculent letter in the local press suggesting that since the English bishops had conceded that the faithful had a duty and right to follow their conscience over *Humanae Vitae*, then they should logically have a similar right as regards the form of mass.

Cardinal Heenan's successor was Cardinal Hume. Our Chairman visited him in 1977. The interview was cordial, but, whilst appreciating the work done by the Association, he could not undertake to make any pronouncement encouraging the more widespread use of Latin in public worship.

The Latin Mass Society, having opted to promote celebrations of mass in the old rite, began an attempt to get the authorities to agree to the restoration of the old rite alongside the new. One of the earliest public manifestations of this proposal came in 1978 when they organized an appeal which was signed by 89 eminent Catholics. The letter was originally intended for Pope Paul VI but, on his death, was sent to Pope John Paul I. He too died before any public response was forthcoming, and although representations have been made to the present Pope, the LMS has had no success.

I have already touched upon the problems the Association had in getting the National Liturgical Commission to agree to the rubrics in our Sunday missal. In 1979 and 1980 the question of the Church's legal requirements on the use of Latin was raised in the *Universe* and *Catholic Herald*. Regardless of the Council Father's intentions, Art 61 of the Constitution on the Sacred Liturgy requires very little, and the Secretary of the NLC interpreted its requirement as the occasional use of Latin for the Ordinary of the Mass. That was 1979 in the *Universe*. By 1980, the Secretary of the NLC had become our National Advisor for Liturgical Formation and wrote a piece in the *Catholic Herald* as an antidote to the traditionalists' success in the 1980 *Universe* survey. In this piece he wrote that the Holy See had consistently recommended that the faithful should be able to recite (and especially to sing) together in Latin those parts of the Mass which belong to them. He thought that this recommendation would be satisfied if these parts were recited (but preferably sung) by the whole congregation, for example, once a month in all masses at all churches. The fact that even

this minimal recommendation was being carried out in very few if any churches did not seem to worry the National Advisor for Liturgical Formation, and after a riposte from our Secretary, the correspondence on the subject petered out.

A feature of the post-Conciliar period has been the development of what might be called consumerism in the Church. The variety of ways in which the *novus ordo* can be celebrated is so wide that people tend to pick and choose which masses they go to. Sometimes this can result in a determined band of parishioners obtaining a Latin mass with threats of going elsewhere, but more frequently it has manifested itself in the opposite direction with priests feeling, or claiming to feel, that a Latin mass will put the congregation off and send them to other churches which have masses better suited to them.

### Miscellany

Two churches stand out particularly in any consideration of the celebration of Latin masses since the new rite was introduced. These are Westminster Cathedral (Britain's premier Catholic church) and the London Oratory in Kensington, near Harrods.

Westminster has always been unique amongst English Catholic Cathedrals in having its own choir school, and singing High Mass and part of the office every day of the week. It is a large Byzantine-style church and was built at the turn of the century, a monument to 'shambling triumphalism' in the words of the *Catholic Herald*; in other words, excellently suited to a solemn celebration of the liturgy. Despite doubts in the 1970's about the continued existence of the choir school, and the authorities' ability to finance the professional singers, both have survived, and the Cathedral has been the host to a number of very important ceremonies. Briefly, these include: Cardinal Mindszenty's mass in 1973, Cardinal Heenan's requiem in 1975, installation of Archbishop Hume in 1976, and mass to celebrate St. Benedict's 1500th anniversary in 1980. Each of these masses received a good deal of publicity both within and beyond the Catholic community, and demonstrated the way in which Latin could play its part in a mixed-language ceremony. The last two masses were followed by solemn Latin Vespers, this time in Westminster Abbey, sung by Catholic and Anglican Benedictine monks. Solemn mass and vespers are still sung every day (almost) at the Cathedral, and at least one mass per week (generally more) is sung fully in Latin, with one said Latin mass each weekday morning. Recently, the Cathedral's Music Librarian, and others, have succeeded in updating the psalmody for Latin vespers after the retranslation of the Psalter, and the fact that this has been done is most heartening.

The London Oratory has had a tradition of first-class music at mass since its founding over 100 years ago. The Oratorians have never wavered once in their celebration of a solemn Latin mass each Sunday and Feastday, and a said Latin mass every morning, and they have been very supportive of the Association since its inception. Although the readings are usually in English, on feasts the Gospel is chanted to the traditional tone as is the Passion on Palm Sunday and Good Friday. The Oratory has been adept at choosing the best options in the new rite without losing things of value from the old. The relaxation of the ban on orchestral masses has been taken advantage of to good effect, notably at a full liturgical performance of Mozart's *Requiem* at a mass celebrated in 1971 for the repose of the souls of Sir James and the Dowager Lady McEwen, and at the mass which celebrated the centenary of the opening of the church in 1884. The centenary mass included the *Kyrie* and *Gloria* from Beethoven's Mass in C which had been sung at the inaugural mass a century earlier, together with relevant works by Elgar, Parry, Palestrina, Bach, Victoria, Mozart, Mendelssohn and Washington, the last named being a former Musical Director of the Oratory.

Mention must also be made of the Canonisation of the 40 English Martyrs which took place in Rome in 1970. The ceremony was almost entirely in Latin with music being provided by the Westminster Cathedral Choir. The Secretary for the Congregation for Divine Worship, Mgr. Bugnini, in *Notitiae* described the ceremony as an obvious occasion on which "the revived Papal liturgy perhaps reached its zenith of harmony and meaning". Who, he asked, could not say that the participation of the people was "real, deep and total . . . a success for the revived liturgy, a truly great success".

#### Acknowledgements

Most of the introductory material is taken from *The Latin Mass in the Postconciliar Decade*, an address given by Dr. R. H. Richens to the Association for Latin Liturgy in October 1973, and most of the remainder is from the Association's Newsletters.

## Latin Liturgy in Benedictine Monasteries

Our member Frater Paul McCreary gleaned the following information from the privately published book *Liturgical Music in Benedictine Monasticism* by Fr. David Nicholson, Mount Angel Abbey, St. Benedict, Oregon. Nicholson plans additional books on the liturgy of Benedictine nuns and Cistercian monks. Dom David's book is available at \$30 postpaid from the Abbey Bookstore, St. Benedict, Oregon 97373; it is a

private deluxe edition. The other two books are now being printed in Germany, by the monks of St. Ottilien Abbey, near Munich. Fr. David has joined the LLA, and reports that there are six monks at the Abbey who say Mass in Latin every morning.

## Monasteries of Benedictine Monks with an entirely Latin Liturgy

### France

1) Abbaye Notre-Dame Fontgombault F-36220 Tournon, St. Martin. Almost the only change that the monks have made in the Liturgy since Vatican II is the adoption of the Missal of Paul VI for the Conventual Mass which is celebrated *ad orientem* almost always by the hebdomaire alone. In their private Masses most of the priests use the Tridentine rite.

2) Abbaye Sainte-Anne de Kergonan F-56720 Plouharnel. The monks sing in Gregorian all the parts of the Mass, Lauds (from the Capitulum on), Vespers, and the Little Hours, except for Prime. On festive days all of Lauds, Prime, and Compline is sung. The community never sings in French or tries to sing polyphony. The monks have made 4 records, the first 3 of which are distributed by CBS:

a) The Chant at the Abbey Kergonan - Arion 30 A 066 LP; Arion 4030066 Cassette

b) In the Joy of Easter - Arion 30 A 134 LP; Arion 4030134 Cassette

c) To Mary, Mother of God - Arion 38213 LP; Arion 4038213 Cassette

d) Introduction to Gregorian chant - Studio SM - 30 S 515, 3 rue Chuquet, 75015 Paris

3) Prieure Notre Dame de Randol F-63450 Saint Amant Tallende. Mass, Terce, Sext, None, Vespers and Compline are chanted daily. Matins and the psalmody of Lauds and Prime are recited recto-tono. On major feasts the whole of Lauds and parts of Matins are sung.

4) Abbaye Saint-Wandrille F-76409 Caudebec en Caux. Everything is sung in Latin Gregorian. However, the Oratio Fidelium and, whenever the faithful are present on Sundays and feasts, the other prayers, including the canon are sung in French.

5) Abbaye Saint Pierre de Solesmes F-72300 Sable-sur-Sarthe. French is used only for the readings of the Mass and the Oratio Fidelium. Their liturgical books and recordings as well as their study of Gregorian chant are internationally known.

### Great Britain

1) Pluscarden Abbey Elgin, Morayshire IV30 3UA Scotland. The lessons at Mass and Matins are in English. The faithful are encour-

aged to join in the singing and are supplied with a *Psalterium* and *Jubilare Deo*.

### Italy

1) Pontificia Abbazia San Girolamo via di Torre Rossa 21, I-00165 Roma. This community, immediately under the jurisdiction of the Holy See and made up of the monks from Clairvaux, sings only Gregorian chant at the liturgies and uses French only for the lessons at Matins. The monks give assistance in Gregorian to neighboring communities and are the ones who prepared the new edition of the Vulgate.

## Monasteries of Benedictine Monks Using Both Latin and Vernacular

### Argentina

1) Abadia de San Benito Castilla de Correo 202 6700 Lujan. Everything is sung, recited, or read in Spanish with the exception of the following which is sung in Latin Gregorian:

The entire Office of Vespers on Sundays, Feasts, and Solemnities

The entire Office of Lauds on Sundays and Solemnities

All the sung parts of the Mass (except the responsorial Psalm sung in Spanish with adapted Gregorian music)

All the Hymns of Vespers, Lauds, and the Little Hours

All Vespers and Lauds from the short responsory to the end

### Austria

1) Benediktinerstift A-4550 Kremsmunster. The Divine Office and the Masses are in German, but one Mass and Vespers, on Sundays and feast days, are still in Latin.

2) Benediktinerabtei zu den Schatten Fregung 6 A-1010 Wein I. Since 1970 the Divine Office has been in German everyday except for II Vespers on Sundays and holy days when Latin Gregorian is sung. Latin Gregorian is also used at the Conventional Mass on these days.

### Belgium

1) Abdij, Affligem Abdijstraat 6, B-1790 Hekelgem. Both I and II Vespers on Sundays and Solemnities as well as the Proprium and Ordinarium of the Mass more often are in Latin Gregorian chant.

2) Sint-Pieters-en Paulus Abdij B-9930 Dendermonde. Vespers as well as the sung parts of the Mass are in Latin Gregorian.

3) Abdij Keizersberg Mechelsestraat 202, B-3000 Leuven. Latin Gregorian is sung at daily Vespers and festal Lauds. At Sunday Mass the Introit, Gradual, Alleluia, Offertory,

Communion and the Propers are in Latin. At daily Mass the Introit, Offertory, Communion, Kyrie, and Gloria are in Latin chant.

#### **Brazil**

1) Mosteiro de Sao Bento, Caixa Postal 2666, BR 2000 Rio de Janeiro. Latin is maintained for Vigils and the Marian antiphons at Compline. Twice a week the Eucharistic Prayer is said in Latin.

#### **Canada**

1) Abbaye Saint Benoit, St. Benoit du Lac, Quebec. Lauds and Vespers are entirely in Latin Gregorian. The Propers and Commons of the Mass are in Latin Gregorian but all the prayers, including the Canon, are in French. On major feasts (except for Christmas) the Inviatory Psalm is sung in Latin. The faithful alternate with the monks in singing Kyrie XVI, Gloria VIII, and Credo III at Sunday Mass from May to November.

#### **France**

1) Saint Benoit de Fleury, Saint Benoit sur Loire F-45110 Chateaufort-sur-Loire. The Propers and Ordinary are chanted in Latin Gregorian. All else is in French.

2) Abbaye Ste Marie, 3 Rue de la Source F-75016 Paris. All of the Office is in Latin, but soon Matins and perhaps other portions will be in French. At Mass the lessons and the Eucharistic Prayer are in French; the rest is in Latin.

#### **Germany**

1) Erzabtei St. Martin-Beuron D-7792 Beuron. Vespers as well as the Ordinary and Proper of the Mass are in Gregorian. The Morning and the Noon Office and Compline are in German.

2) Benediktinerabtei Ettal D-8101 Ettal. In the Office on Solemnities Abbatis, Lauds, I and II Vespers and Compline are sung in Latin. On Solemnities Priors, I and II Vespers are in Latin. Every other Sunday Vespers and Compline are in Latin. The prayers, including the Canon, and the readings are almost always in German but on Sunday and 3 weekdays Latin Gregorian is used for the sung parts with everyone singing the Ordinary and the monks alone singing the Propers.

3) Benediktinerabtei Munsterschwarzach D-8711 Munsterschwarzach. On all Sundays and feasts Latin Gregorian is used for the Propers and Ordinary of the Mass. On Feasts, I and II Vespers are in Latin. Latin chants are used at Mass 2 or 3 times a week.

4) Erzabtei St. Ottilien D-8917 St. Ottilien. On Sundays and feasts, Vespers and the Conventional Mass are sung in Latin with readings, prayers and Canon of the Mass in German. During the week a Mass with Latin Gregorian chant is sung every second day.

## **Benedictine Monasteries of Monks Using Both Latin and Vernacular**

#### **Great Britain**

1) Prinknash Abbey Cranham, Gloucester GL4 8EX. Lauds, Vespers, and Compline are sung in Latin from the 1934 *Antiphonale* with new collects and capitula taken from the *Thesaurus LH Monasticae* (Rome 1977). At Mass the readings are always in English. On weekdays the Canon and prayers are in English; on most Sundays they are in Latin. The Latin chants from the *Graduale* are used daily at the Conventual Mass.

2) St. Augustine's Abbey Ramsgate, Kent CT11 9PA. Vespers each day and the main parts at the Conventual Mass each day except for Sundays and Tuesdays are sung in Latin.

3) Worth Abbey Crawley, Sussex RH10 45B. The monks sing a Latin Gregorian Mass (the Common only) twice a week.

#### **Italy**

1) Monastero dei Benedettini 1-90040 San Martino delle Scale, Palermo. At the Conventual Mass the readings and the responsorial psalm are in Italian. Everything else is in Latin with parts sung in Gregorian chant.

2) Abbazia Benedittina San Paolo fuori le Mura via Ostiense 186, I-00146 Roma. The Proper and Ordinary of the Mass as well as the hymns and antiphons of the Office are usually sung in Latin Gregorian.

#### **Korea**

1) Benedictine Abbey 633 Waigwan, Kyoungbuk 630-10, Republic of Korea. Every Sunday and feast the Ordinary and Proper of the Mass are in Latin Gregorian. The prayers, readings, and Canon are in the vernacular. Vespers and Compline are sung in Latin on feasts and Sundays.

#### **Luxembourg**

1) Abbaye S. Maurice Clervaux. The hymns and antiphons of Matins, Terce, Sext, and None are chanted in Latin with the psalms in French. Lauds and Vespers are entirely in Latin while Compline is in Latin one day and the next in French. At Mass the Propers and Ordinary are in Latin, according to the *Graduale Romanum*, while the prayers, the intercessions, the acclamation after the Consecration, and the Lord's Prayer are chanted in French. This vernacular music is modal diatonic music. The tons de psalmodie francaise are similar to Gregorian.

#### **Spain**

1) Abadia Santa Cruz Del Valle de Los Caidos Madrid. Since the Council the monks have changed to the Liturgia Horarum for the Office and have used some vernacular music. Nonetheless, Latin Gregorian is used for all the chants of the Lauds and Vespers, the

hymns of all the hours, and the Te Deum. At Mass the prayers, readings, preface, and Canon are in the vernacular with the Proper and Ordinary (except for the Lord's Prayer) in Latin Gregorian.

#### **Switzerland**

1) Kloster Einsiedeln CH-8440 Einsiedeln. Latin chant is sung daily for Vespers. On Sunday and feast days Lauds also is sung in Gregorian. Parts of Matins at Christmas and during Holy Week are in Latin chant, as is the Te Deum on feast days. On weekdays the Proper and Ordinary of the Mass are in Latin Gregorian while on Sundays and feasts the choir sings the Ordinary in polyphony. While most of this polyphony is Latin by composers like Mozart, Gabriele, and Antonio Caladaia, sometimes German works composed by professional musicians of the modern epoch are used.

2) Saint Benoit de Port-Valais CH-1897 Le Bouveret. The psalms of the Office are sung in French with Latin Gregorian antiphons. At Mass the chanted parts are in Latin Gregorian with very few exceptions.

3) Kloster Mariastein CH-4115 Mariastein. Vespers and Compline are sung in Latin chant on feasts and solemnities. At Mass each day the Propers and Ordinary are in Latin chant.

4) Benediktinermissionare St. Omarsberg CH-8730 Uznach. On Sundays Vespers and Compline are in Latin Gregorian. Mass on Sundays and feasts, as well as the Ordinary one or more times during the week, are in Latin.

#### **United States of America**

1) Abbey of Prince of Peace, Benet Hill Oceanside, California 92054. After the Council the monks discarded Latin Gregorian chant in favor of contemporary works. After some reflection and evaluation, however, they reintroduced Gregorian and today on most of the major solemnities and some feasts they sing the entire Vespers in Latin as well as the principal parts of the Mass, as recommended by the Council and the Popes.

2) Portsmouth Abbey, Cory's Lane, Portsmouth, Rhode Island 02871. While nearly everything is in English, Latin Gregorian is used at 75% of the Masses.

3) St. Louis Priory, 500 South Mason Road, St. Louis, Missouri 63141. The Office is in English but for the Mass the Propers and Commons from the *Graduale Romanum* are used regularly — fully when celebrating without the students of the day school, less fully at the school's daily Mass. The entire first Vespers of each Solemnity is in Latin chant. The monks feel that the best way to preserve the beauty of Gregorian is to keep it in the original language and to select a "working repertory" of pieces to be sung frequently enough not to forget how to do it. They have accordingly selected 120 pieces of Latin chant for the Mass

and bound them together in a book and report that when the young get "the hang of" Gregorian, they often appreciate it.

## A Pious Union of Monks Using Both Latin and Vernacular

Tintern Monastery, Monastery Road Oakdale, Nebraska 68761 USA. This monastery, founded as a "Pia Unio" under the jurisdiction and sponsorship of the Archbishop of Omaha, uses Gregorian as the sole music for both the Liturgy of the Hours and the Liturgy of the Eucharist. All sung parts are in Latin and are taken from the liturgical books of the Cistercian Order. This is done not out of nostalgia or in a spirit of antiquarianism. Rather, the founder feels that there is no other music which can compete with Gregorian and no other tradition which has the universal quality, both musically and textually, of this monastic liturgy. It should be added, however, that the parts of the Mass which are not sung are in the vernacular.

OFFICIAL \* \* \* DOCUMENT

## Guidelines For The Celebration Of The Tridentine Mass In The Diocese Of Buffalo, New York

The following guidelines have been developed in accord with the provisions of the Decree of the Sacred Congregation for Divine Worship (Oct. 3, 1984), which permits the granting of indulgences for the celebration of the Tridentine Mass. These guidelines have been approved by Bishop Edward D. Head, D.D. in consultation with the Diocesan Liturgical Commission.

1. Those individuals or groups who wish to request the celebration of a Tridentine Latin Mass must complete the official diocesan request form to insure that the conditions established by the Congregation for Divine Worship are met. Additional forms may be obtained from the Diocesan Office of Worship.
2. The following conditions **must be met** before permission for the celebration of the Tridentine Mass will be considered:
  - a. The reason for seeking the celebration of the Tridentine Mass must be stated on the official diocesan request form.
  - b. There must be clear evidence that those requesting the Tridentine Mass accept as lawful and doctrinally sound the Roman Mass promulgated by Pope Paul VI in 1970.
  - c. Those people who request the

indult and can legitimately claim to have formed an attachment to the Tridentine Mass must sign the form provided. The Mass may not be celebrated until official written permission is granted by the Bishop.

- d. Participation in the celebration will be limited to those whose names appear in the formal petition.
  - e. The Mass is to be celebrated according to the full ritual of the Missal of 1962 and must be in Latin. Only this form of the rite may be used, and there may be no mixing of the 1962 rite with more recent forms.
  - f. The priest who will celebrate the Mass must be a priest in good standing with the Diocese of Buffalo. He must also be competent to celebrate the 1962 form of the Tridentine Mass.
  - g. In order to conform to the desire of the Holy See that the permission not prejudice "the liturgical reform that is to be observed in the life of each ecclesial community", permission for the Tridentine Mass will on occasion and by way of exception be given for Sundays and Holy Days of Obligation, or for regularly scheduled celebrations. The Tridentine Mass may take place "only on those days and in those circumstances approved by the Bishop".
  - h. The place of celebration must be in a church or oratory, but only in extraordinary circumstances can it take place in a parish church.
  - i. Permission will not be granted for those specific occasions when a considerable number of the faithful are in attendance or when another sacrament is being celebrated within Mass (e.g., Ritual Masses such as Confirmation, Nuptial Masses, Christian Burial, etc.).
3. It is important to emphasize that the Congregation for Sacraments and Divine Worship has made it clear that the indult was not designed to foster perpetuation of the officially suppressed form, but is to be used as a means of demonstrating the Church's pastoral concern for those experiencing difficulties in adjusting to the renewed Eucharistic liturgy. The impression is not to be given that the Tridentine Mass is a permanently approved form of liturgy for anyone who prefers it. It is an interim privilege during a time of ad-

justment, not a permanent privilege. Issued with the endorsement of Most Rev. Edward D. Head, D.D., Bishop of Buffalo, and Rev. Msgr. Robert J. Cunningham, Chancellor - Notary on May 15, 1986.

### Official Diocesan Request form for permission to celebrate the Tridentine Mass from the Diocese of Buffalo, Office of Worship

1. Please state in the space below the reason for the request of the personal petitioning for the celebration of the Tridentine Mass.
2. "There must be unequivocal, even public evidence that the . . . people petitioning have no ties with those who impugn the lawfulness and doctrinal soundness of the Roman Missal promulgated in 1970 by Pope Paul VI." Do you affirm as lawful and doctrinally sound the Roman Missal promulgated by Pope Paul VI in 1970? \_\_\_\_\_
3. The Holy Father wishes to be responsive to "priests and faithful" who "had remained attached to the so-called Tridentine". Are you among those people who "had remained attached to the Tridentine Rite"? \_\_\_\_\_
4. "The indult is to be used without prejudice to the liturgical reform that is to be observed in the life of each ecclesial community." Only on occasion and by way of exception is the Tridentine Mass to be celebrated on Sundays or Holy Days of obligation in the Diocese of Buffalo. On what day and date do you request the Mass to be celebrated?  
DAY \_\_\_\_\_  
DATE \_\_\_\_\_
5. "The celebration must be in a church or oratory designated by the diocesan Bishop" (in parish churches only in extraordinary cases). Upon approval of this request, a place will be assigned for the Mass. Do you have a place you wish to recommend for the Mass?  
Church or Oratory \_\_\_\_\_  
Address \_\_\_\_\_  
Phone \_\_\_\_\_  
Proposed time of the Mass \_\_\_\_\_
6. The Mass may not be celebrated until official written permission is granted by the bishop.
7. The Diocese will assign a priest to celebrate the Mass. Is there a priest whom you propose to celebrate the Mass?

*Request continued on next page*

Name \_\_\_\_\_  
 Address \_\_\_\_\_  
 Phone \_\_\_\_\_  
 Date \_\_\_\_\_  
 Signed \_\_\_\_\_  
 (Name of person making request)  
 Address \_\_\_\_\_  
 Phone \_\_\_\_\_  
 Name of Group or Organization (if applicable)  
 \_\_\_\_\_

Since this request is being made on behalf of a group of people, please have these individuals sign below. It will be assumed that the responses of the person filling out the above request form are made in their names as well.

If there is insufficient room below for all the signatures, additional sheets of paper may be attached to this form.

Please return all forms to:

**Office of Worship  
 Diocese of Buffalo  
 795 Main Street  
 Buffalo, NY 14203-1250**

\_\_\_\_\_  
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\* \* \*

**The Association's New Brochure**

The Latin Liturgy Association promotes the celebration of the Mass in Latin according to the Roman Missal as revised by Pope Paul VI: its members may also petition for Masses celebrated according to the old rite under the Indult issued by the Sacred Congregation for Divine Worship in October, 1984. Anyone sympathetic to this cause will be admitted to membership. Twenty-two U.S. bishops serve as the Association's Episcopal Advisers: Ackerman, Connare, Drury, Friend, Graves, Gumbleton, Hacker, Larkin, Leonard, Lessard, Lyke, Lynch, Lyons, Matthiesen, J. E. McCarthy, Ott, Pursley, Quinn, Scanlan, Timlin, Torres Oliver, Whealon. The late bishops Blanchette, Caillouet, Greco, and Leech were also members. The Association received on November 6, 1984 a letter of benediction from His Eminence Pietro, Cardinal Palazzini, Prefect of the Congregation for the Causes of Saints.

The Association corresponds with bishops and the heads of seminaries, advertises in the Catholic media, promotes the formation of local chapters, and issues a quarterly newsletter of information and documents. The first chairman of the Association was Dr. James Hitchcock; the present chairman is:

**Prof. Dr. Anthony J. Lo Bello  
 Dept. Of Mathematics  
 Allegheny College  
 Meadville, PA 16335**

The vice-chairman is:

**Dr. Robert J. Edgeworth  
 Louisiana State University**

The Latin Liturgy Association cooperates with the Association for Latin Liturgy of England and Wales and the Dutch Vereniging voor Latijnse Liturgie, which have the same goals. The English Association received the Apostolic Blessing from Pope Paul in 1975; the Chairman of the Dutch Association was made a Knight of St. Gregory by Pope John Paul II in 1987.

Friends may join by sending a contribution of \$10.00 or more to the Chairman. A sample newsletter may be obtained for \$1.00. In 1987, the Association had 2,000 dues-paying members.

A Directory of all Latin Masses lawfully celebrated in the U.S., and several in Canada, is available from the Association for \$5.00 a copy.

Enroll me as a member of the Latin Liturgy Association and send me the Newsletter. A donation of \$ \_\_\_\_\_ (minimum \$10.00) is enclosed.

Send me the Directory of Latin Masses. I enclose \$5.00.

Both of the above. I enclose \$ \_\_\_\_\_ (minimum \$15.00).

Name \_\_\_\_\_

Address \_\_\_\_\_

\_\_\_\_\_

Diocese \_\_\_\_\_

**Please clip and mail to the Chairman.**

## Some Last Minute Additions

1. The August-September issue of the *Homiletic and Pastoral Review* contained three items written by members of the Association. In a letter "The revival of Latin", Fr. James P. O'Reilly, M.S., called for the establishment of an International Latin Institute in Rome where people would be trained and then sent out to teach Latin in seminaries, religious houses, and schools. In the following letter, Ann Erwin argues that a return to Latin would put an end to liturgical abuses and novelties. In his article "The liturgy of Vatican II: Success or failure?", Giles R. Dimock, O.P., argues that if the Conciliar decrees were implemented properly, with some Latin here and there, then there would truly be a wonderful renewal in the Church.
2. "Liturgists seek to retain Latin language, music, as part of Church's heritage today", a review by Mark Pattison of the program of our Association, appeared on page 4 of the July 31 issue of *The Michigan Catholic*, the newspaper of the Detroit archdiocese. It mentions the national convention, but has little to

say about it and concentrates more on interviews with the Chairman, the Vice-Chairman Dr. Edgeworth, Mr. M. J. Moses (our Washington D.C. local chairman), and Mr. Alexander Begin (a member from Detroit who attended the convention).

3. Neal Shine, in his column in the "Detroit Free Press" on Thursday, July 30, reported that a letter written in a language that nobody could understand arrived recently at one of the offices of the Detroit archdiocese. It was forwarded for deciphering to the Office of Hispanic Affairs, which returned it with the observation that it was not Spanish but some other tongue unknown to them. Six other offices then attempted to make sense of the document, but were unsuccessful. Finally Fr. James Maloney at the archdiocesan Office of the Society for the Propagation of the Faith was able to figure it out. It was in Latin! A priest from the "third world" had written to beg for money, and since he did not know English, had foolishly written in the Latin language, vainly imagining that the universal language of the Catholic Church would be comprehensible. This is the best story the Chairman

has heard all year long, and it is true! The article was sent to us by our Detroit member Alex Begin.

4. Cardinal Ratzinger received Archbishop Marcel Lefebvre in audience at the Holy Office last July. Afterward, Silvio Cardinal Oddi said that one possible way or reconciliation may be for the Holy See to allow the celebration of the old rite of Mass "without so many special permissions" and at the same time to crack down on abuses of the Council's rulings. The Cardinal praised the Archbishop's "edifying life" but deplored his utterances against the Supreme Pontiff and the Holy See. Archbishop Lefebvre has said that if he decides to consecrate bishops, he will make several and not just one; also, he said that these new bishops would have no authority in the Society of St. Pius X. They would merely ordain and confirm, while the government remained in the hands of the Archbishop's lieutenant, the German Fr. Schmittberger.