

LLA LATIN LITURGY ASSOCIATION

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NEWSLETTER NO. 27
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From The Chairman

New LLA Chapter Erected in Philadelphia

The Chairman is pleased to appoint Mr. Anthony Corvaia, Hopkinson House 314, 602 Washington Square, Philadelphia PA 19607, local chairman of the LLA in the Archdiocese of Philadelphia. All members in the archdiocese are requested to phone or mail their telephone numbers and addresses to Mr. Corvaia so that he may inform them of the times and places of chapter meetings and functions.

Clare Boothe Luce, R.I.P.

The Chairman notes with emotion the death on October 9 of our famous member Mrs. Clare Boothe Luce, whose letter to the *Catholic Standard* brought many people to the Latin Liturgy Association. Having converted to the Catholic Church under the instruction of Fulton J. Sheen, she served as Ambassador to the Quirinale in the time of Pius XII. She was a playwright and congresswoman, and the idea for *Life Magazine* was hers. In 1944 she gave a lively keynote address to the Republican National Convention that nominated Governor Dewey for president. She was not impressed by the vernacular liturgy.

Veterum Sapientia

This year is the twenty-fifth anniversary of the Apostolic Constitution *Veterum Sapientia* of Pope John XXIII on the promotion and study of the Latin language. For a copy of the Latin text or an English translation, send \$1.00 (for xeroxing and postage) to the Chairman. The authors of this document surely roll in their graves as they survey the current status of Latin in the Holy Church.

Three years after *Veterum Sapientia*, the Holy See issued the Instruction *Doctrina et Exempla* (December, 1965) on the study of Latin in the seminaries. Consider the following passage:

The language of the liturgy in the Mass and Divine Office in seminaries

will be Latin, the language of the Latin Church, which all clerics are required to know (art. 36, I and art. 101, I). It will be advisable however to use the vernacular in the celebration of Mass on some specified days (for example, once a week) - to the extent permitted by the lawful authority for each region and confirmed by the Holy See - so that the clergy will be better prepared for the vernacular celebrations in the parishes. Thus use of the vernacular must never become the general practice at the expense of Latin. In granting the use of the vernacular the Church does not intend that clerics should think themselves freed from going to the sources or that in their preparation for the priesthood they neglect even slightly the universal language of the Latin Church.

The articles referred to are from the Vatican Council's Constitution on the Liturgy.

Cardinal Bernardin to Celebrate a Latin Mass

In an audience granted to our Chicago member Mr. William T. Dean III, His Eminence, Cardinal Bernardin agreed to celebrate the Mass in Latin for the Chicago LLA chapter and all other lovers of Latin Liturgy in the Holy Name Cathedral.

Newsworthy Items

1. The Westminster Cathedral Bookshop in London offers for sale a booklet *Laudate Dominum Omnes Gentes* which contains the order of Mass in English, French, German, Italian, and Spanish; they say it is "ideal for all members of the mobile society who wish to worship in unity". However, it is the disunity of the Church that is emphasized by this book; the unity of the communion of saints is emphasized by using the Latin language, not the infinitely many vulgar tongues. The booklet anyway "discriminates" against the Poles, the

Portuguese, and the millions of others whose languages are not considered sufficiently significant to be included in the compilation.

2. Mr. Joseph Zamberlan of Newbury, Massachusetts wrote to Dr. Edgeworth:

I recently graduated from Carnegie Mellon University in Pittsburgh. While in school, I had the privilege to be an assistant organist at St. Paul's Cathedral, where many of the classic polyphonic masses and motets are still sung (along with some Victorian polyphonic masses and motets!). I also had the opportunity to attend Mass at the University of Pittsburgh's Heinz Chapel, where the congregation sings the Latin ordinary from *Worship II*. As a result of these experiences, and my study of music along with my physics, I have acquired a deep respect and fondness for chant, and also for the music of Palestrina, Victoria, *et al.*

3. A priest who is a member of the Association has written the following report to the Chairman:

I wonder how many have had the experience I had this summer. I went to Lourdes and saw those enormous billboards with the times of Mass in so many languages. A call came for priests wanting to say Mass in English. I finally found the meeting place and discovered that the chief celebrant was such only because he arrived first. There was no "slated" priest to say the Mass. What a tragedy there was no Latin Mass! Each linguistic group did its own thing, defeating the purpose of the Catholic Church that should have been present. The same thing - or worse - happened at Campostella and at other places which should have transcended the particular Church. *Eheu!*

4. Professor Edward J. Butterworth, Assistant Professor of Religious Studies at Niagara

University in New York, wrote to Professor Edgeworth:

My particular interest is in the chanted form of the liturgy and in the full use of the *Graduale Romanum*. Aside from its obvious theological and pastoral value, this form of the liturgy is important for its sheer aesthetic beauty. Unfortunately, this aspect of the liturgy has been long neglected: lack of taste did not begin with the introduction of the English liturgy, though it was certainly worsened by it. Given the metrical and structural differences between the two languages, it will never be possible to translate the sacred chant into English without the complete loss of its aesthetic qualities. The fact is, the chanted Latin liturgy is beautiful, and it will take at least a few hundred years to develop a comparable vernacular liturgy, if it indeed is possible at all.

5. Our member Dr. William Kammerer writes that on August 2, the Latin High Mass at St. Matthew's Cathedral in Washington D.C. was filmed by ABC news; it was shown by them on August 21, when they reported on the upcoming visit of the Pope.
6. Followers of Archbishop Marcel Lefebvre took out an advertisement in the *St. Louis Post-Dispatch* in April which the archdiocesan chancellor said claimed that the only valid Mass in town was the one celebrated in their chapel and that theirs was the only real Catholic Church in St. Louis. In the April 10 edition of the archdiocesan newspaper the *St. Louis Review*, the local ordinary, Archbishop John L. May, wrote that, "The church placing the ad is not in union with the Holy Father and hence not Catholic." Yet, in a one page Italian declaration by the Congregation of Divine Worship issued on February 16, 1985, the Roman authorities pronounced that although those who celebrate and attend unauthorized "Tridentine" Masses may be guilty of grave disobedience and insubordination, they nevertheless validly satisfy the Sunday obligation because of Canon 1248, paragraph 1 (new code).
7. "The Tidings", the Catholic newspaper of the Archdiocese of Los Angeles, refuses to run the paid advertisements of the Latin Liturgy Association.
8. Fr. Frank J. Poncelet, a member of the Association, sung his first Solemn Latin Mass on Sunday, May 31 at St. Agnes Church, St. Paul, Minnesota. He was assisted by two permanent deacons. He acknowledges the help of Britt Wheeler, our Connecticut chairman, who gave him lessons in singing the Mass.
9. His Eminence the Cardinal Vicar General of Rome has shut down the *Cappella Pia*, the Schola Cantorum of the Basilica of St. John Lateran, one of the Church's most ancient and prestigious scholas, which was over 1300 years old. The reason given was the "musical strike" by the 16 singers and their master, Msgr. Bucci, who refused to sing during the capitular Mass on May 17 to protest their poor wages (32,000 lire a month, about \$25.00); this was the second strike that the maestro had organized. It appears that one of the burgeoning industries in Rome is the importation of foreign choirs, who **pay** for the honor of singing at High Mass in the major churches, and the *Cappella Pia* is being replaced by such choirs from Germany, brought in by a travel agency that is paying for the restoration of one of the Lateran's organs. *Quid non mortalia pectora cogis, auri sacra fames?* Cardinal Poletti acted in his capacity as Archpriest of the Lateran. In a related matter, maestro Bucci has been complaining about the "disappearance" of priceless musical manuscripts from the Lateran's archives.
10. There is a Latin low Mass on Saturdays at 11 AM at San Domenico in Bologna, in the chapel where St. Dominic is buried; the Mass follows the 1962 Missal.
11. Fr. George Zirwas, a member of the Association, celebrated the Latin High Mass at St. Michael's Church in Elizabeth, Pennsylvania at 12:15 PM on Sunday, October 25.
12. Dr. Joseph Koterski, S.J., a member of the Association and of the Department of Philosophy of Loyola College, gave an address entitled "Messianic Expectations in the 14th Century: Religious and Political" on Saturday, October 10 at the Loyola College Conference on "Dante and the Tradition of Christian Culture". Mass was celebrated in Latin on Sunday morning at 8:30 AM.
13. Our member James Greenwald of Wauwatonsa, Wisconsin, writes that he arranges for his high school Latin class to attend one Latin Mass per year.
14. Mr. James C. Van Antwerp, Jr. reports that about forty souls attend the Latin Mass at St. Matthew's Church in Mobile, Alabama, which is not scheduled at a convenient time; St. Patrick's Church in New Orleans, however, he reports to be packed for the 9:45 AM Sunday Latin Mass.
15. The Auxiliary Bishop of Buffalo, the Most Rev. Bernard McLaughlin, celebrated a Latin Mass (1962 Missal) at 6:30 PM on Sunday, September 30, at the Church of St. John the Baptist, Highland Avenue at Englewood Avenue, in Kenmore, New York.
16. A Gregorian Chant Seminar will be held at California State University in Los Angeles July 5-7, 1988. The affair is being organized by Dr. Robert Fowles, 1847 East Lakewood Street, West Covina, CA 91791. Our member Msgr. Robert F. Hayburn will lecture on "The Printed Editions of the Chant Books". The Most Reverend Abbot of Solesmes will attend.
17. The Wethersfield Institute, 230 Park Avenue, Suite 1528, New York City, New York 10169, of which our member Chauncey Stillman is president, will sponsor and organize a conference in New York in 1988 on John Henry Cardinal Newman, and one in Rome in 1989 on the conservation of the Sistine Chapel.
18. In his ordination sermon at Ecône, Switzerland, on June 29, 1987, Archbishop Marcel Lefebvre said that "it is likely that before I give account of my life to the good Lord, I shall have to consecrate some bishops." After his meeting with Cardinal Ratzinger two weeks later, the Archbishop received a written proposal from His Eminence that his Society of St. Pius X be granted official recognition, its own seminaries with the Roman Missal of 1962, and a Cardinal-Visitor to perform ordinations, to guarantee the orthodoxy of teaching in the Society's seminaries, and to have the final word on who gets ordained. The Apostolic Visitor would probably be Edouard, Cardinal Gagnon. Archbishop Lefebvre was again in Rome from October 15 to 21.
19. Fr. David D. Delzell, pastor, sang the Latin High Mass (1962 Missal) at Our Lady of Perpetual Help Church in Highlands, New Jersey, on Saturday, June 13, and again on Saturday, October 10, at 12 noon. These were the second and third Masses for which Bishop Reiss of Trenton had given permission in 1987. Fr. Peter M. J. Stravinskis, chairman of our New York Chapter, spoke at the June Mass, at which the bread, holy card, and medal of St. Anthony were distributed. Our member Anthony Grossi reports that about 350 people were present. Those that attended the October Mass earned the plenary indulgence of the Marian Year.
20. A member writes, "I just wanted to tell you that I spent three weeks in London in July and stayed just around the corner from the Brompton Oratory in South Kensington. They have Mass every morning at eight in Latin. The Sunday Solemn High Mass at 11 AM was a great

consolation. They have changed **nothing**. The Mass is just as it was twenty years ago. The entire congregation sang the *Credo* and the *Pater Noster* in Latin. I thought I was in heaven. Thank God for your organization. Our parish is a total disaster. The pastor forbids all Latin, and he just recently did away with the entire choir. Because of his attitude, I resigned my position as organist". The Chairman notes that the Solemn Mass at the London Oratory follows the revised Roman Missal, but because it is celebrated on the old High Altar, towards the east, with the traditional Roman vestments, some confuse it with the "Old" Mass.

21. Msgr. Tullio Andreatta writes that over 300 people attend the Latin Mass he celebrates in San Diego every Sunday; half are young, and there are many children. He has five altar boys, and all know the Latin responses very well. See our **Directory** for full details.
22. The Chairman regularly receives many letters with pathetic accounts that show how important the Latin Mass is for the devotional life of Catholics. One gentleman wrote, "My life as a practicing Catholic ended almost as abruptly as the Latin Mass and the liturgy. I tried, but the new Mass was distracting and lacked the intellectual grace of the Latin Mass."
23. Fr. Francis E. Butler, SSJ, has celebrated the Holy Sacrifice of the Mass for the intention of the Latin Liturgy Association.
24. Professor William Mahrt of the Department of Music at Stanford University reports, "We are hoping eventually to have a local chapter, at which time we may be able to make greater use of the Latin language in the liturgy. As it is presently, we are not being permitted to have a Mass all in Latin on any day which fulfills an obligation. Thus, Purification, Annunciation, the Nativity of Mary, and All Souls' Day are days on which we have a Mass all in Latin, excepting the lessons (and, of course, St. Ann's Day, the patroness of our Chapel, unless it falls on a Sunday). This is not yet the 'pride of place' which the Church's language should have."
25. John Agresto, deputy chairman of the National Endowment for the Humanities and a member of the Association, wrote the article "Why Latin? Why Greek?" for a recent issue of the *Washington Post*. His answer amounted to *ars gratia artis*, art for the sake of art.
26. Fr. Urban E. Schnaus, OSB, reports that for six years he sang the regular 1:30 PM Latin Mass at the National Shrine of the Immaculate Conception in Washington DC, but now that the congregation has grown more numerous, two staff members have volunteered to take one Sunday per month each. An expensive new pipe organ is being installed in the crypt church, where we had our convention liturgies.
27. The National Association of Pastoral Musicians (NPM, sometimes viciously referred

to as NAPALM) will hold regional conventions in 1988 in Fort Worth TX, Jacksonville FL, Portland OR, Boston MA, Buffalo NY, and Peoria IL, all in June and July. If you have attended one of their conventions in the past, and intend to go to one of those listed above, would you be willing to pass out LLA materials there and perhaps even man a booth? Make concrete suggestions to the Chairman about what you could do. N.B.: We will not pay your way; we are asking for volunteers.

28. The Chairman has removed from the rolls the names of 400 members who did not pay dues.

29. Our member Robert M. Boy has sent the Chairman the color brochure of the Monastery of Saint Joseph de Clairval, Flavigny-sur-Ozerain, 21150 Venarey-les-Laumes, France. The entire liturgical life is in Latin. The Benedictines founded this monastery in 1972. Postulants are accepted even if they do not speak French.
30. Our member Ken Solak of the San Francisco Schola Gregoriana reports that several Taize Latin verses were on the program of the Papal Mass in San Francisco; the *Kyrie Eleison* from Mass XVI was sung. At the end of the Pope's meeting with religious, they chanted the *Salve Regina*. Latin played an insignificant part in the Pope's visit to the United States.
31. A conference on "Culture and the Classical Languages" was held in Rome on October 31 and November 1 at the Pontifical Salesian University. A seminar was held during which the most eminent Latinists Eichenseer, Angelino, Siedel, and Stroh spoke on new methods of teaching Latin. Abbot Karl Egger was moderator of a seminar on "Latin in Our Times".
32. Mr. Geoffrey Steel, a representative of Canadian *Una Voce* who attended our National Convention last June, wrote a seven page report on the proceedings which can be obtained for \$3.00 from Mr. James Scheer, Post Office Box 5093, Station F, Ottawa, Ontario K2C 3H3, Canada. The report is well-written and worth reading. The Chairman sat next to this delegate at the Pontifical High Mass, and he has since joined the LLA.
33. The Most Reverend Bishop of St. Catharines, Ontario, allowed Fr. Charles Padanyi to sing the Latin Mass for All Souls Day (1962 Missal) at St. Thomas Aquinas Church in St. Catharines. The choir, *Cantores Laudis*, was conducted by Mr. Geoffrey Steel.
34. Fr. Walter O. Kern, pastor of Blessed Trinity Parish in Buffalo, New York, celebrated Mass in Latin (1962 Missal) with the permission of Bishop Edward Head on Saturday, November 21 at 10:30 AM. The Mass was that of the Presentation of the Blessed Virgin.
35. Mr. Robert Burns Greving, who attended his first Latin Mass at the National Convention

last June, wrote to the Chairman, "It was as though I was meeting my parents for the first time in my life. 'So that is what it is all about.' I found myself saying".

36. Our member Dr. Patrick W. Jacobson, Director of the Washington Capella Antiqua, has sent us the schedule of Latin services to be chanted in the chapel of Caldwell Hall on the campus of the Catholic University of America. The list follows.

Sung Services at Caldwell Hall Chapel, 1987-88

The CUA Office of Campus Ministry has once again graciously authorized THE WASHINGTON CAPELLA ANTIQUA to present a series of sung services at Caldwell Hall Chapel. The services planned for the coming Fall and Spring are listed below. They follow different rites and are entirely sung in Latin.

Date & Time	Service	Rite
1987		
Saturday Sept. 26, 6 PM	I Vespers (Dom. XXVI per annum)	Roman
Saturday Oct. 17, 6 PM	I Vespers (Dom. XXIX per annum)	Ambrosian
Saturday Oct. 31, 6 PM	I Vespers (Omnium sanctorum)	Roman
Saturday Nov. 21, 8 PM	Vigilias (DNIC Uni- versorum Regis)	Monastic
Saturday Nov. 28, 6 PM	I Vespers (Dom. I Adventus)	Roman
Saturday Dec. 12, 6 PM	I Vespers (Dom. III Adventus)	Monastic
1988		
Tuesday Feb. 2, 7:30 PM	Vespers (Praesentatio Domini)	Ambrosian
Wednesday Feb. 17, 7:30 PM	Ash Wednesday Service	Roman
Saturday Mar. 12, 6:30 PM	I Vespers (Dom. IV in Quadragesima)	Monastic
Thursday Mar. 17, 7:30 PM	Vespers (S. Patricii)	Roman
Saturday Apr. 16, 7 PM	I Vespers (Dom. III Paschae)	Ambrosian
Thursday May 12, 7:30 PM	II Vespers (Ascensio DNIC)	Roman
Saturday May 21, 8 PM	Vigilias (Dom. Pentecostes)	Roman
Sunday June 5, 7 PM	II Vespers (Corpus Christi)	Roman

37. Our former member Kate Tsai of San Jose, California, sent us the following excerpt from the fresh H.L. Mencken (*Smart Set*, October, 1923, pp. 141-142). It is strong tobacco, since that specimen writes in the sarcastic style of Gibbon and Voltaire. It was reprinted as part of the essay "Holy Writ" in *A Mencken Chrestomathy*, Vintage Books, 1982. It is the opinion of a man who poked fun at religion, but the Chairman publishes it as an item of interest to those who promote Latin Liturgy. He

prays that no one is offended by its crudity.

“The Latin Church, which I constantly find myself admiring, despite its frequent astounding imbecilities, has always kept clearly before it the fact that religion is not a syllogism, but a poem.

A solemn high mass must be a thousand times as impressive, to a man with any genuine religious sense in him, as the most powerful sermon ever roared under the big-top by a Presbyterian auctioneer of God.

A bishop in his robes, playing his part in the solemn ceremonial of the mass, is a dignified spectacle, even though he may sweat freely; the same bishop, bawling against Darwin half an hour later, is seen to be simply an elderly Irishman with a bald head, the son of a respectable saloon-keeper in South Bend, Indiana. Let the reverend fathers go back to Bach. If they keep on spoiling poetry and spouting ideas, the day will come when some extrabombastic deacon will astound humanity and insult God by proposing to translate the liturgy into American, that all the faithful may be convinced by it.

38. Our member Dr. John F. Collins writes that the Men and Boys Choir of St. Agnes Cathedral, Rockville Centre, will tour Italy in February and sing Latin Masses in Florence and Rome. They look forward to the High Mass in St. Peter's Basilica and to a brief concert during an audience with the Pope.

39. His Eminence Cardinal Lustiger, Archbishop of Paris, sang a Pontifical High Mass according to the old rite at Saint-Eugene, Paris, on Sunday morning, November 22, at 11:15 AM.

The Press

1. The NBC Nightly News with Tom Brokaw told the story of Tintern Abbey, Nebraska, on September 11. The monks there preserve the Gregorian Chant, and the *Salve Regina*, *Adoro Te*, and *Puer Natus Est* could be heard during the report.
2. The following item appeared on the Washington Post Wire Service on September 7 under the title “New Roles for the Catholic Laity”. It was sent to us by our member M. E. Morrison.

“... In downtown St. Paul, St. Agnes Roman Catholic Church has moved cautiously to involve its members in running the parish while preserving tradition. ... St. Agnes' pastor, Msgr.

Richard Schuler, has responded by offering disappearing forms of worship, including a Latin Mass accompanied by a 60-member chorale. ‘I'm antediluvian,’ he says, adding that he has adopted ‘the reforms the church has asked me to’.

“Entering one of the parish's six Sunday services is like stepping back in time. Schuler, in robe and shawl, faces the altar, his back to the congregation. He is assisted primarily by another priest. Older worshipers chant parts of the service from memory”.

3. In his column “On Language” in the September 20 issue of “The New York Times Magazine”, William Safire deplored the novelty of referring to Princes of the Church as Cardinal John Willebrands and Cardinal Agostino Casaroli instead of the Traditional John, Cardinal Willebrands and Agostino, Cardinal Casaroli. “I hate to see the archaic usage go,” he wrote. “We have few enough reminders of our linguistic heritage”.
4. A special issue of the *San Francisco Catholic* (September, 1987) celebrated the visit of the Sovereign Pontiff to that archdiocese. It contains three items of interest to our members, which we present below. The third is in a section of published appeals to the Pope.

1.

Melvin Berringer, an elderly resident of the Dorothy Day Community for seniors and the disabled, is thrilled about welcoming the successor of St. Peter to this city but saddened by what has happened to the Church in the last 20 years.

He wouldn't even care to see the pope, for example, at the modern St. Mary's Cathedral, which to him pales in comparison to the historic Mission Dolores Basilica. “The cathedral was built since we became American Catholics and not Roman Catholics,” he explains.

“I associate the Church a lot with Italy and the Vatican. I feel closer to the pope than to the bishop or even an ordinary priest, because the pope is in the Vatican.” Sunday Masses just aren't the same. “It's not like the past when you expressed everything in the Mass with the universality of the Latin language”.

2.

... The *Schola Gregoriana of San Francisco*, an ecumenical group of men dedicated to singing Gregorian chant, sang Mass and vespers at the first national convention of the Latin

Liturgy Association in Washington, D.C., this summer. The Schola regularly sings the 11 AM Latin Mass each first Sunday at St. Francis of Assisi Church in San Francisco; (415) 282-0451.

3.

Please consider us older Catholics, who grew up before Vatican II, who would like to retain in the Mass some of our older traditions (Latin, Gregorian chant, etc.). Can you not convince American clergy to offer Tridentine Masses occasionally for us? Please bring back some traditional liturgy. *Ray Muther, Concord.*

5. In *The Catholic Answer*, our member Fr. Peter M. J. Stravinskis, chairman of the New York Chapter, recently answered some questions related to Latin liturgy: Is it proper for a Catholic to attend a pre-Vatican II Latin Mass? Is this a licit Mass? Can someone properly receive Communion at one of these services? What is the status of the old-line church set up by Archbishop Lefebvre? Is there a complete break with Rome or is there any dialogue and hope for reconciliation? Why did Vatican II order the altars to be turned around? The questions were submitted by J. L. of Victor, NY and J. G. of New York City, NY. Fr. Stravinskis's address is Lithuanian Catholic Center, 361 Highland Boulevard, Brooklyn, NY 11207.

St. Benedict Priory Still River, Mass.

The Chairman publishes below two letters from members about Latin Liturgy at St. Benedict's Priory, Still River, Massachusetts.

Dear Prof. Dr. Lo Bello:

I found the section on “Latin Liturgy in Benedictine Monasteries” lacking in its omission of St. Benedict Priory (Route 110, Still River, MA 01647) which uses Latin and English in its daily Mass and Office. Matins and lauds (daily at 6:00 AM and Sunday at 8:00 AM) have the psalms of Matins and readings in English and the invitatory, hymn, psalms of Lauds, Benedictus, Pater Noster and collect chanted in Latin. The early Mass (weekdays only at 7:00 AM) is said in English, while the later community Mass (daily at 9:00 AM and Sundays and some holy-days and holidays at 11:00 AM) is sung in Latin with Gregorian propers except for the readings, sermon and prayer of the faithful in English. Vespers (everyday at 6:00 PM) is sung in Latin, and Compline

(Sunday through Friday at 8:45 PM and Saturday at 8:15 PM) is sung in Latin on Sundays and English on the other weekdays.

On September 29, 1987, nine of the monks of St. Benedict Priory made their solemn profession, and the community became a semi-autonomous priory with the Swiss-American Federation of Benedictines. Four bishops and five abbots were present at the profession, all of which (except for the readings, sermon, prayer of the faithful and the reading of the document of solemn profession by each monk) was sung in Latin. The solemn profession concluded a 12-year period during which a group of followers of the late Fr. Leonard Feeney underwent a corporate entry into the Benedictine order through a collective postulancy, novitiate, and simple vows under the guidance of the Swiss-American Federation. The four bishops included the retired bishop of Worcester, MA, the local diocese (under whom the process began), the current bishop, his auxiliary, and the bishop of St. Cloud, MN, who was formerly the abbot of Conception (MO) Abbey and abbot-president of the Swiss-American Federation, under whom the monks of St. Benedict Priory concluded their formation. The attending abbots included the current abbot-president (before whom the monks made their solemn profession) and the retired abbot of Conception Abbey, under whom the monks started their formation. Fr. Basil from Conception Abbey (an LLA member) is staying at St. Benedict Priory for some time to be novice-master. Representatives from other Benedictine and religious communities as well as diocesan priests and about 200 lay people attended the solemn profession.

You may use the above in a future LLA newsletter. N.B. All Masses at St. Benedict Priory (Latin and English, community and "public" such as that of the solemn profession) are according to the new order of Mass. The eucharistic prayer used at the Mass of the solemn profession was the second one in Latin—a common practice at St. Benedict Priory to use all four in Latin on various occasions, although preferring the first (the Roman Canon) on Sundays and major feasts.

Sincerely,
THOMAS SYSESKEY

Prof. Anthony J. Lo Bello
Dept. of Mathematics
Allegheny College
Meadeville, PA 16335

Dear Prof. Lo Bello:

In response to Frater Paul McCreary's report ("Latin Liturgy in Benedictine Monasteries"), I might add that, to the best of my knowledge, St. Benedict Priory in Still River uses more Latin than any other Benedictine monastery in the United States. The conventual mass every day is a Latin mass (*Novus Ordo*) sung to Gregorian chant, with only the lessons and *oratio fidelium* in English. As to the office, the invitatory and lauds are in Latin, except for the *capitulum breve* and collect, with the intervening *officium lectionis* in English. Sext is in Latin, except for the *capitulum* and the collect. Vespers are in Latin, except for the *capitulum*. Compline is in English, except on Sunday, when it is in Latin. On Sunday Benediction of the Blessed Sacrament in Latin follows the Latin vespers, which are celebrated with ceremonies.

The Sacred Congregation for Religious and Secular Institutes recently granted the Priory the status of a semi-autonomous monastery of the Swiss-American Congregation, subject to the Abbot President of the Congregation. Nine of its members made their solemn vows on September 8th, and one was ordained deacon on September 10th.

The Priory welcomes guests, of whom it can accommodate up to fifty. With all good wishes, I am,

Sincerely yours,
(Rev.) Basil Rechenberg, O.S.B.

The 1984 Indult In Canada

The Canadian branch of the international confederation *Una Voce* is polling the Canadian bishops on the implementation of the 1984 Indult in their dioceses. There are 64 dioceses; 30 have replied so far and have answered as follows:

Diocese	Summary of the Bishop's comments to <i>Una Voce</i>
Alexandria-Cornwall	No indult grants; Bishop favours using chant and new Latin.
Antigonish	No permission; no requests reported.
Charlottetown	400 at the only Mass, Aug. 85; Bishop received no petitions.
Chicoutimi	No Masses; no requests.
Edmundston	No Latin Masses in any form.
Gaspe	No grant under indult; no petitions; chant is encouraged.
Gatineau-Hull	No enquiry; see vacant; Late bishop sent people to Ottawa.
Grand Falls	No Masses under the indult; Bishop knows of no interest.
Gravelbourg	No Masses under the indult.

Halifax	Latin is used "when there is sufficient interest"
Hamilton	One indult Mass each month on the first Sunday.
Hearst	"None".
Joliette	No Latin Masses at all; some occasional chant used by monks.
Keewatin-LePas	No Masses of any kind in Latin; no requests.
London	One indult Mass a month; Bishop favours restrictions.
Mont-Laurier	No Mass in old rite - "at least for Catholics".
Montreal	Daily old-rite Masses under the indult.
Nicolet	Latin is occasionally chanted at new rite Masses.
Ottawa	No enquiry made; permission granted for daily old-rite Mass.
Pembroke	No requests for any kind of Mass in Latin.
Prince George	No Latin of any kind; no request or desire for it.
Regina	Three petitions; each has been denied.
Rimouski	No indult Masses; no requests ever received.
Saskatoon	One petition with five names. No old rite Masses granted.
St. Catharines	Old-rite Masses celebrated each Sunday under the indult.
St. John's	No request for Latin since 1971; some Gregorian chant used.
St. Paul, Alberta	Mass twice a year for a hermit with consent of her pastor.
Ste-Anne-de-la-Pocatiere	No Latin Masses of any kind. No requests received.
Victoria	Bishop's assistant acknowledged receipt of enquiry.
Winnipeg	Permission withdrawn after a period of experimentation.

This information was sent to the Chairman by Mr. James Scheer, the head of Canadian *Una Voce*.

Additions And Corrections To The Latin Mass Directory

CALIFORNIA Archdiocese of Los Angeles

The Latin Mass at the chapel of the Little Flower Missionary House is now celebrated on the fourth Sunday of the month at 2:30 PM instead of the second Sunday at 5:00 PM, as hithertofore.

CALIFORNIA Diocese of San Bernardino

The Mass at St. Frances Cabrini Church in Yucaipa is a First Friday Mass.

CALIFORNIA
Archdiocese of San Francisco
Our Lady of Mercy Church

1 Elmwood Drive
Daly City, CA 94015 (Phone 1-415-755-2727)
3rd Sunday of the month at 12:15 PM
Celebrant: Fr. John J. Ryan, Pastor
Sung by the Schola Gregoriana

CALIFORNIA

Archdiocese of San Francisco

The Mass at St. Francis of Assisi Church is at 11:00 AM now; it is a hybrid Mass, with only the Propers, Common, Preface, and Final Benediction in Latin. Fr. Enda Heffernan OFM Cap. often celebrates, and the Schola Gregoriana sings.

FLORIDA

Diocese of St. Petersburg

The Sunday Mass at St. Theresa's Church in Spring Hill is now at 11:30 AM in the church hall.

KENTUCKY

Diocese of Covington

The Latin Mass at St. Peter Claver Church in Lexington is now celebrated only once a month, on the first Sunday at 5:00 PM. Also, the celebrant is Fr. William G. Poole (LLA).

LOUISIANA

Archdiocese of New Orleans

St. Patrick's Church
Camp Street, New Orleans

In addition to the Latin Mass, there is Benediction in Latin on the 1st Sunday of the month.

MASSACHUSETTS

The Chapel of the Blessed Trinity is not on the main Chestnut Hill campus of Boston College; it is on the Newton Campus at 885 Centre Street, Newton Center, MA 02159. The location of the third Thursday Mass may change; call an officer of the local chapter to verify the time and place.

NEW YORK

Archdiocese of New York

The Latin Mass at St. Agnes in Manhattan is now celebrated every Thursday.

PENNSYLVANIA

Archdiocese of Philadelphia

Old St. Joseph's
321 Willings Alley
Philadelphia, PA 19106

Latin High Mass on the vigils of all Holy Days of Obligation (except Christmas). Music by the Schola Caecilianiana.

PENNSYLVANIA

Diocese of Scranton

Oblates of St. Joseph Seminary
Scranton-Wilkes-Barre Highway, Route 315
Yatesville, PA (near Pittston)
4th Sunday of the month at 12 noon-1962
Missal

Celebrant: Fr. Anthony Noviello

This Mass replaces the one at St. Elizabeth Seton Chapel.

WASHINGTON

Archdiocese of Seattle

The Masses at Blessed Sacrament Church and Immaculate Conception Church are celebrated according to the old Dominican Rite.

CANADA-ONTARIO

Archdiocese of Ottawa

The Oratory of St. Philip Neri
St. Brigid Parish
179 Murray Street
Ottawa, Ontario K1N 5M7
(613) 235-5285

Daily Latin Mass at 8:00 AM, *ad orientem*
Benediction in Latin Sundays at 7:30 PM

Local Chapters

Boston

The Boston Chapter's second Mass was held on July 16, the Feast of Our Lady of Mt. Carmel. It was celebrated at the Chapel of the Blessed Trinity on the Newton campus of Boston College at 7:30 PM by Fr. David Mullen (LLA). The chant was sung by the *Schola Amicorum*, and Mr. Scott Turkington was organist. The next Mass and meeting were held on Wednesday, August 19 rather than the usual third Thursday because of a scheduling problem at the chapel, which the chapter uses on an *ad hoc* basis. Fr. Brian Daly, S.J., celebrated this Mass. On Thursday, September 17, the chaplain of the local chapter, Fr. Mullen, celebrated the Latin Mass at 7:30 PM at the Boston College Newton Campus chapel. On Thursday, October 15, the Mass was celebrated at Holy Trinity Church, 140 Shawmut Avenue, in the South End of Boston, where the *Schola Amicorum* is based.

N.B. the Newton Campus of Boston College is the former College of the Sacred Heart, which merged with BC several years ago. The address is 885 Centre Street, Newton Center 02159. Until things settle down, call one of the local officers to verify when and where each month's Latin Mass will be celebrated.

Los Angeles

The Los Angeles chapter held its August meeting on August 30, 1987 at 5:00 PM at the Little Flower Missionary House, 2434 Gates Street in Los Angeles. This was a change from the regularly scheduled second Sunday meeting and was due to the local chairman's commitment at a hospital. The next Mass and meeting were held on September 27, and from then on the Chapter has been meeting on the fourth Sunday of the month, instead of on the second, as formerly. Beginning on October 25, the monthly Masses are celebrated at 2:30 PM instead of 5:00 PM. The chapter gets free advertising daily on the Catholic radio station, and Auxiliary Bishop Ward gave them a free ad in the bulletin of the parish of which he is pastor.

New York

The New York Chapter held its Third Annual Latin Liturgy Conference at Our Lady of Vilna, Broome Street, Manhattan, on Sunday October 25. Dr. Joseph Mazzeo, Professor Emeritus of Modern Languages at Columbia University, spoke on the history of sacral languages and their relevance to modern

liturgy. Then Dom Gerald Farrell, O.S.B., and Sister Mary Trinitas discussed the use of Gregorian Chant in the Church today.

The New York Chapter chanted the *Dies Irae* during the Office of the Dead on the Vigil of All Souls, Sunday, November 1, after their Latin Mass for the Feast of All Saints. The vigil services included a solemn procession. All efforts to keep the *Dies Irae* alive for future generations deserve praise; it was a blow against art to detrude it from its position.

St. Louis

At their October 6 meeting, the chapter decided to sponsor in 1988 a series of Holy Hours with Latin Benediction and a sermon on the Blessed Sacrament.

Washington D.C.

At one of their recent meetings, the chapter went through Pope Paul's Gregorian Chant booklet *Jubilare Deo* under the supervision of organist Helen Healy.

Officers Of Local Chapters

It has been suggested that it would be useful to list the current officers of the Association's local chapters. Members who live in dioceses where we have local chapters should contact one of the officers below so that they can be put on the local mailing list and be informed of meetings and Latin Masses in their area. Those who are willing to help organize chapters in San Francisco, Baltimore, Trenton, Rockville Centre, and Cleveland should apply by letter to the Chairman.

Baton Rouge

Chairman: Mrs. Kathleen Y. Edgeworth
740 Carriage Way
Baton Rouge, LA 70808
Vice-Chairman: Mr. Caye A. Nelson, Jr.
7389 Sheffield Court
Baton Rouge, LA 70806

Treasurer: Dr. Leonard Stanton
1800 Cherokee Street
Baton Rouge, LA 70803

Boston

Chairman: Joseph D. Conwill
52 Granite Street, Apt. 2
Foxboro, MA 02035
1-617-357-5617
Secretary-Treasurer: Attorney Philip E. Cleary
35 Fernwood Road
West Roxbury, MA 02132
1-617-325-4216

Chicago

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Wilmette, IL 60091
1-312-251-3702
Vice-Chairman: Mr. William T. Dean III
1369 E. Hyde Park
Chicago, IL 60615
1-312-643-7837

Secretary: Mrs. Evelyn F. Kaehler
409 Florence Avenue
Evenston, IL 60202

Treasurer: Mr. William J. Ford
5914 W. Midway Park
Chicago, IL 60644

New Orleans

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1225 Annunciation Street
New Orleans, LA 70130

Vice-Chairman: Mr. Greig C. Gonzales
Notre Dame Seminary
2901 South Carrollton Ave.
New Orleans, LA 70118

Secretary-Treasurer: Dr. John Scott Campbell
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Apt. 212
New Orleans, LA 70130

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208 Dickinson Avenue
Toms River, NJ 08753

Secretary-Treasurer: Att. William J. Leininger
3074 Hylan Boulevard
Staten Island, NY 10306

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602 Washington Square
Philadelphia, PA 19607

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6161 Clovergreen Place
St. Louis, MO 63129

Vice-Chairman: Fr. James Rodis
St. Liborius Church
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St. Louis, MO 63106

Secretary: Mr. Cyril Echele
519 Houston Street
St. Charles, MO 63301

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Acting Chairman: Mr. A. Jerome Bosley
2023 Roseland Avenue
Royal Oak, MI 48073

Acting Secretary: Mrs. Mary Ann Dey
43 Grove
Highland Park, MI 48203

Hartford

Chairman: Vacant
Vice-Chairman: Mr. Christopher Schaefer
84 Second Street
New Haven, CT 06519
1-203-562-1852

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Altadena, CA 91001
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Treasurer: Mr. Robert G. Kennedy
2879 Northaven Lane
Altadena, CA 91001

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2546 Cedar Avenue
Minneapolis, MN 55404

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Chairman: Mr. Daniel F. Grady
6470 Panel Court
San Diego, CA 92122

Vice-Chairman: Mr. William J. Hammond
10115 Vista de la Cruz
La Mesa, CA 92041

Washington D.C.

Chairman: Mr. M.J. Moses
Highway 5 South, Box 25
Waldorf, MD 20601

Secretary: Mr. Leslie L. Hunt
11303 Trafalgar Court
Fort Washington, MD 20744

Treasurer: Mr. James Hodgson
506 A Street, S.E.
Washington, DC 20003

Latin Primer and Latin Tutor

The best way to learn Latin is the old way, to start when one is young (the ninth grade at the latest) and to continue over several years; one first reads Caes^{ar}, then Cicero, then Vergil. Alas, few people do this today. It is a particular problem for this Association and the Catholic Church that most priests ordained now are entirely ignorant of Latin. Some of them recognize the deficiency in their education and decide to study Latin on their own, but they do not make the time to do it right and are satisfied to learn just enough to celebrate the Mass and make some sense out of the Breviary and the *Vulgata*. Little more is attempted in those seminaries where Latin is still taught, since only a few semesters are devoted to it. The question arises; what text should be used in these cases? Two books have recently been published and may be recommended.

1. *A Primer of Ecclesiastical Latin*, by John F. Collins (LLA), the Catholic University of America Press, Washington, D.C., 20064, 451 pp., 1985, ISBN 0-8132-0610-3, \$24.95. This book is a competent and in every way admirable (except for the sentence in the Preface: "Although Latin is no longer the universal language of the Church . . .") introductory grammar arranged in 35 chapters. In the traditional Otto-Gaspey-Sauer method, each chapter begins with an explanation of some points of grammar, then presents about 30 vocabulary words, and then concludes with exercises. There is a 45 page appendix of annotated reading selections from the *Vulgata*, the liturgy (including the *Ordo Missae*), and some Papal documents. This *Primer* is thorough, and the Chairman does not hesitate to recommend it for students who are not below the level of mediocrity. At the rate of two class lessons per chapter, the student will finish the book in one school year. Nothing

essential is omitted, yet the student will not be astonished at unreasonable demands; the Chairman recalls with horror the nineteenth chapter of the old Thatcher *Arabic Grammar*, where the vocabulary to be memorized contained 103 words. No such difficulty arises here. The declensions and conjugations are summarized in the chapter *Morphology* at the end; there are Latin-English and English-Latin vocabularies, and an index.

David G. McGonagle, Director of the CUA Press, has written to the Chairman and reported that the Collins text is used at the Catholic University in courses taught by the Departments of Greek and Latin and Theology; it is also used at the Dominican House of Studies, Duquesne University, the Pontifical College Josephinum, Fuller Theological Seminary, the Seminary of Christ the King, Concordia Seminary, Baptist Theological Seminary, Harvard University, and the Cathedral College of the Immaculate Conception.

2. *A New Approach to Latin for the Mass*, by Louise Riley-Smith and Christopher Francis, published by the Association for Latin Liturgy, 29 Boileau Road, London W5 3AP, 15 pounds postfree to USA, 104 pp., softbound, ISBN 0-9504498-3-0, 1987, foreword by Basil, Cardinal Hume.

This book is intended for priests and seminarians who want to learn just enough Latin to celebrate the Mass intelligently; it is therefore not in competition with the book of Collins, which is an introduction to ecclesiastical Latin in general. There are 66 short chapters, many less than a page long. Each chapter begins with an explanation of a point of grammar, some then present a small vocabulary of words to be memorized (usually about 10 words long), and all end with exercises for translation. There is a Latin-English vocabulary at the end and a key to the exercises. This work is addressed to students who are not well prepared; for example, there is a review of English grammar at the beginning. There is an unnecessary novelty, when the "io verbs" of the third conjugation are, by the authority of the authors, said to constitute "the fifth conjugation".

On page 7, in the vocabulary, one finds the impossible *caelus, caeli (m) - heaven*. The authors do not mark the vowels long or short; instead, they mark the accent in each word. Throughout the book they have accented the perfect active infinitive incorrectly; for example, on pages 21 and 61 they have written *lauDAvisse plaCUisse, RExisse, auDiVisse, acCEpisse, and surRExisse* instead of the correct *lauDAVISse, placuISse, reXISse, audiVISse, accePISse, and surreXISse*. These errors can be corrected by a competent instructor and will surely be removed, along with the fifth conjugation, in the second edition. There is a companion cassette with the pronunciation and chanting of the *Ordo Missae*.

* * *

Mr. Robert M. Boy has brought to the attention of the Chairman the fact that Tan Books and Publishers, Inc., P.O. Box 424, Rockford, Illinois 61105 has for sale a *Latin Grammar* by Scanlon and Scanlon (No. 0168) for \$9.00 and *Second Latin* by the same authors (No. 0169) for \$8.00. The Chairman has not yet had the opportunity to examine these volumes. The first book is in preparation for the reading of the *Missale Romanum* and *Breviarium*, the second for reading in Philosophy, Theology, and Canon Law. For orders under \$20.00 add \$1.50. Each book has a little Latin-English dictionary.

Report from Count Neri Capponi

Note On the Celebration Of The Mass According To The Missal Of John XXIII In Florence, 1985-1987

More than two years ago, a group of faithful in the city of Florence (Italy) petitioned the Archbishop, Silvano Cardinal Piovanelli, to be allowed to arrange for the celebration of a Mass according to the Missal of John XXIII (the so-called "Tridentine Mass") on Sundays and days of obligation under the terms of the Indult. The church suggested in the petition was the one situated in the former Royal Palace, and the priest suggested was a canon of the cathedral.

The permission for such a celebration was granted on the most generous terms because the Archbishop, although personally **not** favourable to the so-called Tridentine Mass, believes that the spiritual needs of the faithful should be abundantly met when allowed by the law—a correct application of canon 214.

The first celebration was attended by about 120 people from all over Tuscany, but in successive celebrations the number diminished to an average of forty, of all ages, mostly Florentines. There is full participation of the congregation in the Mass through the responses and singing. After a few months the Mass was transferred to a more accessible church in the centre of the town (San Francesco Poverino in the Piazza Santissima Annunziata) and has been celebrated ever since at 10:30 every Sunday and day of obligation, a number of priests offering their services for the celebration.

At the beginning of this year (1987) a report on the celebration was sent to the Archbishop, and some time later the community of San Francesco Poverino received a very warm letter of encouragement from the Archbishop with his blessing.

Another concession under the indult has been given by the Archbishop of Florence, on

even more generous terms (including also non-feast days), to the French Benedictine community of Gricigliano, near Florence. The monks, though, for reasons of prudence, rarely use the Indult for conventual celebrations.

Count Neri Capponi
Florence
24th July 1987

Dryden's Translation of the *Veni Creator Spiritus*

The publication of Macaulay's translation of the *Dies Irae* in the September, 1986 issue of this newsletter was so well received and appreciated that the Chairman has decided to print the Dryden (1631-1700) paraphrase of the *Veni Creator Spiritus*. May the insipid ICEL translations, so lamentably approved and introduced into the liturgy, soon be discarded for works of this quality!

VENI CREATOR SPIRITUS

Creator Spirit, by whose aid
The world's foundations first were laid,
Come visit every pious mind;
Come pour thy joys on human kind;
From sin and sorrow set us free,
And make thy temples worthy thee.
O source of uncreated light,
The Father's promised Paraclete!
Thrice holy fount, thrice holy fire,
Our hearts with heavenly hearts inspire;
Come, and thy sacred unction bring
To sanctify us while we sing.
Plenteous of grace, descend from high,
Rich in thy seven-fold energy!
Thou strength of his Almighty hand,
Whose power does heaven and earth command.
Proceeding Spirit, our defence,
Who dost the gifts of tongues dispense,
And crown'st thy gift with eloquence!
Refine and purge our earthly parts;
But, oh, inflame and fire our hearts!
Our frailties help, our vice control,
Submit the senses to the soul;
And when rebellious they are grown,
Then lay thy hand, and hold 'em down.
Chase from our minds the infernal foe,
And peace, the fruit of love, bestow;
And lest our feet should step astray,
Protect and guide us in the way.
Make us eternal truths receive,
And practise all that we believe:
Give us thyself, that we may see
The Father, and the Son, by thee.
Immortal honour, endless fame,
Attend the Almighty Father's name:
The Saviour Son be glorified,
Who for lost man's redemption died;
And equal adoration be,
Eternal Paraclete, to thee.
(Published posthumously)

VENI CREATOR SPIRITUS

Veni Creator Spiritus,
Mentes tuorum visita:
Imple superna gratia
Quae tu creasti pectora.
Qui Paraclitus diceris,
Donum Dei altissimi,
Fons vivus, ignis, caritas,
Et spiritalis unctio.
Tu septiformis munere,
Dextrae Dei tu digitus,
Tu rite promissum Patris,
Sermone ditans guttura.
Accende lumen sensibus,
Infunde amorem cordibus,
Infirma nostri corporis
Virtute firmans perpeti.
Hostem repellas longius,
Pacemque dones protinus:
Ductore sic te praevio
Vitemus omne noxium.
Per te sciamus da Patrem,
Noscamus atque Filium,
Te utriusque Spiritum
Credamus omni tempore.
Attributed to Rabanus Maurus (d. 856)
Abbot of Fulda, Archbishop of Mainz

Essay

A Mass according to the Old Rite at Hauterive
by Frater Paul McCreary

On Saturday, 26 September 1987, at 10:00 in the morning, l'abbe Francois Joseph Crausaz celebrated a Tridentine Mass at l'Abbaye d'Hauterive, Posieux, Switzerland. L'abbe Crausaz, a native of the canton of Fribourg, is a former seminarian of Econe who has been reconciled to the Church and ordained by the Archbishop of Bari in Italy. The archbishop has accepted l'abbe Crausaz into his diocese and given him the permission to celebrate the Tridentine Mass daily for the faithful of the archdiocese desiring it. It was the desire of l'abbe Crausaz to celebrate his Mass at Thanksgiving after Ordination in Latin in his home parish of Corpataux-Magnedens. When circumstances prevented him from accomplishing this desire, l'abbe Crausaz petitioned Dom Bernard Kaul, O. Cist., the Abbot of Hauterive, and Mgr. Pierre Mamie, the Bishop of Fribourg, for the permission to celebrate a Tridentine Mass at Hauterive under the indult of Pope John Paul II. (Such a request is quite sensitive since Archbishop Marcel Lefebvre began his work in the diocese of Fribourg, and the predecessor of Mgr. Mamie had even given legal status to the Society of St. Pius X.) In fact, both Dom Bernard and Mgr. Mamie had the courage to allow this celebration in order to show their love and support for a young priest who wishes to remain faithful to the Vicar of Christ. Mgr. Mamie gave this permission in writing but declined l'abbe Crausaz's invi-

tation to assist at the Mass, explaining that he already had two weddings scheduled for that day but that he would be present in spirit, though absent in body.

The Mass was celebrated with a pomp and splendor rarely seen at a Cistercian abbey. At 10 AM Dom Bernard Kaul, dressed in the lacey white robes and biretta of a prelate instead of the usual simple monastic habit, was on the steps of the main entrance of the monastery to greet Roselyne Crausaz, conseilliere de l'etat de Fribourg, who came to the Mass in accordance with a custom of the government of Fribourg of sending a representative to the first Mass of a local priest. After a few more greetings, the procession into the church began, led by some of the monks of Hauterive and followed by the newly-ordained priest with his family and ministers and representatives of the town and parish of Corpataux-Magnedens. Also in the procession was Mgr. Paolo Hnilica, S.J., the titular bishop of Rusado and founder of the Rome-based organization "Pro Fratribus". "La Lyre," a musical society from Corpataux-Magnedens, provided band music for the procession.

After everyone reached his assigned place in the abbey church, all joined in chanting the *Veni Creator Spiritus*, alternating verses between the men and the women. Dom Bernard Kaul then welcomed everyone and the Mass followed. It was a *Missa sollemnis coram episcopo*. Mgr. Hnilica was enthroned on a huge throne covered with red brocade material and surrounded by four or five ministers in gaudy gold fiddleback vestments. L'abbe Crausaz was assisted by a deacon, subdeacon, and other ministers, also covered from head to toe in gold. In accordance with the rubrics, these two groups each recited the prayers at the foot of the altar, Mgr. Hnilica with his assistants and l'abbe Crausaz with his. The music was provided by "La Gregorienne", a mixed choir from Lausanne. The Propers was the Gregorian *Salve, Sancta Parens* Mass and the Ordinary was the Mass *O quam gloriosum* of Th. L. da Vittoria. L'abbe Giles Wael, doctor of theology at Rome, preached the homily. L'abbe Wael presented the Blessed Virgin as a model for today's priests and insisted on the need to have priests to guide, teach, and sanctify the People of God. L'abbe Wael said "Le pretre n'est pas un homme comme tout le monde. Il est l'homme de Dieu au service de l'homme et ne peut se differencier par sa seule fonction durant un temps determine. Un engagement total que le Pape Jean Paul II rappelle constamment aux pretres en ce siecle mediocre marque par le reformisme". At the conclusion of his homily, l'abbe Wael read the Apostolic Benediction given by John Paul II to l'abbe Crausaz as well as the greetings of Cardinals Oddi and Gagnon to the newly ordained. *Credo III* was then sung with full participation alternating between

men and women. M. Rossier's *Ave Maria* was sung during the offertory. The Sign of Peace was given to the ministers at the altar and the monks in the choir stalls. At Communion "La Gregorienne" sang Mozart's *Ave Verum*. The Mass concluded with blessing of Mgr. Hnilica and the organ booming out the *Exsultate Deo* of Scarlatti.

There are lessons to be learned from this event. There is, first of all, a message of hope for those desiring to see more of the Tridentine Liturgy. L'abbe Crausaz's Mass was the first publicly celebrated, authorized Tridentine Mass in the diocese of Fribourg since Lefebvre's break with the authorities. The fact that such a thing could happen in Switzerland and in Fribourg with the blessing of the local bishop is a sign that times have changed and a reconciliation between Rome and Ecône may be possible. However, it should be pointed out: *Hauterive n'est pas integriste*. Hauterive is not a center for the Tridentine movement. Only six of the monks signed up to attend l'abbe Crausaz's Mass; another six were told by the Abbot that they had to attend because the community was to be presented to the government representative and the number who had signed up for the Mass was embarrassingly small. The young who had been drafted into attending were very polite in answering my inquiries as to what they thought of the Mass: They prefer the order and simplicity of the Novus Ordo they had grown up with and found the Tridentine Mass too complex and agitated. They felt that there were too many ministers wearing too much gold and doing too many things at one time. These points are very legitimate and sensible. Nonetheless it is a noble and beautiful thing to preserve the Tridentine Liturgy in cooperation with the Pope and the bishops. Yet, if one wishes to initiate the young into the Tridentine rite it would be wisest to start them with a simple Low Mass with one priest and one server, make sure they have a quality bilingual Missal, and avoid affairs like l'abbe Crausaz's Mass. There is no lack of interest among the young for the New Liturgy in Latin, as can be seen by the number of them in places like Hauterive.

Also from Frater Paul:

Pia Precatio Latina Simul Et Hispana

Members of the LLA who know Spanish may find this prayer interesting. As the title says, the words of this prayer are both Spanish and Latin. The only difference is in the orthography. This prayer comes from an old Latin grammar for Spanish-speaking people and was composed to show the students the great similarities between Latin and their native Spanish.

Salve Maria
Mystica Rosa:
Candida Aurora:
Luna Pretiosa.

Tu sola pulsas
Caelicas lyras:
Odas sublimes
Tu sola inspiras.

Tu sola praestas
Flores fragrantas
Nitidas Luces
Soles flagrantas.

Oh potentissima:
Casta Maria
Tu benignissima
Salva nos pia.

Members of the Association are invited to submit essays, which will be published in the Newsletter if they find favour in the eyes of the Chairman.

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Essay By The Chairman

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I

The notion that the Mass should only be celebrated in the vernacular language was for a long time irreconcilable with the Catholic religion and was even expressly condemned by the Council of Trent.

If anyone should say . . . that the Mass must only be celebrated in the vernacular language . . . let him be anathema.
(Sess. XXII, Can. 9)

The Second Vatican Council, before allowing a more ample provision for the vernacular languages, declared that the use of Latin was to be maintained.

The use of the Latin language is to be maintained in the Latin rites, except where there is a local law to the contrary.
(Sess. III, Const. de Sacra Liturgia 36 If)

It is quite untenable to argue (unless one explains away plain words) that the Council allows for the *de facto* suppression of Latin, for it admitted the vernacular languages only in certain specified cases, by exception to the general rule.

Since, however, the use of the vernacular language in the Mass, in the administration of the sacraments, and in other parts of the liturgy may not rarely be of great value to the people, it may be allowed a bigger part, especially in the readings and admonitions, and in some prayers and songs, according to the norms which are given one by one in the following sections.
(*Ibid.*, 2.)

What the Council fathers appear to have had in mind is clear from a statement that Albert Cardinal Meyer, one of the twelve Council presidents, made to his Archdiocesan seminarians during a visit home.

I bring you amazing news. Some of you will be able to say certain portions of the Mass in English within your lifetimes. But not, of course, the canon. The canon of the Mass will remain in Latin until the end of the world. (Personal communication from Professor Robert J. Edgeworth, Department of Foreign Languages and

Literatures, Louisiana State University, Baton Rouge, Louisiana 70803, at that time a seminarian in Chicago).

The Council left it to the local bishops, with the advice of their neighbors and the consent of the Holy See, to determine to what extent the vernacular languages were to be used.

Competentis auctoritatis ecclesiasticae territorialis est, consilio habito cum Episcopis finitimarum regionum eiusdem linguae de usu et modo linguae vernaculae statuere, actis ab Apostolica Sede probatis seu confirmatis.

It is for the local competent ecclesiastical authority, after consultation with the bishops of neighboring areas where the same language is spoken, to determine, subject to the approval and confirmation of the Apostolic See, how and where the vernacular language is to be introduced. (Conc. Vat. II, *op. cit.*, 3).

In the event, by January, 1987, out of 18,595 churches in the United States of America, only 64 had a weekly Sunday Mass that was predominantly in Latin; in 83 others a Latin Mass is celebrated at least once a month. (For the complete list, see the *Latin Mass Directory* of the Latin Liturgy Association, Box 80426, Baton Rouge, LA 70898). In the remaining 18,448 churches, there is never any Latin at all. In some dioceses, there is even legislation prohibiting the celebration of a Sunday Mass in Latin without the express approval of the bishop.

It is a Diocesan Statute that Mass be celebrated in English. (Letter to the author of January 17, 1985 from the Most Rev. Thomas J. Welsh, Bishop of Allentown, Pennsylvania).

The law in this diocese is the same as that of the universal church: it (sc. celebration of the Sunday Mass in Latin) may be done with the permission of the Ordinary. (Letter to the author of February 6, 1985, from the Most Rev. William A. Hughes, Bishop of Covington, Kentucky).

However, the proper point of view appears to be that of the Chairman of the Puerto Rican Bishops' Conference.

I have always held that the vernacular was "permitted" and not that permission was required to use Latin. (Bishop Torres Oliver of Ponce, in his letter to the author of May 7, 1985).

There have been three further directives from the Holy See concerning the use of Latin. 1) The 47th paragraph of the Instruction *Musica Sacram (Acta Apostolicae Sedis* 1967, p. 314) requires pastors to teach their faithful to

say or sing in Latin those parts of the Mass that pertain to them:

Let the pastors of souls see to it that their faithful know how to say and sing the parts of the Ordinary of the Mass that pertain to them, not only in the vernacular language, but also in the Latin language.

It was for this reason that Pope Paul VI sent a copy of the minimum Gregorian repertoire *Jubilate Deo* to all the Latin Rite bishops at Eastertide, 1974. 2) The next paragraph of the same Instruction advises bishops to consider holding Latin Masses in big cities where people of many different languages come together.

Let the local ordinaries consider whether it might be useful, once the vernacular language has been introduced into the celebration of the Mass, to have, especially in big cities, where believers of different languages more frequently come together, and in certain churches, one or more celebration of Mass, especially High Mass, in the Latin language.

However, if people do not have Latin Masses in their own home towns, it makes little sense to expect them to look for Latin when they travel. This paragraph therefore seems to presuppose that Catholics have some familiarity with the Latin Mass; otherwise, it is difficult to see the point of it. 3) Finally, the 19th paragraph of the introduction to the revised Roman Missal says that it is useful for the faithful to know how to sing in Latin some parts of the Mass like the *Credo* and *Pater Noster* for the times when they come together in international gatherings.

Since believers from different countries are coming together more and more frequently these days, they should know how to sing in Latin at least some parts of the Ordinary of the Mass, especially the Creed and the Lord's Prayer, using the simpler tunes.

These three norms were cited by Archbishop Virgilio Noe, Secretary of the Congregation for Divine Worship, in a letter to the author of June 7, 1985 (Prot. 908/85) as being those pieces of legislation in addition to the Conciliar decree that are valid world-wide and form a basis on which particular local law may build. It is not clear how they can be enforced without having sung Latin Masses regularly available to Catholics, or at least "hybrid" Masses, where the sung parts are in Latin and the rest in the vernacular. In any case, the conciliar decree and the subsequent instructions can in no way be squared with the current situation in the American seminaries, a majority of which do not require their students to study Latin. The 1985 survey of

American seminaries conducted by the Latin Liturgy Association with the cooperation of the Classical Association for the Mid-west and South revealed that 29% of the American seminaries offer no Latin, 48% offer some Latin but require none, and only 23% require the students to take at least one semester of Latin. (*The Latin Language and Gregorian Chant in the American Seminaries: Results of a 1985 Survey*, Latin Liturgy Association. 99 of 318 institutions replied to the questionnaire.) The situation with regard to Gregorian Chant is even worse. 35% of the responding schools reported that their seminarians receive absolutely no "exposure" to, let alone preparation in, Latin plainchant, 22% offer minimal ("not much", "on occasion", "very little") instruction in the subject, and only 20% make available at least some significant (but not always required) instruction in Latin chant; 23% of the schools did not answer this question.

It would therefore appear from these observations that an attitude of neglect towards Latin, let alone any action to suppress it, cannot be reconciled with the current law of the Catholic Church, and that the view that the Second Vatican Council authorized the disappearance of Latin is based on a scanty fund of real knowledge. In fact, one can argue that what has happened was not at all what was intended by the Council, and some fathers lived to regret that the exception became the rule.

Prof. Robert Schilling of Strassbourg asked Fr. Carl Egger about the force of the Constitution on the Liturgy, where it is clearly stated and commanded, "Let the use of the Latin language be maintained." Abbot Egger answered, "The Latin language was never publicly abrogated. It was abrogated by not being used; it was sneakily abrogated." (C. Eichenseer, "De Itinere Romano et Consensu Latinae academiae Romanae", *Vox Latina*, 1986, 22, no. 84, p. 237. Abbot Egger is the chief Vatican Latinist).

From a letter of a retired bishop, we learn:

When Pope John XXIII announced the Second Vatican Council, I was then a bishop and still in rather frequent communication with my old friend [Msgr. X]. Monsignor X said to me at once, and emphatically: "When you go to that Council, don't let them introduce the vernacular into the liturgy. You will live to regret it if you do." I have lived to regret it.

II

In the spring of 1985, the chairman of the Latin Liturgy Association prepared a letter to be sent to all the presidents of the national episcopal conferences, who had been sum-

moned to Rome for the extraordinary synod on the proper implementation of the decrees of the Second Vatican Council; this letter respectfully asked that the use of Latin be more widely permitted in accordance with the provisions of the Conciliar decree quoted above. Before the letter was mailed out, a copy of it was shown by a member of the LLA to Augustinus Mayer, O.S.B., then Archbishop and Pro-Prefect of the Congregation for Divine Worship. That prelate was favourably disposed, and urged that three additional arguments for Latin be given after that from the Council's decree, namely, 1) many people want Latin, which is a treasury that ought not to be lost, 2) the Latin language is a sign of continuity, universality, and catholicity, and 3) the Latin language is most useful in our times, when so many people are constantly travelling about. (Needless to say, these points were added to the letter before it was sent out.) It appears, from a letter of Edouard Cardinal Gagnon to the author, that the matter was brought up at the Synod, though without any apparent success.

I thank you for your letter, and noting your praiseworthy motives for asking a more widespread and full recognition of the right to have the liturgy celebrated in the Latin tongue, I assure you that I shall make use of your letter at the Synod. (Letter to the author from Card. Gagnon, Prot. N. 165/85, dated June 11, 1985.)

With respect to the first argument given by Cardinal Mayer, we may note here that there is scientific evidence to support the view that a high percentage of American Catholics believe that it would be good for the Church if the Latin Mass were readily available. In their paper "Attitude of Priests, Adults, and College Students on Catholic Parish Life and Leadership", Dean Hoge, Joseph Shields, and Mary Jeanne Verdieck of the Department of Sociology at the Catholic University of America, Washington, D.C. 20064, asked, among many other questions, "Do you think it would help the Church to allow periodic celebration of the Latin Mass if a parish desires?" The results are exhibited in the following table; the entries in the first row are approximate since they were read from a graph.

	AGE				
	25-39	40-49	50-59	60-69	70-
% of laymen who replied, "It would help."	64	76	74	70	60
% of priests who replied, "It would help."	26	31	36	49	58
% of priests who replied, "It would hurt."	35	24	23	13	8

This paper, which is as yet unpublished, may be obtained directly from the authors.

Other arguments in favour of Latin which are not to be despised are 1) the argument from tradition, 2) the pastoral argument, 3) the aesthetic argument, 4) the importance of Latin for theological and legal studies, and 5) the disappearance of Latin will weaken the power of the Roman See. According to the first argument, an age-old custom which is neither disgusting nor offensive has a legitimacy conferred upon it by a sort of natural law; once abolish tradition in religion and I am free to confess that one thing is as good as another. Unlike the offering of animal sacrifices and the practice of flagellation, which are wicked and sickening traditions always and everywhere, the use of Latin is morally neutral and has been the habit of the Roman Church for more than 1500 years. With regard to the second, pastoral, argument, the Pope made it his own when, in his letter *Dominicae Cene* of 24 February 1980, referring to the needs of those who love the Latin liturgy, he wrote:

There are those who, ardently educated in the system of the old Latin liturgy, feel the absence of this one language, which in the whole world was a sign of the unity of the Church and which, through its natural dignity, aroused a deep sense of the Eucharistic mystery. Therefore, these feelings and wishes are not only to be kindly and obligingly but also most reverently received, and, in so far as possible, satisfied, as is anyway provided for in the new legislation. The Roman Church owes a special debt to Latin, the all-surpassing language of ancient Rome, and she must demonstrate this as often as the occasion arises.

It is also noteworthy that the Holy See gave this pastoral argument as its motivation when it allowed the English and Welsh bishops (5 November 1971) and later (3 October 1984) any bishop to permit the use of the old rite in certain cases.

The aesthetic argument is of weight in the eyes of those who look for intellectual content and artistic beauty in religious rites, and who believe that there is a connection between the sacred and art with which it is perilous to tamper. According to the late Dean of St. Paul's, who was certainly infallible in such matters,

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

The fourth argument is best illustrated by the

following excerpts from an interview given by Fr. Reginald Foster, Professor at the Gregorian University and the only non-Italian among the seven Papal Latinists.

The official Church document regulating the training of priests in the United States (each country has such a document) specifies that "all students entering Catholic schools of theology should be able to use Latin sufficiently to make us of theological, ecclesiastical and liturgical sources in that language". but very few seminarians are able to meet that standard. . . It really began to become evident in the early 1970's . . .

Canon lawyers began to find it difficult to study the essential Latin texts of canon law. (*National Catholic Register*, March 2, 1986, leader by Robert Moynihan.)

We may also note the following utterance of Fr. Wm. Emmett Collins, C.S.S.R., President Emeritus of Holy Redeemer College, Waterford, Wisconsin.

This (sc. the lack of Latin in the seminaries) raises questions about the kind of scholarship that prevails at Catholic theological schools, whose students have no key to the original sources of our traditional teaching. (Letter to the author of 17 August, 1985)

Finally, the last argument given, that the disuse of Latin would lead to the decline of the authority of the Holy See, must have seemed unreasonable and even hysterical to many readers, yet it was an oracle of Dr. Dollinger.

The time is coming when Latin will cease to be the language of Catholicism, and with the cessation of Latin, much of the power of Rome will go. (*Alfred Plummer, Conversations with Dr. Dollinger, 1870-1890*, edited with Introduction and Notes by Robrecht Boudens, Louvain University Press, Louvain, 1985, p. 15.)

* * *

In conclusion, we note that William Cardinal Baum, Prefect of the Congregation for Catholic Education, restated the official policy of the Holy See in his letter of September 14, 1986 addressed to the hierarchy of the United States.

Every newly ordained priest should be able to celebrate the Mass in the vernacular languages of his diocese and in Latin. (*Sacred Music*, Vol. 113, No. 4, (Winter) 1986, p. 5.)

This simply repeats the long-standing policy of the Holy See, first formulated after the Second Vatican Council in the Instruction *Doctrina et Exempla* of December, 1965:

The language of the liturgy in the Mass and Divine Office in seminaries will be Latin, the language of the Latin Church, which all clerics are required to know (art. 36, I and art. 101, I). It will be advisable however to use the vernacular in the celebration of Mass on some specified days (for example, once a week) — to the extent permitted by the lawful authority for each region and confirmed by the Holy See — so that the clergy will be better prepared for the vernacular celebrations in the parishes. This use of the vernacular must never become the general practice at the expense of Latin. In granting the use of the vernacular the Church does not intend that clerics should think themselves freed from going to the sources or that in their preparation for the priesthood they neglect even slightly the universal language of the Latin Church.

III

The arguments against the use of Latin that have most commonly been brought forth are 1) no full and active participation is possible when Mass is celebrated in Latin, 2) when Mass is celebrated in Latin, very few people come, 3) the use of Latin is a hindrance to devotion, 4) the use of Latin is superstitious, 5) the Latin of the Mass is of poor quality, and 6) Latin is divisive. We proceed to consider these arguments one by one.

1. In the fall of 1984, the officers of the Latin Liturgy Association wrote to each American bishop asking for a statement of the law in his diocese with regard to the use of Latin; at the bottom of the stationery was printed the Conciliar ordinance *Linguae latinae usus, salvo particulari iure, in Ritibus latinis servetur.* (*Sacrosanctum Concilium* 36 I) In his reply for the Bishop of Erie, Rev. Fr. Conrad L. Kraus of the diocesan Office of Worship wrote:

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

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

I suppose that each person could cite a paragraph as being more important than another. However, I feel that the full and active participation, to which the faithful have a right and obligation (14) by reason of their Baptism, is essential, based on the nature of the liturgy. (Letter to the author of November 7, 1984)

Implicit in this argument is that the use of

Latin and the "full and active participation" of the faithful are mutually exclusive, in which case the Conciliar Constitution is in this respect self-contradictory, or, at best, like many a Delphic oracle, capable of being interpreted as you like, with something for everybody. Unless one allows that the Council fathers contradicted themselves, one must assume that in their opinion, the maintenance of Latin did not rule out the "full and active participation" of the people. In fact, no one who has attended the Latin ceremonies in Rome, or at the Holy Sepulchre in Jerusalem, or at the London Oratory, can say that it is not possible to have "full and active participation" in a Latin Mass, which was the chief way in which the Catholic religion preserved that link between the sacred and art and promoted the religious life of the cultured men and women of every generation.

Nevertheless, one may have to admit an argument of the following sort: Custom is the best interpreter of the law (Old Code, Canon 29; New Code, Canon 27), and the current custom, everywhere tolerated and even approved by the competent authorities, is that Latin may be allowed to disappear from the Church.

2. The Latin Liturgy Association sometimes hears from bishops and pastors that they once had a Latin Mass, but few people came and so it had to be cancelled. This is not surprising when one notices that the times for some of these exceptional celebrations are often inconvenient. (See the *Latin Mass Directory, passim*.) But in the January 6, 1985 issue of "The New York Times", there appeared the results of a Gallup Poll according to which 40% of the 400 Catholics polled favored allowing Mass in Latin according to the 1962 Roman Missal as an alternative to the New Rite in English (35% were opposed and 25% expressed no opinion) and 53% said that they would themselves attend if it were made convenient to do so. (37% said that they would not attend, and 10% expressed no opinion.) This poll was commissioned by a "Tridentine" Chapel, but since the methods of the Gallup pollsters are scientific, the results of the poll may not thereby be impugned. These results are similar to those obtained in a 1985 poll of 840 randomly selected German Catholics by the Allensbach Institute. (This poll was commissioned by the International Confederation *Una Voce*.) When asked whether it would be good or not if, "besides the new form of Mass, there should also be in all parish churches, on Sundays and Holy Days, one Latin Mass in the old Tridentine rite", 32% said that it would be good, 46% that it would not be good, and 22% were undecided. When asked, "If the Mass in the old Latin form were regularly (on Sundays and Holy Days) available in a nearby church, would you attend that Mass or would you not go there?", 36% said that they would attend, 35% said that they would not attend,

and 29% could not say. If one looked only at the replies of the 320 practising Catholics, then the percentages in the reply to the first questions were 40%, 40% and 20% respectively, and those in reply to the second question 54%, 21%, and 25% respectively.

3. It is commonly said that the use of the vernacular language is an aid to devotion. In this regard we may note the skepticism of Newman's successor as Vicar of St. Mary the Virgin, Oxford, who wrote, when the Latin Chapel at Christ Church Cathedral was discontinued:

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

The great drop in attendance at religious services happened after the change from Latin to the vernacular, but it can be argued that it would have occurred anyway, or been even worse, if the change had not been made. Nevertheless, the proposition that public worship in a hieratic language is inherently pointless is with difficulty embraced by a Church which required the use of Latin for fifteen centuries after it ceased to be the vernacular speech without causing thinking people to wonder how this can be squared with lofty claims to divine guidance. The proposition is anyway wrong, as is even today evident from a consideration of countries like Persia, where Islam flourishes yet Arabic is not spoken. The argument that devotion is not possible when the religion uses a hieratic language would therefore appear to degrade knowledge.

4. Macaulay and Milman were of the opinion that the Latin of the Mass is not of the best and most genuine form. This objection is in order because of the complaints commonly heard against the English translation made by the International Commission for English in the Liturgy (ICEL).

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

We set aside for the moment, as peripheral to our subject, the merits and demerits of the

ICEL translations, a topic which is often treated from imperfect knowledge, with much crudity, repetition, and exaggeration. I have, however, already examined elsewhere, ("The Mass in Latin and in English", *The Downside Review*, CI (1983), 194-215) in sufficient detail, the Commission's recent translation of the Order of Mass, a representative example of their work.

5. There are those for whom Latin is nothing more than *hocus-pocus* and superstition, and these have for their spokesman J. A. Froude.

The Catholic prayed in Latin, and whether he understood his words or repeated them as a form, the effect was the same, for it was magical. (James Anthony Froude, *History of England from the Fall of Wolsey to the Death of Elizabeth*, 12 vols., New York, Scribner, Armstrong, and Co., 1877, vol. VII, p. 24).

6. Religious controversy, the offspring of arrogance and folly, has been most conspicuous since the beginning of the liturgical reform, and not a few people have found it ill-advised to promote the use of Latin in such an atmosphere. When the Chairman of the Latin Liturgy Association wrote to a late retired bishop, to invite him to join the society, that prelate declined, replying:

If the Latin language was the source of unity in the Church for many centuries, it certainly has become a source of disunity in our time. It has been the single most divisive element in gathering a Eucharistic community.

While it is unfair that the classics are disappearing in the American culture, yet it is a fact that must be reconciled with. (*sic*) If the classics are not present in the school system, Latin in the Sunday liturgy will be a disaster.

Our people have not learned to listen to the word of God as yet. This is the most important problem in today's Church. Therefore, I cannot join in the association which you ask. (Letter of February 22, 1985)

IV

In the English-speaking world, there are several societies which sponsor or promote Church-approved celebrations of the Mass in Latin. Of these we may note the most important. 1.) **The Latin Mass Society** in England and Wales (3 Cork Street, Mayfair, London W1X 1HA): This Society was founded in the sixties when the days of the Latin Mass appeared numbered. When it was evident that the Roman Missal was being revised in such a way so as to produce a quite different order of Mass, a majority, not impressed with the changes, voted to work for the survival of the old rite, and presented the Holy See with a

petition on behalf of the traditional missal signed by 57 of the foremost celebrities of the British intelligentsia; this was published in "The Times" of London on July 6, 1971. Among the signatories were Kenneth Clark, Vladimir Ashkenazy, Maurice Bowra, Robert Graves, Yehudi Menuhin, Malcolm Muggeridge, Ralph Richardson, Graham Greene, Joan Sutherland, and Agatha Christie. Cardinal Heenan was sympathetic, and reminded Pope Paul that it was an English priest who refused to change his old *mumpsimus* for the new *sumpsimus*. The Pope then allowed the Congregation for Divine Worship to issue its permission of November 5, 1971; whereby the English and Welsh bishops were individually empowered to allow, for "certain groups on special occasions", celebrations of Mass according to the 1967 edition of the Roman Missal.

E Civitate Vaticana 5 Nov. 1971

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

Your Eminence,

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

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

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

For this reason agreement among the Bishops of the Episcopal Conference as to how this faculty is to be exercised will be a further guarantee of unity of praxis in this area.

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

With my highest respects, I am

Yours sincerely in Christ,
(signed) A. Bugnini
a secretis

His Eminence John, Cardinal Heenan
Archbishop of Westminster

This permission became known as the "Agatha Christie Indult" because, of all the signatures on the above-mentioned petition, that of Agatha Christie appeared most to move the Pontiff. The Indult was made universal by the Congregation's letter of October 3, 1984, though now, among other changes, the 1962 edition of the Roman Missal is specified.

Your Excellency,

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

1) the manner in which the priests and faithful in their dioceses, in obedience to the decrees of the Second Vatican Council, had received the Missal that had been promulgated by the authority of Pope Paul VI;

2) the difficulties that were arising in carrying out the liturgical renewal;

3) the opposition that perchance remained to be overcome.

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

Since, though, the problem persists, the same Supreme Pontiff, longing to accommodate these groups, concedes to the diocesan bishops the faculty of availing themselves of an indult, under which they may allow those priests and people who apply to them in a

petition in which they clearly identify themselves to celebrate Mass according to the 1962 official edition of the Roman Missal, provided that they observe the following regulations:

1) Let such a priest and such faithful make known publicly and in an unambiguous way that they have nothing to do with those who contest the legal force and the doctrinal soundness of the Roman Missal which the Roman Pontiff Paul VI promulgated in 1970.

2) This celebration is to be made only for the sake of those groups that ask for it and in churches and oratories to be named by the diocesan bishop, but not in parish churches, unless the bishop allows it in extraordinary cases; it is to take place on those days and under those conditions approved by the same bishop, whether in general or specifically.

3) A celebration of this kind is to be held according to the Missal of 1962 and is to be in Latin only.

4) There is to be no mixing of the rites and texts of the two Missals.

5) Each bishop will inform this Congregation of the celebrations he has allowed and, one year from now, of the results achieved by the application of the indult.

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

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

Virgilio Noe	A. Mayer
Secretary	Titular Archbishop of Satriano, Pro-Prefect

The 1962 edition differed from previous editions in that it dropped the *Confiteor* and absolution before the people's communion and included the name of St. Joseph in the canon; the 1967 edition reduced the number of genuflections, kissings of the altar, and signs of the cross, and abolished the Leonine prayers and, except on certain occasions, the psalm *Judica Me* and the Last Gospel as well. The Latin Mass Society sponsors about 300 Masses per year throughout its territory and enrolls 250-300 new members *per annum*. It is affiliated with the international organization *Una Voce*, which has the same aims, and whose American branch is called the Traditional Mass Society.

We may note here that the application of the Indult had been marked by much unintelligent bureaucracy, the lamentable and inevitable result of the provisions of the Roman document itself. For example, in the Archdiocese of Milwaukee, when Rev. Fr. Russell Becker, pastor of St. Theresa Church, Kenosha, Wisconsin, celebrated a Latin Mass according to the 1962 Missal with the permission of Archbishop Weakland at St. Joseph's Convent Chapel, the retirement home of the School Sisters of St. Francis (for out-of-the-way places are often chosen), all who came were required to write out a statement explaining what they were petitioning for and why; they were to give their names, addresses, and parish church, and affirm that they were not associated with those who call into question the lawfulness and doctrinal correctness of the revised Missal; furthermore, all had to declare that they "had experienced the rite before", and those who had never experienced it before were not allowed to attend. On January 26, 1985, a Latin Mass was celebrated at St. Mary Magdalen Church in the Archdiocese of Louisville, Kentucky, to which admission was by ticket only; these tickets had been given out a week before to a crowd who had been turned away, because of the overflow, from a previous Latin Mass, and at the January 26 Mass those who came without a ticket were not accommodated. An authority of the Archdiocese of Chicago requested that all notices of the Masses they allowed under the Indult be removed from the Latin Mass Directory of the Latin Liturgy Association. (Publication of notices about the times and places of these Masses are routinely prohibited.) In reaction, the *Homiletic and Pastoral Review* published, in July 1986, an article *The Indult: A Commentary* by Neri Capponi, who contested all such restrictions and argued that they were null and void because they defeated the benevolent pastoral purpose of the Indult and distorted the intention of the Papal legislator.

The Congregation's letter of October 3, 1984 included a provision that each bishop was to report, in twelve months time, on the application of the Indult in his jurisdiction, but only 36 bishops did so.

Finally, the motives that move the membership of the Latin Mass Society may be discovered in the following excerpt from an address given at the funeral of one of its members, Sir Ralph Richardson.

Of course, the Eucharist, by virtue of its divine institution, has a nobility of its own; but, for Sir Ralph, the Tridentine Mass had a dignity of language and celebration which he could not detect in the present form of the Mass in the vernacular. From the point of view of language, whether he worshipped in London or New York, Paris or Rome, he was perfectly at

home as a Catholic with the Latin Mass. The Mass also had, for him, a dignity of celebration. To reach the point that he did in his outstanding career, Ralph Richardson had to lead a disciplined life and, no doubt, the discipline of the rubrics pertaining to the Tridentine Mass which so controlled the human emotions of the celebrant that he could not easily intrude his personality into this dramatic and deeply religious act of worship to the detriment of the main figure which is Christ offering Himself to His heavenly Father under the appearances of bread and wine, must certainly have appealed to Ralph. And the fact that the priest stood with his back to the people, for him, deepened the sense of mystery he found in the Mass; and the periods of silent prayer were more suited to his temperament. (Msgr. McDonald, *The Latin Mass Society News Bulletin*, No. 59, February, 1984, pp. 6-7.)

2. *The Association for Latin Liturgy* (29 Boileau Road, London W5 3AP): When the Latin Mass Society voted to work for the preservation of the old rite rather than embrace the revised Missal, a secession of members under the leadership of the late Dr. Richard H. Richens of Cambridge formed, in 1969, the Association for Latin Liturgy (ALL) to promote the celebration of the new order of Mass in Latin. This Association has approximately 400 members. It has published an admirable *Latin-English Congregational Sunday Missal* (ISBN 0 9504498 1 4) with the *imprimatur* of the Bishop of Clifton, certainly a delight to eyes made sore by the unseemly throw-away "missalettes". Though the British hierarchy blessed the Missal, the American bishops disapproved of it on grounds which appear to violate the maxim *De minimis non curat praetor*. The Association appealed to the Congregation for Divine Worship, which returned a verdict upholding the American bishops. For a discussion, see the June, 1983 number of the Association's quarterly newsletter. In 1975, the Association received the Apostolic Benediction from Pope Paul VI.

3. *The Latin Liturgy Association*, of which the author is the current chairman, was founded in 1975 under the leadership of Prof. James Hitchcock of St. Louis University; it has the same program as the English Association for Latin Liturgy. It has 1800 members, including the following twenty-two bishops:

R.H. Ackerman Retired Bishop of Covington
W.G. Connare Retired Bishop of Greensburg
T.J. Drury Retired Bishop of Corpus Christi
W.B. Friend Bishop of Shreveport
L.P. Graves Retired Bishop of Alexandria
T.J. Gumbleton Auxiliary Bishop of Detroit
H.B. Hacker Retired Bishop of Bismarck

W.T. Larkin Bishop of St. Petersburg
V.M. Leonard Retired Bishop of Pittsburgh
R.W. Lessard Bishop of Savannah
J.P. Lyke, O.F.M. Auxiliary Bishop of Cleveland
G.E. Lynch Auxiliary Bishop of Raleigh
T.W. Lyons Auxiliary Bishop of Washington
L.T. Matthiesen Bishop of Amarillo
J.E. McCarthy Bishop of Austin
S.J. Ott Bishop of Baton Rouge
L.A. Pursley Retired Bishop of Fort Wayne-South Bend
J.R. Quinn Archbishop of San Francisco
J.J. Scanlan Retired Bishop of Honolulu
J.C. Timlin Bishop of Scranton
F. Torres Oliver Bishop of Ponce
J.F. Whealon Archbishop of Hartford

The following four prelates, now dead, were also members.

R. Blanchette Bishop of Joliet
L.A. Caillouet Auxiliary Bishop of New Orleans
C.P. Greco Bishop of Alexandria
G.L. Leech Bishop of Harrisburg

The Association has received the blessing of Pietro Cardinal Palazzini, Prefect of the Congregation for the Causes of the Saints and Patron of the Vatican's Latinitas Foundation.

This Association is certainly praiseworthy for its prudent pursuit of the goal of maintaining the use of the Latin language in the Church, to which it thereby renders a fit service.

I bless each and every member of this Association, and wish it every success. (Letter to the author of November 6, 1984.)

The Latin Liturgy Association does not oppose the vernacular liturgy, since it is not for men to object to what the Church has once allowed. It has published a National Directory of those Latin Masses regularly and licitly celebrated in the United States and Canada, and a report on the status of Latin studies and Gregorian Chant in the American seminaries. (This report was submitted to Bishop Marshall of Burlington, Vermont, who was at the time presiding over a Roman review of the quality of preparation provided by the U.S. seminaries.) The Association has received some support from the Dom Mocquereau Foundation, which, for example, made a contribution towards the expenses of holding a national convention at the Shrine of the Immaculate Conception in Washington, D.C. in June, 1987, and provided all the members *gratis* a copy of the Solesmes *Liber Cantualis* in 1978. The activities of the Association were the subject of the leading article in the October 13, 1985 issue of *The National Catholic Register*.

V

When the Congregation for Divine Worship issued its letter of October 3, 1984, Fr. Caelestis Eichenseer, Professor at the University of

Saarbrücken and editor of the journal *Vox Latina*, commented:

Pope John Paul II has allowed the Latin Tridentine Mass to be celebrated once again, though this permission is given with so many restrictions that there is scarcely anyone who does not marvel that this liturgy, which was held sacred and was most strictly prescribed for many centuries, has nearly reached the point of extinction on account of new "postconciliar" regulations.

In this sacred matter, which has to do with the very essence of Christianity (for outsiders do not understand it), a very great issue arises and presents itself, whether the highest ecclesiastical authorities and the Roman Pontiff himself can so prohibit, reject, and repudiate this form of the rite of the most holy Mass, strictly required for so many centuries and most religiously cherished and observed in the whole Catholic world, that the celebration of this especially revered rite is almost held to be a sin. It therefore appears to sensible people that in settling this matter, the Supreme Pontiff, the Roman curia, and a great many bishops have disagreeably and unallowably exceeded the limits and bounds of their power. (*Vox Latina*, 20, 1984, 78, p. 476.)

Those who deny that the old rite has been legally abolished rely on one or both of two supports, viz., the right of immemorial custom, and the Bull *Quo Primum Tempore* of Pius V (1570). Because of the normative character of tradition, an immemorial custom may not be abrogated except explicitly and by a Papal act.

... unless it does so explicitly, a law does not abrogate centenary or immemorial customs, nor does a general law abrogate local customs. (Old Code of Canon Law, Canon 30.)

The Bull *Quo Primum Tempore* promulgated that edition of the Roman Missal that had been compiled after the Council of Trent.

Atque ut hoc ipsum Missale in Missa decantanda, aut recitanda in quibusvis Ecclesiis absque ullo conscientiae scrupulo, aut aliquarum poenarum, sententiarum et censurarum incursu, posthac omnino sequantur, eoque libere et licite uti possint et valeant, auctoritate Apostolica, tenore praesentium, Etiam perpetuo concedimus et indulgemus. Neve Praesules, Administratores, Canonici, Capellani, et alii quocumque nomine nuncupati Presbyteri saeculares, aut cuiusvis Ordinis regulares, ad Missam aliter quam a

nobis statutum est, celebrandam tenentur: neve ad Missale hoc immutandum a quolibet cogi et compelli, praesentesve litterae ullo unquam tempore revocari, aut moderari possint, sed firmatae semper et validae in suo existant robore, similiter statuimus et declaramus.

By this present Bull we grant and permit forever that all priests may henceforth follow this Missal in singing or saying Mass in any church without any scruple of conscience and without incurring any penalties, sentences, or censures, and that they may use it freely and licitly. Nor may any bishops, administrators, canons, chaplains, or other secular priests of whatever title, or religious priests of whatever order, be compelled to celebrate Mass differently from the way we have ordered, or be driven or forced by anyone to change this Missal, and we likewise decree and declare that this Bull may never be revoked or modified at all, but is to remain in force and valid forever. (St. Pius V, Bull *Quo Primum Tempore*, July 19, 1570.)

Dr. Neri Capponi, Advocate of the Holy Roman Rota and of the Apostolic Signatura, in his booklet *Some Juridical Considerations of the Reform of the Liturgy* (Archivio Giuridico "Filippo Serafini", English edition

prepared by "Una Voce", 6 Belford Park, Edinburgh EH4 3DP), argues that the Bull *Quo Primum Tempore* merely added the force of positive law to the previously existing customary law (tradition) which sanctioned the traditional way of saying Mass; the rite before 1570 and the rite after 1570 were basically the same. If then, he says, the Bull should be revoked, one could still say Mass in the traditional way by falling back on the customary law, so long as it had not been expressly revoked at the same time; in thus holding that Canon Law, when added to customary law, does not abrogate the customary law, and that the abrogation of the former leaves the latter in tact unless express mention is made of it also, he cites as his authorities Suarez, Cicognani, and Staffa. (See his note #52.) He goes on to defend the following theses:

1. The Apostolic Constitution *Missale Romanum* of April 3, 1969, whereby Pope Paul VI promulgated the revised Roman Missal, does not abrogate (explicitly repeal) the Bull *Quo Primum Tempore*, which it never mentions, notwithstanding the official English mistranslation "we wish to give legal force" of the Constitution's *quiddam nunc cogere et efficere placet*. (Indeed, it is quite evident from the irrefragable authority of the Lewis and Short Dictionary, which, on page 362c, renders that Ciceronian [cf. *Leges*, 2.13.33: *ex quibus id quod volumus efficitur et cogitur*] phrase by

"infer", "conclude", that the Pope's words mean "to draw some conclusions")

2. Nevertheless, since the rite of Mass introduced by the Constitution is quite different from the old rite, it is probable (though not certain) that, by Canon 22, the Pauline Constitution obrogates (implicitly repeals) the Pisan Bull.

A later law, promulgated by the competent authority, obrogates an earlier one if it expressly declares that it does so, or if it is directly contrary to it, *or if it entirely re-orders what the earlier law deals with*. (Old Code, Canon 22, italics mine.)

3. It is, however, not *absolutely* certain that Pope Paul intended to abolish the old rite entirely, and if this is conceded, then there is room to argue that the Bull of Pope Pius is not obrogated by the Apostolic Constitution *Missale Romanum*, but, by Canon 23, must be reconciled with it, i.e., both rites must be permitted.

In case of doubt, one does not assume that the earlier law is revoked; rather, the later laws are to be carried over to the earlier ones and as far as possible reconciled with them. (Old Code, Canon 23.)

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