

LLA LATIN LITURGY ASSOCIATION

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NEWSLETTER NO. 30
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From the Chairman

Subscriptions are due for 1988-1989

Dues for 1988-1989 are \$10 per person. Those who pay in Canadian currency or checks must send \$15. The Chairman thanks with emotion those members who have always sent in more than the minimum amount. The June newsletter cost \$1873.87 to print and \$343.87 to mail out. Since we have 1765 dues-paying members at the moment, this means that about half of your \$10 dues goes to cover the quarterly journal. Overseas members will kindly observe that it costs \$1.80 merely to mail you each newsletter. All will please see to it that their membership supports rather than ruins the Latin Liturgy Association. The future of the Latin Mass is in your pockets.

Judge Gruccio of New Jersey has suggested a **Century Club** of those who are willing to support the LLA to the tune of \$100 per annum; is there any support for this?

Vice-Chairman's New Address

Note the new address of the Vice-Chairman at the top of this page. The old Baton Rouge post office box has been assigned to someone else.

The 1989 National Convention

Plans for the 1989 National Convention at St. Agnes Church, St. Paul, Minnesota over the Corpus Christi - Memorial Day weekend, May 26-27, are well advanced, and the complete program will be published in the December issue of the Newsletter, along with information on registration, room, and board.

Third Edition of the *Latin Mass Directory*

The Chairman has just published the third edition of the Association's *Latin Mass Directory*, the second edition having been exhausted. All the entries have been brought up to date as of July 1, 1988. The price of the

Directory is \$5; it may be ordered from the Chairman.

Elections for Chairman, Vice-Chairman, and Secretary-Treasurer

A prominent member has enquired of the Vice-Chairman, Dr. Edgeworth, when we intend to hold elections for the national offices, and at the same time has indicated some disagreement with the administration of the Chairman. Dr. Edgeworth recommends that we have elections, lest it be said that we rule without the consent of the governed. The Chairman therefore invites those members who are interested in running for one of the three national offices to write to him and place their names in nomination; if you nominate someone else, you must first obtain his consent. Lo Bello, Edgeworth, and Spangler will run for election to the posts they now hold. All nominations will be published in the December issue of this *Newsletter*; it is therefore necessary that they be received by the Chairman before that issue goes to press, which will be about November 1. Let us agree that the term of office will be four years. Elections were not held previously because no one asked for them; the Chairman followed the principle **Let well enough alone**. No one should think that the current officers intended to reign perpetually; they know the verses of Horace:

*Lusisti satis, edisti satis atque bibisti.
Tempus abire tibi est, ne potum largius aequo
Rideat et pulset lasciva decentius aetas.*
(Epistles II, 2, 214-216)

You've played, and loved, and ate, and drank your fill.

Walk sober off, before a sprightlier age
Comes tittering on, and shoves you from the stage.

We are content, if the members so direct, to retire and sit under our own vines and fig trees in peace.

The ballot will be printed in the December issue of the *Newsletter*, so if either the

Chairman, Professor Edgeworth, or Attorney Spangler is defeated, his successor will take office at once, that is, about February 1, 1989; **there will be no lame ducks running the Association.**

Each nominee may send a **brief** statement or biography to the Chairman to be published in December with the list of candidates. No one should put himself forward who is not willing and able to take on the following obligations:

Chairman: Write, publish, and mail out the quarterly journal; compile and reprint annually the *Directory of Latin Masses*; organize the national conventions; supervise the local chapters.

Vice-Chairman: Assist the Chairman in his duties, and succeed him if necessity requires.

Secretary-Treasurer: Maintain the membership rolls on the computer; send out renewal notices; send the chairman mailing labels in zip-code order for each Newsletter; receive and acknowledge the payment of dues.

Each position requires the minimum to two hours work per day. Each officer receives quite a bit of mail, which it is his duty to answer.

Archbishop Lefebvre Excommunicated

On June 30, Archbishop Marcel Lefebvre consecrated four bishops at his seminary in Ecône, Switzerland; on the same day, the Holy See declared him excommunicated. Archbishop Lefebvre appears to have violated the following canons:

1013 *Nulli episcopo licet quemquam consecrare in Episcopum, nisi prius constet de pontificio mandato.* No bishop may consecrate anyone without Papal sanction. (This is canon 953 in the Old Code.)

1014 *Nisi Sedis Apostolicae dispensatio intercesserit, Episcopus consecrator principalis in consecratione episcopali duos saltem episcopos consecrantes sibi adiungat.* There must be at least two

co-consecrators. (This is expressed in different words in the Old Code, canon 954: *Episcopus consecrator debet alios duos Episcopos adhibere, qui sibi in consecratione assistant, nisi hac super re a Sede Apostolica dispensum fuerit.*

378 *Ad idoneitatem candidatorum Episcopatus requiritur ut quis sit . . . annos natus saltem triginta quinque.* The new bishops must be at least 35 years old. (The Old Code, following the Council of Trent, said that 30 years old was enough; the old Canon 331 says: *Ut quis idoneus habeatur, debet esse . . . annos natus saltem triginta.* Two of Archbishop Lefebvre's new bishops are under 35, though over 30.)

The Archbishop's party defends the ordinations on the ground that we live in a state of emergency, and that according to canon law, penalties do not apply. They cite Old Code 2205, §2:

Metus quoque gravis, etiam relativum tantum, necessitas, imo et grave incommodum, plerumque delictum, si agatur de legibus mere ecclesiasticis, penitus tollunt. Grave apprehension, even if only relative, necessity, and even grave urgency wholly remove a good measure of the blame, provided one is dealing merely with Church law.

New Code 1323, §4:

Nulli poenae est obnoxius qui, cum legem vel praeceptum violavit, . . . metu gravi, quamvis relative tantum, coactus egit, aut ex necessitate vel gravi incommodo, nisi tamen actus sit intrinsece malus aut vergat in animarum damnum. No penalty is incurred by him who, even though he has broken a law or precept, did so under compulsion on account of grave apprehension, even if only relative, or by necessity, or on account of grave urgency, unless his action is in itself evil or leads to the ruin of souls. The Holy See replied, in its statement of June 30:

In this case, Canon 1323 is inapplicable, because the circumstances mentioned in the canon have not obtained. The so-called "case of necessity" has been intentionally fabricated by Monsignor Lefebvre in order to maintain an attitude of division within the Catholic Church, notwithstanding the ecclesial communion and the concessions offered by the Holy Father John Paul II.

The excommunication of Archbishop Lefebvre is based on canon 1382. *Episcopus qui sine pontificio mandato aliquem consecrat in Episcopum, itemque qui ab eo consecrationem recipit, in excommunicatione latae sententiae Sedi Apostolicae reservatam incurrit.* (A bishop who, without the pontifical mandate, consecrates someone, and he who receives the consecration from him, incur automatic excommunication which can only be lifted by the Apostolic See.)

Under the Old Code (canon 2370), the penalty for this offense was suspension: *Episcopus aliquem consecrans in Episcopum, Episcopi vel, loco Episcoporum, presbyteri assistentes, et qui consecrationem recipit sine apostolico mandato contra praescriptum can. 953, ipso iure suspensi sunt, donec Sedes Apostolica eos dispensaverit.* (A bishop who consecrates someone a bishop, the bishops, or, in the place of bishops, the assisting priests, and the fellow who receives the consecration without the apostolic mandate in violation of canon 953, are automatically suspended until the Apostolic See lifts the penalty.)

By decree of Bernard Cardinal Gantin, Prefect of the Congregation of Bishops, Antonio de Castro Mayer, retired bishop of Campos, Brazil, has been excommunicated for assisting Msgr. Lefebvre in the consecrations.

Since both sides in this affair believe it is a matter of eternal salvation, the Chairman sees no possibility for a resolution; each side says, "Non possumus!" One can only insist that the debate be carried on so as not to degenerate into religious controversy, the offspring of arrogance and folly. The Chairman has seen language used in this debate that is not appropriate for the communion of saints, of whom, as Tertullian reported, the people of the second century used to say *Vide, ut invicem se diligant!* - See how these Christians love one another!

The Pope has appointed yet another commission, this time to try to accommodate traditionalists who will not follow Msgr. Lefebvre. The members are:

1. Paul Augustin Cardinal Mayer, formerly Prefect of the Congregation for Divine Worship.
2. Msgr. Pere Garriga Tena, Undersecretary of the same Congregation
3. Msgr. Milan Simcic, of the Congregation for the Clergy
4. Msgr. Jesus Torres Llorente, of the Congregation for Religious
5. Tarcisio Bertone, a canon lawyer
6. Msgr. Frantisek Rypar, of the Congregation for Catholic Education
7. Fr. Benoit Duroux, O.S.B., a theologian
8. Don Fernando Ocariz, of the Congregation for the Doctrine of the Faith

The Commission was appointed in the Pope's *motu proprio Ecclesia Dei*, in which the Pontiff insisted that those who feel themselves bound to the traditional Latin Liturgy must be catered for through "full and generous applications" on the 1984 Indult.

Local Chapter

Members who are interested in starting up an LLA local chapter in the Richmond, Vir-

ginia diocese should contact Mr. Mark N. Farmer, 953 Westham Parkway, Richmond, VA 23229; he is a law student at the University of Virginia.

Dean Stanley's *Dies Irae*

Macauley's translation of the *Dies Irae* (Newsletter #22) and Dryden's *Veni Creator* (Newsletter No. 27) were well received by the members of the Association, so the Chairman now publishes the English version of the *Dies Irae* by Arthur Penrhyn Stanley, the famous Dean of Westminster Abbey; it is taken from *Macmillan's Magazine*, December, 1868, pp. 167-69. The Latin text may be found in Newsletter No. 22.

Dies Irae

Day of wrath, O dreadful day,
When this world shall pass away,
And the heavens together roll,
Shrivelling like a parched scroll,
Long foretold by saint and sage,
David's harp, and Sibyl's page.

Day of terror, day of doom,
When the Judge at last shall come;
Thro' the deep and silent gloom,
Shrouding every human tomb,
Shall the Archangel's trumpet tone
Summon all before the Throne.

Then shall Nature stand aghast,
Death himself be overcast;
Then at her Creator's call,
Near and distant, great and small,
Shall the whole creation rise
Waiting for the Great Assize.

Then the writing shall be read,
Which shall judge the quick and dead;
Then the Lord of all our race
Shall appoint to each his place;
Every wrong shall be set right,
Every secret brought to light.

Then in that tremendous day,
When heaven and earth shall pass away,
What shall I the sinner say?
"What shall be the sinner's stay?"
When the righteous shrinks for fear,
How shall my frail soul appear?

King of kings, enthron'd on high,
In Thine awful Majesty,
Thou who of Thy mercy free
Savest those who sav'd shall be—
In Thy boundless charity,
Fount of Pity, save Thou me.

O remember, Saviour dear,
What the cause that brought Thee here;
All Thy long and perilous way
Was for me who went astray.
When that day at last is come,
Call, O call the wanderer home.

Cessent Lites

Thou in search of me didst sit
Weary with the noonday heat.
Thou to save my soul hast borne
Cross and grief, and hate and scorn.
O may all that toil and pain
Not be wholly spent in vain!

O just Judge, to whom belongs
Vengeance for all earthly wrongs,
Grant forgiveness, Lord, at last,
Ere the dread account be past.
Lo! my sighs, my guilt, my shame!
Spare me for Thine own great Name!

Thou who bad'st the sinner cease
From her tears, and go in peace—
Thou who to the dying thief
Spakest pardon and relief;—
Thou, O Lord, to me hast given,
Even to me, the hope of Heaven!

Bishop

Thomas W. Lyons R.I.P.

The Most Reverend Thomas W. Lyons, Auxiliary Bishop of Washington and Vicar General, Bishop of Mortlach *in partibus infidelium* and a prominent member of our Latin Liturgy Association, died on March 25; the Chairman has arranged for the Latin Mass to be sung for the repose of his soul. As a further tribute, the sermon which Bishop Lyons gave at the Pontifical High Mass which he celebrated at our National Convention last June is printed in this issue of the journal; the acoustics in the crypt church are so poor, and the Bishop's voice was so weak, that hardly anyone could understand what he said, which was full of useful advice and comment. The Association will miss him badly, because it is rare to find such celebrities who are willing to do something for Latin. *Ecce sacerdos magnus, qui in diebus suis placuit Deo.*

The Bishop's car was hit by a fire truck in 1983; he contracted hepatitis from a blood transfusion, and never recovered.

Friends of the London Oratory

No church has done more for the revised Latin Liturgy than the London Oratory - St. Peter's Basilica not excepted - so members of the LLA might want to contribute to the restoration and upkeep of this edifice and its dependent properties by joining the Friends of the London Oratory, a non-profit organization which publishes a half yearly newsletter for contributors. Send the equivalent of fifteen pounds sterling (twenty-five for couples) to the Historic Churches Preservation Fund - the London Oratory, c/o Lord, Day & Lord, 25 Broadway, New York City, NY 10004. Contrary to the opinion of the foolish, the fathers of the Brompton Oratory are not wealthy, and they deserve the support of people like us.

Members are directed not to enter into controversies about the liturgy. Very few people know when they have had the worst of an argument, and if they do, they do not like it. Moreover, if one is beaten, it does not follow that one is convinced. Much damage is done when the Latin liturgy is associated with quarrelsome individuals who find modernists and freemasons everywhere.

Dean Martin Griffin, R.I.P.

Martin Griffin, Dean of Undergraduate Studies at Yale University and a valued member of our Association, died after suffering a heart attack in January. He was 54 years old.

Latin Liturgical Books

The following books may be ordered at the indicated prices from Christian Classics, Inc., 73 W. Main Street - P.O. Box 30, Westminster, MD 21157. Add \$2 for shipping and handling on orders up to \$15; add 15% on orders from \$15 to \$30, and 10% on orders above \$30.

VP-M0000 <i>Missale Romanum Cum Lectionibus</i> (1977), 4 vols	\$150.00
AS-N0001 <i>ALL New Latin-English Sunday Missal</i> (limp cover)	\$ 22.50
AS-N0003 <i>The New Approach to Latin for the Mass</i> , by Riley-Smith and Francis	\$ 19.50
AS-NC003 <i>Cassette for The New Approach</i>	\$ 10.00
AA-V0001 <i>Biblia Sacra Vulgata</i> (one volume edition)	\$ 35.00
AA-V0002 <i>Biblia Sacra Vulgata</i> (two volume edition)	\$ 45.00
VP-L0001 <i>Liber Psalmodium</i> (New Vulgate Edition)	\$ 21.00
SO-00004 <i>Ordo Missae in Cantu</i>	\$52.00
SO-00040 <i>Liber Cantualis</i>	\$ 14.95
SO-00094 <i>Graduale Romanum</i>	\$ 32.00
SO-A0001 <i>Antiphonale Monasticum</i>	\$ 42.00

Maryland residents must add 5% sales tax.

Liturgical Music In Benedictine Monasticism, Volume II

The second volume of Dom David Nicholson's *Liturgical Music in Benedictine Monasticism* has just been published and may be obtained for \$20 (postpaid) from the Mount Angel Abbey Bookstore, St. Benedict, OR 97373. This volume, of 170 pages, was handsomely printed at St. Ottilien Abbey, near Munich, by EOS VERLAG; it deals with monasteries of nuns, and is an encyclopaedic account of the status of the Latin liturgy in 113 Benedictine nunneries worldwide. Dom David's first volume, which dealt with monasteries of monks, was reviewed in our September, 1987 newsletter. The establishments of the Cistercians will be the subject of the final third volume. Dom David's work is indispensable for those who want to know what the monks are up to,

and the Chairman is pleased to recommend it with enthusiasm to all members of the Association.

Typographical Errors in the *Ordo Missae Cum Populo* Published by the Leaflet Missal Company

Mr. Bernard J. Clavet, Secretary of our San Diego Chapter, has sent the Chairman the following list of typographical errors in the Latin text of the *Ordo Missae Cum Populo* booklet recently republished by the Leaflet Missal Company.

Page 3, 22 lines down: *Set* should be *Sit*.

Page 3, 23 lines down: *suscripti* should be *suscepti*.

Page 3, 6 lines up: The words *et super nivem dealbabor* are missing after *lavabis me*.

Page 17, 10 lines up: *siculti* should be *sicuti*.

Page 18, 11 lines up: The rubric *He joins his hands and continues* should not all appear before the line *Per Christum Dominum nostrum*. *He joins his hands* should come before *Per Christum Dominum nostrum*, but *and continues* must come after it.

Page 21, 11 lines down: There should be a comma after *Domine*.

Page 21, 4 lines up: There should be a comma after *Domine*.

Page 21, 3 lines up: The word after *salva* is *nos*.

Page 27, 12 lines up: The words of consecration have been omitted after *ex hoc omnes!* Add: *Hoc est enim Corpus meum, quod pro vobis tradetur*.

Page 27, line 8 up: The words *accipiens calicem, ex genimine vitis repletum, gratias egit, deditque discipulis suis, dicens* have fallen out after the rubric *He takes the chalice . . . continues*.

Page 28, 10 lines down: There should be a comma after *Domine*.

Page 31, 8 lines down: *paceficare* should be *pacificare*.

Page 30, bottom: The Papal keys are upside down.

Page 32, 17 lines down: *num quam* should be *numquam*.

The Chairman has brought these mistakes to the attention of the publishers.

Notitiae

January 1988: The document "Concerts in Churches", previously discussed in this newsletter, is printed five times, in English, French, German, Spanish, and Italian. Whole forests must be cut down to provide paper for all these translations; no wonder the Holy See runs a deficit. There follows a long article, in German, commemorating the 20th anniversary of the instruction *Eucharisticum Mysterium*. Among many other things, the author notes that whereas

the rubrics in the old days began *Sacerdos paratus* (The priest, having vested), they now begin *Populo congregato* (When the people have gathered). Formerly, the private Mass was the norm, he says; now, it takes third place after "Mass with the people" and "Concelebrated Mass".

The Chairman owns a complete run of *Notitiae* with the exception of the first 43 issues; his copies begin with the January, 1969 number. If you would like to sell him those first issues, please write and state your price.

The New Cardinals

The Pope inflated the Sacred College with 25 new appointments on Trinity Sunday; there are now so many cardinals (161) that the dignity is diluted into insignificance. When the Chairman was young, he could name all the cardinals, since there were never more than 70; now he does not even care to know who they all are. In 1461, when Pius II created 7 cardinals and raised the number of the Church's Senate to 33, Cardinal Tebaldo protested that the day would come when the dignity would go to destruction, and 300 cardinals be appointed (*Commentaries of Pius II*, Book VII); the Chairman predicts that many readers of this newsletter will live to see the day when there will be 300 cardinals.

The two American appointees are Archbishops Hickey (Washington D.C.) and Szoka (Detroit). The published views of the former with regard to Latin may be found in *Notitiae* 168-169-170, 1980, p. 426:

This Latin form (i.e., the New Order of Mass in Latin) is not used as the regular Sunday liturgy because our people, unfamiliar with Latin, cannot participate in the full fashion desired by the Council and by the Popes. Nonetheless, in parishes where the English liturgy is already well accepted and well celebrated, the Latin text can be used on some occasion to provide variety. It is expected, however, that on such an occasion the people will have books and will receive adequate training so that they may truly participate.

(With regard to) the occasional use of Latin hymns, prayers, or other parts of the Mass within the context of an English liturgy, obviously the pastoral staff must discern when the use and function of Latin will contribute to a healthy sense of tradition or when it may lead simply to a preoccupation with the past.

Local Chapters

Boston

The Boston Chapter met for a Latin High Mass on Thursday, April 21, the Feast of St. Anselm; thirty-five people were present. Attend-

ance is increasing due to the notices placed in the Archdiocesan weekly, *The Pilot*. The program was prepared by Mr. Michael Ferry, director of the *Schola Amicorum*, which, until recently, sang at the LLA Masses. After Fr. Mullen sang the Mass, Compline was sung with the hymn *Jesu, redemptor saeculi*. Another High Mass was sung on Thursday, May 19, at 7:30 PM. On Trinity Sunday, May 29, Latin Vespers and Benediction were celebrated at 5 PM; a meeting of the membership followed. The meetings and Masses are still at Holy Trinity Church in the South End, at 140 Shawmut Avenue. Dr. Theodore Marier has agreed to serve as the Chapter's Honorary Chairman. On May 19, Fr. Claude Nowinski sang the High Mass, which, because of poor attendance, will no longer be held on Thursday evenings. On Friday, June 24, the Latin High Mass was sung at St. Benedict's in East Somerville. The *Schola Amicorum* no longer sings at the chapter's Masses; it is primarily a private prayer group, and the rehearsals were proving onerous.

Hartford

The Local Chairman, Dr. Richard P. Waigo, using mailings as well as notices in the Catholic and secular press, called an organizational meeting of the Hartford chapter, something which had not previously been done by the former officers. The meeting was held on June 5, and was unsuccessful. If you are a Connecticut member and would like to help out, contact Dr. Waigo at 737 Farmington Avenue, West Hartford, CT 06119.

Los Angeles

The Los Angeles Chapter of the LLA sponsored a Sung Latin Mass with Gregorian Chant on Sunday, April 24 at 2 PM at the Passionist Monastery, 700 N. Sunnyside Avenue, Sierra Madre, CA. On Sunday, July 24, another Mass was sung at the same place and was followed by a chapter meeting; the celebrant was Fr. Robert Billet, CMF.

New York

The Passion according to St. Mark was chanted in English according to the tone of the Dominicans at the Latin Palm Sunday Mass at Our Lady of Vilna (Broome Street). The Pentecost Sunday Mass was sung by Mr. Joseph Kubler's Choir from St. Matthias Church in Brooklyn. They offered the *Missa Secunda* of Hans Leo Hassler and Viadanna's motets *Exsultate Justi in Domino* and *Genitori Genitoque*. Anyone who wants a cassette tape recording of the St. Mark Passion mentioned in the first sentence above should send \$6 in a check payable to the New York Chapter of the LLA; send your check to Mr. Daniel Pross, 2729 Kennedy Boulevard, bsmt. - 1, Jersey City, NJ 07306.

San Diego

Because of the typographical errors in the *Ordo Missae Cum Populo* booklet of the

Leaflet Missal Company, which we have noted at the beginning of this newsletter, the local Secretary, Mr. Bernard J. Clavet, has typed up his own *Ordo Missae* booklet. He has marked the Latin with accents, and he has replaced the ICEL translation with his own more literal version.

Wilmington

The members of the Regina Caeli Society have voted that the Old Rite Latin Mass which the Bishop of Wilmington permits in St. Joseph's Church should be a "quiet" Mass rather than a "dialogue" Mass. The majority found the "dialogue" Mass too noisy. Now only appointed representatives of the congregation, or acolytes, are to make the responses.

Additions and Corrections to the *Latin Mass Directory*

CALIFORNIA

Archdiocese of Los Angeles

The Mass at St. Frances of Rome Church in Azusa, CA is at 8 AM, not 8:30 AM. Also, it is a hybrid Mass; everything is English except the Ordinary, which is sung in Latin. The *Credo* is spoken in English.

KENTUCKY

A new Diocese of Lexington has been created; therefore, the monthly Sunday Latin High Mass at St. Peter Claver Church, formerly listed under the Diocese of Covington, must now be listed under the Diocese of Lexington.

LOUISIANA

Archdiocese of New Orleans

There is no longer any regular Latin Mass at the Cabrini Chapel on the first Sunday of the month.

The three Masses at St. Jude's Parish in Diamond over which the Latin Mass rotates are at 7:30 PM Saturday evening (a vigil Mass), 7:00 AM Sunday, and 10:00 AM Sunday. The alternating celebrants are the pastor, Fr. Alvin Deem, OFM, and Fr. Denzil Perera.

MASSACHUSETTS

Archdiocese of Boston

Holy Trinity Church
140 Shawmut Avenue
Boston, MA 02118
Solemn Latin Vespers Thursdays at 6:30 PM,
Gregorian Chant by the *Schola Amicorum*
Information: Mr. Michael Ferry, 1-617-267-7830.

The Thursday time has been discontinued. Even the location of the monthly Mass now varies. Call 617-357-5617 or 617-325-4216 for information.

NEW YORK

Archdiocese of New York

The Latin Mass at St. Agnes Church on East 43rd Street is now celebrated every Sunday, not Thursday.

CANADA

Archdiocese of Ottawa

Oratory of St. Philip Neri

An entirely Latin Mass is celebrated here only at 9 AM on Saturday morning, not at 8 AM daily as previously. There is a hybrid Mass on Sundays at 11 AM. The Sunday evening Benediction of the Most Holy is preceded by Solemn Vespers sung from the *Liber Usualis* (i.e., the old way).

Newsworthy Items

1. Mr. G.R. Peters writes that a new "Marian Daily Missal", intended to be used for Indult Masses and available in either English-Latin or Spanish-Latin, has just been printed by Veritas Press, Box 33305, Granada Hills, CA 91344. The price is \$19 per copy (add \$1.50 for postage) with discounts to clergy and bookdealers for bulk orders.
2. The "Traditional Rite Conference", whose first convention was noted in the March Newsletter (item #10, p. 5), has announced a second convention for October at St. Jude's Shrine, Houston. A position statement of this Conference, issued by its National Director, Msgr. Raymond Ruscitto, disavows any connection with "schismatic" or "sede vacantist" groups. A knowledgeable correspondent has told the Chairman that the North Carolina based "Society of Traditional Roman Catholics" was to help organize the first convention, but some friction developed, and their co-sponsorship was withdrawn. However, in a letter to its members announcing its own annual meeting in Charlotte, NC for April 17, the Society of Traditional Roman Catholics praised the Traditional Rite Conference and said that it belonged to it.
3. Our member Dr. Thomas Day helped organize a St. Patrick's Day Latin High Mass at 4 PM in the Chapel of Salve Regina College in Newport, Rhode Island. The celebrant was Fr. John Duggan, and Brother James Loxham directed the Student Choir. One hundred souls attended the Mass, and the sermon was given in Latin. All microphones were turned off, a truly admirable blow against the noisy and unnatural amplification so universal in our times.

Dr. Day writes:

If a church wants an occasional Latin Mass, three things are useful: 1) **A book for the altar:** Most places do not have the Latin Sacramentary. So, in this book-binder, one sometimes has to type readings and prayers. The English Sacramentary has the Eucharistic Prayer and some other parts in Latin. 2) **A ring binder for the choir with every moment spelled out:**

One may also need another book for the cantor. 3) **A handout for the congregation:** The *Ordo Missae cum Populo* of the Leaflet Missal Company (recommended by the Chairman in the March, 1988 Newsletter, p. 1) is cumbersome to use unless you use it on a regular basis. One problem is musical notation; having the music printed professionally is expensive, but handwritten music may look tacky.

Dr. Day and the Chairman both warn against violation of copyright laws in the composition of materials for Latin Masses.

4. The Chairman has learned the following facts about the study of Latin at St. John's Seminary, the major seminary of the Archdiocese of Boston. There is an academic requirement at the College Seminary (St. Clement College) that one study two semesters of Latin. However, some of the students at St. John's do not go to the seminary college (they may go, for example, to Boston College), and these escape the Latin requirement entirely. There is no Latin requirement for entrance to the Major Seminary, and there is no requirement to study Latin once one is a candidate for the priesthood in the seminary. Elective courses are offered in Latin, but very few take them. There is very little emphasis on Latin amongst the faculty. There appears never to have been a public Latin Mass at the seminary during the recent past. Three faculty members seem to offer their early Saturday morning private Masses in Latin, and some students attend these, since on Saturday morning there is no required community Mass.
5. Only six members of the recent Synod on the Laity in Rome chose to join the Latin Study Group; the rest conducted their deliberations in the Italian, French, English, German, or Spanish Language Groups. The six Latinists were Pietro Cardinal Palazzini, Julijans Cardinal Vaivods (Latvia), Jan Hirka (Czechoslovakia), Eugeniusz Weron (Poland), Benedict Varghese Gregorios Thangalathil, and Anthony Padiyara; the last two are Indians of the Syro-Malankara and Syro-Malabar rites respectively.
6. The Anglican Sung Eucharist in Christ Church Cathedral, Oxford, uses the Greek *Kyrie Eleison* and the Latin *Gloria, Credo, Sanctus-Benedictus*, and *Agnus Dei* in all cases where the music was written for the Latin and not the English texts. The *Kyrie* is sung nine times, not six. The pew book, which is stamped with the coat of arms of Thomas Cardinal Wolsey, founder of the church, *legatus a latere*, Archbishop of York, and Lord High Chancellor, contains the following useful introductory note:

The settings for the *Kyrie, Gloria, Sanctus, Benedictus*, and *Agnus Dei* are longer and more complex than those composed for congregational use and are sung by the choir, not the congregation. This may well seem frustrating to those who are accustomed to taking a more vocal part in the service and its pace may seem to be slow. But this way of celebrating the Eucharist has its own advantages. Many of us do not have much opportunity to stop talking and being talked at, to silence the chattering of our own minds and be still. By our own quietness in this service we may be freed from the necessity to select words and shape phrases. We may then be

free to hear the voice of our own deepest needs;

free to remember those for whom we wish to pray;

desiring for them their highest good and greatest fulfillment: which is to say,

free to remember them before God;

free, in making this prayer of recollection, to hold and to offer a knowledge and awareness of those for whom we pray which lie deeper than the level of deliberate speech.

Christians have been led through this service to a rich and diverse pattern of response. This, in view of the wide range of human personality, is both natural and right. The personal space offered by the choral settings of the prayers of the Eucharist makes room for everyone to turn towards God in his or her own way.

7. The Vice-Chairman, Dr. Edgeworth, has been promoted to Chairman of the Department of Foreign Languages and Literatures at the Louisiana State University.
8. The address "Latin and the Church", delivered by Auxiliary Bishop Edward M. Egan of New York on September 6, 1987 at Columbia University, has been published in booklet form as a supplement to the classical journal *Helios* (volume 14, number 2). A copy may be ordered from the Wethersfield Institute, 230 Park Avenue, Suite 1528, New York City, NY 10169. The price is \$5. Of the 46 pages in the booklet, only ten, the address itself (quite good), are in English, the remaining 36 are Latin documents distributed into four appendices. The first two appendices contain Latin decisions of the Holy Roman Rota in marriage cases where Bishop Egan was the *Ponente* (judge). Appendix C is a Latin essay by Egan on the origin and meaning of "due process" in American law. Appendix D is Chapter 2, §§ 1785-1787, of the Dogmatic Constitution *De Fide Catholica* of the First Vatican Council.

Egan's essay recounts how lectures were in Latin when he was a major seminarian in Chicago and then in Rome. He tells of his career in the Rota, and gives his reasons why the Church will once again return to a more complete use of Latin. It is a moving account from a figure in authority, and the Chairman recommends that it be read far and wide. Bishop Egan is Vicar of Education in the New York Archdiocese.

9. We heartily congratulate our member Fr. Eduard Perone, who has been appointed pastor of the Parish of St. Nicholas in Capac, Michigan.
10. The featured selection in Volume 12, No. 3 (1988), Release 399 of the *Musical Heritage Review* is a record which contains on one side "Proper from the *Graduale Romanum*" and on the other *Missa in Conceptione Beatae Mariae Virginis*. The chanting is by the Viennese Schola of the Hofburgkapelle. The Chairman advises those LLA members who belong to the Musical Heritage Society to order and enjoy MHS Stereo 3986, "Marc-Antoine Charpentier: Sacred Music", which contains the wonderful *Te Deum*; MHS 7085X, which contains Gounod's *Te Deum* and *Messe Chorale (Messe Solennelle No. 4)* is hardly less wonderful.
11. Mr. Anthony Grossi, a member of the Association, has notified the Chairman that the Latin High Mass (1962 Missal) will be sung by Fr. David Delzell at Our Lady of Perpetual Help Church, Route 36, Highlands, NJ three times during 1988: Saturday, April 23, Saturday, June 4, and Saturday, October 8, all at 12 noon. These ceremonies are held with the permission and approval of Bishop John Reiss of Trenton. On June 4, Fr. Delzell celebrates the 38th anniversary of his first Solemn High Mass; on October 8, he celebrates the 20th anniversary of his appointment as pastor of Our Lady of Perpetual Help Church.
12. The Executive Director of the "Ministry of Worship and Spiritual Life of the Archdiocese of Miami" has written to our member Mr. Cyril M. V. Zilka *inter alia*, "... the Tridentine Mass should not be celebrated in a parish church. . . . Furthermore, the Indult states that, should a bishop and a pastor allow the celebration of the Tridentine Mass, this is not to be done on a regular basis and not to be attended on a regular basis to fulfill the Sunday obligation." In fact, each bishop does as he sees fit with regard to the location of such a Mass, and the *Codex* of Canon Law (1248 § 1) guarantees that the regular attendance at such ceremonies does satisfy the Sunday obligation.
13. Our member Colonel William O'Connor writes:

In reading the Newsletters, I cannot help but note just how fortunate we in the St. Louis area are. Our "Tridentine" Masses at St. Agatha parish are now in their third year, and the consistent attendance is nothing short of remarkable. During the summer months, the attendance has been between 250 and 300, but in the fall and winter, this figure goes up substantially. The church was nearly filled on Dec. 5, 1987 with about 550 present when the Southern Illinois Chorale sang the Mass. About the same number were present for this month. It is interesting to note that a tour group from Quincy, Illinois traveled here for this First Saturday Mass this month.

I serve on the Liturgy Committee for our parish, and I can note some movement, however slight, towards introducing more Latin in our Sunday Masses. All of our Masses this Lent have begun with the singing of the *Parce Domine*. Later in the year, we expect to have some Benedictions sung in Latin. The warm response exhibited when an occasional *Gloria* or *Agnus Dei* is sung in Latin demonstrates that there is a great residual feeling for the beauty and the solemnity of the Latin Mass.

14. Our member Fr. Urban Schnaus OSB, has written the following comments in the April 1988 issue of the newsletter of our Washington DC local chapter.

In the Crypt Church of the National Shrine, there is a regular Latin Mass on Sunday at 1:30 p.m. that has been drawing congregations numbering more than 200 on most Sundays. Copies of the Solesmes *Liber Cantualis* are distributed by the ushers at the entrance, where they have been used since they were brought over for the International Gregorian Chant Symposium in 1983 when Abbot Jean Prou of Solesmes was the celebrant of the final liturgy. In the past month, some 300 copies of the hard cover 1986 edition of the *Worship* hymnal and service book have been put in the pews to replace the "throw-away" missalettes used for many years.

There are three-page weekly handouts for this Mass, similar to those for the main Sunday Mass in the Upper Church. In the *Worship* hymnal now used in the Crypt Church, the Latin hymns *Adeste Fideles*, *Adoro Te devote*, *Jesu dulcis memoria*, and many others are given with their English translation. There is a "Setting Three" section on Mass, in "New Plainsong", but it begins with a Greek *Kyrie*

Eleison before going on to other parts of the ordinary in English. The "Service Music" section which follows begins with the Latin *Asperges*, but then follow many pages of variegated vernacular materials before we find a complete Latin *Cantus Missae*, including the *Credo III* and *Pater Noster*.

The Easter and Pentecost sequences are given in both languages in the new *Worship* book, but neither the entire *Lauda Sion* for Corpus Christi nor the final *Ecce panis angelorum* verses found in the *Liber Cantualis* are included in this new, and in many ways admirable, book.

Chant as a form of art associated with classical polyphony continues to serve in Latin liturgy in places where there are rich resources of trained personnel. To bring it back on the lips and to help in the devotion of more ordinary folk, we must start with simpler things from available resources. The current World Library *We Worship* missalette (January 10, 1988) gives the *Sanctus* and *Agnus Dei* of Mass XVIII in Latin, and even puts the *Tantum Ergo* in Latin and English on the inside back cover, while the Collegeville *Celebrating the Eucharist* "throw-away" has a complete Latin Sung Mass and Latin Benediction hymns on its last pages. We must continue to work and pray for planners of our liturgies to let our young people hear these ancient prayers that served us well in the past and are needed to help them form a more firm faith in these new times.

15. Mr. James Scheer of Canadian *Una Voce* has sent the Chairman the following list of old-rite Masses celebrated in May in Canada.

Sunday, 1 May, 2:30 PM, St. Mary's Church (Sheaffe and Park Streets, Hamilton, Ontario): Tridentine Latin Mass (4th Sunday after Easter). A Holy Hour to mark the Marian Year followed the Mass. The programme for this Marian Hour included Hymns to Our Lady, the Rosary, the Litany of Loretto, and Benediction of the Most Blessed Sacrament. Father Sach, chaplain of the Hamilton Latin Community, was celebrant for the Mass and Benediction; Father Walter Mattys preached a sermon on the Blessed Virgin during the Holy Hour. The Hamilton Latin Community Choir, *Cantores Laudis*, under the direction of Mr. Geoffrey Steel (416-529-0448), sang.

Thursday, 5 May, 7:00 PM, St.

Michael's Catholic Church (515 Cheapside Street, London, Ontario - Telephone 519/433-6689): Tridentine Latin Mass and Holy Hour.

Friday, 13 May, 7:00 PM, St. Brigid's Church (St. Patrick's Street at Cumberland, Ottawa): Our Lady's Oratory (in honour of the Marian Year). Fifteen decades of the Rosary, Sermon and Solemn Procession in honour of the Blessed Sacrament were followed by Solemn Benediction.

16. Fr. Raymond Matulenas, OSB, celebrated Mass in Latin on April 27 for the Latin Liturgy Association.
17. Music at recent Sunday Masses at San Francisco's Cathedral of St. Mary included the Latin *Gloria, Sanctus, Agnus Dei*, and the *Ubi Caritas et Amor* sung to Gregorian Chant.
18. Our member Mr. Martin E. Morrison writes, "A non-academic journal has recently been published, devoted to ancient Rome and its influence. Contents include archaeology, culture, history, numismatics, religion, and Latin language and literature. A subscription to this bimonthly costs \$5 (first class mail) and may be ordered from *Keeping Ancient Rome Alive*, 27824 Hummingbird Court, Hayward, CA 94545-4042. Sample copies are \$1 each. Mr. Morrison is the editor. The Chairman received the July-August 1988 issue *gratis*. It was 12 pages (11" x 8½") long. The contents were: wire reports, Suetonius's account (Latin with English translations) of the death of Caesar, an original article on the coins of the Roman procurators of Judaea (Pontius Pilate was one), a list of the latest books published by Bolchazy-Carducci, etymologies of the words *candidate*, *inaugurate*, *senate*, and *vote*, and a list of books published by the Vatican and the Saarbrücken *Societas Latina* that promote the use of Latin in everyday conversation and correspondence.
19. Fr. Pedro Ribera-Ortega, Mayordomo of the *Cofradia de la Conquistadora*, 562½ East Garcia Street, Santa Fe, NM 87501, has written to the Chairman to assure him and the Association of his prayers, and to say that they use Latin whenever possible at the ceremonies in honor of "Our Lady of Conquering Love", whose image, the oldest of American Madonnas (1625), is venerated at St. Francis Cathedral under his supervision. They especially love the Latin *Magnificat* at every Marian Mass and observance. This Virgin is patroness of Santa Fe, New Mexico, and of all the Southwest.
20. Dr. Eric M. de Saventhem, President of the International Federation *Una Voce*, wrote a four-page letter to the Pope on March 11,

1988, in which he asked that the petitions of Archbishop Lefebvre be favorably received. He requested that the Archbishop not be required to accept the Conciliar Decree *Dignitatis Humanae* (on religious liberty) until a future Roman Commission on Tradition should point out how this document can be squared with the previous teachings of the church on its subject. He asked that the Old Rite be allowed everywhere and for everyone, and not be restricted just to the establishments of Archbishop Lefebvre's Fraternity.

21. The Archdiocese of New York announced and then revoked a weekly Saturday Latin Mass (1962 Missal) at St. Ann's Armenian Rite Catholic Church on East 12th Street in Manhattan.
22. Our colleagues of the Dutch Association for Latin Liturgy held their annual meeting on June 4 at St. Vitus Church in Hilversum. The chief celebrant of the Mass was the Apostolic Pro-Nuncio, Archbishop Cassidy, who has since been appointed Substitute of the Secretary of State of the Holy See.
23. Mr. John Weems Murray writes that the ecumenical Community of Jesus on Cape Cod chants the entire *Antiphonale Monasticum* with impeccable Solesmes authenticity. The Community held its second "Master Schola" of courses and seminars for choirmasters and organists during August 16-22. The faculty were Dr. George Guest, C.B.E., University Organist and Director of the St. John's College Choir, Cambridge, England, Mr. James Litton, conductor of the American Boychoir, Dr. Mary Berry, founder and director of the Schola Gregoriana of Cambridge, England, Mr. David Hill, Master of Music at Westminster Cathedral, London, and Miss Dorothy Richardson, Professor of Voice at the Guildhall School of Music, London. The address of the Community is 11 Bayview Drive, Orleans, MA 02653.
24. Dr. Louis V. Pisciotta, Director of Music at St. Mary's Church, Manhasset, NY took his choir to Italy recently on a pilgrimage. They sang at Masses in Florence (Ognisanti), Assisi (at St. Francis's tomb), and Rome (at St. Peter's Basilica at 4 PM on Palm Sunday). At the last Mass, they were told not to sing the Gregorian *Credo* or Pisciotta's *Agnus Dei*, in order to save time. They also gave a concert of sacred music in the Church of St. Ignatius.
25. Mr. William Parsons, coordinator for the monthly Latin Mass at St. Mary's Church in Washington, D.C., writes with alarm:

On Corpus Christi, this year, a choral group sang a Victoria ordinary, an introit by Byrd and motets by Byrd and Peter Philips. The congregation,

from the widest possible cross-section of Washingtonians, was deeply moved. We are greatly encouraged to continue into a fourth year, but with the widely disseminated misinformation, connected with the Lefebvre affair, that the Latin Mass is banned, the political climate may be so charged that continuance will be impossible!

26. In accordance with the regulation *septuagenarii de ponte* of Paul VI, Cardinal Mayer has resigned his post of Prefect of the Congregation for Divine Worship; his successor is Eduardo Cardinal Martinez Somalo, formerly Substitute of the Secretary of State. The Congregation has now once again been merged with the Congregation for the Sacraments. In 1969, Pope Paul changed the name of the Sacred Congregation of Rites to *Sacred Congregation for Divine Worship*. In 1975, he merged it with the Sacred Congregation for the Sacraments and called the new congregation the *Sacred Congregation for Divine Worship and the Sacraments*. In 1984, the present Pontiff dissolved the merger and removed the adjective *sacred* from the titles of the Roman dicasteries; the congregation then became the *Congregation for Divine Worship*. In July, 1988 he changed his mind and joined the congregations together again, so the name is now the *Congregation for Divine Worship and the Sacraments*.
27. Bishop Joseph O'Keefe of Syracuse, New York, gave permission for a Latin funeral Mass according to the 1962 Roman Missal for the late Fr. Ferdinand A. Hattala. The Mass was celebrated on Wednesday, July 13 at 10:30 AM at St. Stephen's Church, Syracuse.

The Press

1. Russell Shaw's *Answers* column in a March, 1988 issue of "The National Catholic Register" answered the question, "Since Pope John Paul II has granted an indult for the celebration of the Latin Rite Mass, why won't the bishops of the United States allow this privilege?" Shaw replied that he presumed that his correspondent meant the old rite of Mass, and that some bishops were allowing the old ritual. He said that the permission could only be granted to people whose names appeared in a petition submitted to the bishop and that others could not benefit from it. The reason for all these conditions, he said, was not to give "aid and comfort to extremists who question the propriety, and even the validity, of the Mass of Vatican II".
2. The March 17, 1988 issue of the *Catholic Eye* carried a supplement entitled "Gregorian Cant" by Faith Abbott, which reproved the author of a recent article in *Our Sunday Visitor* (see Newsletter No. 29, p. 4)

which dared to argue that Gregorian Chant no longer deserved pride of place in the music of the Catholic Church. Miss Abbott quoted a sentence from the Constitution *Veterum Sapientia* of Pope John XXIII (1962):

We have decided to provide, through the timely norms contained in this solemn document, that the ancient and uninterrupted use of Latin be maintained and, where it has been almost completely abandoned, that it be completely re-established. (. . . *in animum propterea induximus, opportunitis normis gravi hoc documento editis, cavere ut vetus et numquam intermissa linguae Latinae retineatur consuetudo, et, sicubi prope exoleverit, plane redintegretur.*)

3. The March 22, 1988 issue of the Baton Rouge *Morning Advocate* ran the article "Knights of Columbus seek sainthood for late bishop", which reports that the Knights are beginning to collect information to promote the beatification of our late member and their supreme chaplain Bishop Charles P. Greco of Alexandria, Louisiana. Their Bureau of Historic Research is examining Greco's correspondence and his 400 handwritten pages of memoirs.
4. Our member Dr. J. H. Foegen of the Department of Management and Marketing at Winona State University, Winona, MN 55987 has sent the Chairman a list of excerpts from 19 replies to his letter in the February 1988 issue of the Winona diocesan monthly newspaper *The Currier* asking if there was any interest in having the Latin Mass celebrated in the area; one note was accompanied by a petition signed by 32 people.
5. A letter "Sacred Music Lives" by our member Lawrence A. Stich was published on pages 4 and 5 of the April, 1988 issue of *Homiletic and Pastoral Review*. In it, Mr. Stich disputes the conclusions reached by a Mr. Cunningham in his article *Twenty Years Since Musicam Sacram* previously published in that journal. Mr. Cunningham had called, as some well-meaning people do, for the singing of Gregorian Chant in English; he had also called the journal *Sacred Music*, published by our member Msgr. Schuler, a "pre-conciliar" publication. This was not intended as a compliment.
6. Owen Hickey's article "The English of the missal" appeared on pages 451 and 452 of the 16 April 1988 number of *The Tablet* (London). Mr. Hickey discusses the recent *Progress Report on the Revision of the Roman Missal* just issued by the International Commission on English in the Liturgy, 1275 K Street, N.W., Suite 1202, Washington, D.C. 20005-4097. Hickey finds that

ICEL is moving in the right direction as it revises many of its impoverished translations, which were covered with the mantle of ecclesiastical approbation in 1973. The ICEL revision is to be completed in 1991; the English of the present Missal is such an embarrassment to the Catholic religion that the revision can hardly be worse. A free copy of their publication may be had upon application to ICEL; however, those who do not understand Latin should not bother them to go to the expense of mailing the report, since such individuals would not be competent to form an opinion of it.

7. The Italian ecclesiastical journal *30 Giorni* is now appearing in English translation under the title *30 Days*. The regular price for a year's subscription (11 issues) is \$44, but the early "charter subscribers" pay only \$29.95. The address for subscriptions is 30 Days Subscription Department, P.O. Box 6718, Syracuse, NY 13217. The journal is published in the USA by the St. Ignatius Press of San Francisco. The Chairman has read the first edition (April 1988) and believes that this publication will be of great interest to our members. It is well illustrated and printed on glossy paper. There are articles about Cardinal Gagnon's visitation to the Society of St. Pius X, Frantisek Cardinal Tomasek of Prague, the famous preface to the Anglican *Crockford's Clerical Directory*, and the diplomatic relations between the Holy See and the Arab states. There are some very strange mistakes here and there, as when Archbishop Lefebvre is called a cardinal, and when the Bishop of Fribourg, Switzerland is called archbishop. (There are no archbishops in Switzerland.) In one place, *Pope John Paul I* is found where one should read *Pope John Paul II*. These are minor things, and, following the principle *De minimis non curat praetor*, the Chairman has taken out a subscription.
8. According to an article on page 3 of the November 13, 1987 issue of the *Boston Pilot*, Catholic jazz musician Woody Herman, when asked by his daughter shortly before his death what kind of music he wanted at his funeral Mass, replied, "Anything pre-Vatican II." The *Panis Angelicus* and Ave Maria were sung.
9. Mr. Carl Moore noticed the following sentences on page 71 of the May 1, 1988 issue of the *New York Times Magazine*; they are an excerpt from *Body and Mind* by Richard Selzer, M.D.

My earliest recollections of a hospital were of St. Mary's, in a town in upstate New York. Actually, that was its nickname, short for St. Mary, Consoler of the Afflicted, or, as father liked to say (and made me say it),

Maria Consolatrix Afflictorum. He was of the conservative branch of atheism and insisted on the Latin. The year was 1932.

10. Archbishop Theodore E. McCarrick of Newark chose "Latin brings memories" as the title of his column in the May 18, 1988 issue of the archdiocesan newspaper *The Catholic Advocate*. The prelate, who himself occasionally celebrates the newly instituted Latin Mass on the evening of the first Saturday of the month in the cathedral of the Sacred Heart, begins by warning the faithful about illicit celebrations of the old rite of Mass in his archdiocese; he says that the Pope has only given permission for the old rite in very limited circumstances, and that it is incorrect to say that the Pope wants the old Mass available for everyone, but that the bishops are blocking his efforts. About the "Traditionalists" and their advertisements, he writes:

These advertisements are, therefore, very misleading, as is the implication that our Holy Father, Pope John Paul II, has encouraged anyone to work against a policy which the same Holy Father has established for the whole Church. . . . No one has the right to pretend that what they believe is accepted by the whole Catholic Church if, in fact, it is not.

He goes on to say that he enjoys the opportunity to participate in the Latin liturgy "once in a while", and that there are times when Latin is extraordinarily important (as in international gatherings), but that it is better and more fitting for us to use English in general.

11. Duane L. C. M. Galles, chairman of our local St. Paul - Minneapolis chapter of the LLA, is the author of the three page article "First National Convention of the Latin Liturgy Association" in the Spring 1988 (Volume 115, Number 1) issue of *Sacred Music*. *Sacred Music*, a quarterly, is a bargain at \$10 a year; subscribe by sending your check to *Sacred Music*, 548 Lafond Avenue, St. Paul, MN 55103.
12. Our member Mr. Daniel J. Pross of Jersey City, NJ is the author of a letter to the editor published in the June 5 issue of *Our Sunday Visitor*. Mr. Pross gave the address of our Latin Liturgy Association, and as a result, well over 50 people have inquired, and many of them will join. Such free publicity is a wind-fall.
13. Page 12 of the June 14 edition of *The New York Times* contained the article "A Teacher for Latin and the Ages" about the retirement of Mr. James Maddaloni, the famous and successful Latin teacher at Irvington High School in Irvington, New York. Mr.

Maddaloni, who knows the entire *Aeneid* (9800 lines) by heart, began teaching Latin in 1967, and had 26 students. By 1975, he had it up to 150, and now one-quarter of the students study the language. He hates television, computers, and calculators.

14. In a letter to the editor of *Sacred Music*, published on pages 23-25 of the Spring, 1988 issue, R. David Henry of New Westminster, British Columbia, rebukes the Congregation for Divine Worship for its declaration on "Concerts in Churches", and goes on to write:

... clergy and officials at St. Mark's in Venice have never heard of Monteverdi and Gabrielli; the Sistine Choir, once the standard against which all church choirs in Europe were measured, is today a travesty; Mass at St. Peter's in Rome is usually a musical embarrassment. . .

The same declaration is torn to pieces in the January-February issue of the French periodical *Una Voce*, which points out on page 6 that the Roman Congregation quotes Pius XI out of context to make him appear to endorse "active participation", whereas what he was promoting was more Gregorian Chant in the liturgy.

15. The June 27, 1988 issue of *Time* magazine carried an illustrated article "The Archbishop Calls It Quits" (page 43) to inform its readers about the threat of Archbishop Marcel Lefebvre to consecrate four bishops on June 30.
16. In the June, 1988 issue of *30 Days*, Silvio Cardinal Oddi writes that the constitution *Veterum Sapientia* of Pope John XXIII was, according to "the progressives", written by Giuseppe Cardinal Pizzardo. The Popes, like the American Presidents, evidently no longer write their own utterances.
17. Our member Kenneth Solak of San Francisco has informed the Chairman about the Joseph Campbell series of interviews recently broadcast on PBS. Campbell professed to be a "former Catholic" and commented thus on the liturgical renewal: Latin, the sacred language of ritual, has been replaced with the language of domesticity, which defeats the transcendent purpose of worship. Altars have been turned around with the result that the priest now resembles Julia Child.
18. The May-June issue (No. 140) of the French journal *Una Voce* has a thorough account of the celebrations in honor of the 50th anniversary of the St. Gregory Schola of Le Mans, which was founded in 1938 at the instigation of Dom Gajard of Solesmes. The ceremonies were marred by an unsuitable sermon by the local bishop, Msgr. Gil-

son, who said in the presence of Dom Prou, Abbot of Solesmes, that Gregorian Chant was no good for parish churches and only suitable for special groups. He went on to say that Gregorian Chant should be sung in French.

19. The Pope had the following to say to the members of the *Latinitas* Foundation on December 15, 1986; I translate from the *Acta Apostolicae Sedis*, 8; 79, 1987, p. 1068:

The Church's Magisterium does not cease to admonish seminarians to study the Latin language. The words of the Second Vatican Council are known: "Let them acquire that knowledge of the Latin language, which will allow them to understand and put to good use so many sources of learning and the documents of the Church." The New Code of Canon Law presents the matter to them as follows: "Let it be provided in the course of their seminary studies that the students not only be taught their own language competently, but also that they excel in the Latin Language."

20. The 20 June, 1988 issue of the *Philadelphia Daily News* carried, on page 6, an illustrated article on our member Mr. William A. Torchia, who is in charge of the Latin Program in the Philadelphia public school system. The title of the story is "Latin Is Immortal, Says Its Teacher". Ten thousand students in grades four through six are visited weekly by Torchia's roaming teachers.
21. The 2 July 1988 issue of the *Tablet* (London) contained, on page 752, a letter to the editor from our colleague Mr. Martin Lynch of the English and Welsh Association for Latin Liturgy; Mr. Lynch called for a reconsideration of its letter on concerts in churches by the Congregation for Divine Worship.
22. In his article *Altar against Altar* in the 9 July issue of the *Tablet*, Peter Hebblethwaite argues that it would be wrong for Rome to try to win over traditionalist followers of the excommunicated Archbishop Lefebvre by allowing more of the old rite of Mass. "It merely encourages their belief that they only have to hold out to win yet more concessions."
23. The May 23, 1988 issue of the Newport, Rhode Island *Daily News* reported that civil war has broken out in a Davie, Florida "Traditionalist" chapel; a party in the congregation has demanded that the chapel priest stop reciting the words *sed et Beati Joseph eiusdem Virginis sponsi* inserted

into the Roman Canon by decree of John XXIII, whereas others insist that the words be said. The dispute went to the Broward County circuit court, whose judge, a Methodist minister, said, "How petty and un-Christian it all seems!" He ordered that there be two Sunday Masses at the chapel, one with the commemoration of St. Joseph, and one without.

24. A letter to the editor "No Ban on Latin Mass" was published in the Sunday, July 17 issue of the *New York Times*. The correspondent, Fr. Robert Christian of the St. Thomas Pontifical University in Rome, corrected the *Times*, which had reported, in connection with the recent Econe consecrations, that the Latin Mass was forbidden. Fr. Christian pointed out the difference between the two Missals, which had escaped the notice of the newspaper. He mentioned our Latin Liturgy Association, though no address was given, so we are unlikely to get any new members from this publicity.
25. Letters to the editor promoting Latin Liturgy appeared in the May 21 and June 26 issues of the *St. Paul Pioneer Press Dispatch*; the author was Duane L. C. M. Gales, chairman of our local Minnesota chapter. Another letter from him appeared in the June 23 issue of the *Catholic Bulletin*; it concerned an article in the archdiocesan newspaper on June 9 that had to do with a Pontifical Latin Mass sung at St. Agnes Church in St. Paul by Archbishop Roach for the Feast of Corpus Christi.
26. An article "Tridentine Tribulations" by Rupert Scott appeared in the June 25 issue of *The Spectator* (London) and was reprinted as an extra bonus in the July 19 issue of the *Catholic Eye*. Scott predicts that Archbishop Lefebvre's Society of Pius X will now become an irrelevance, since he reneged on an agreement in which the Vatican had conceded all the important points to him. Scott speaks of Lefebvre's "persecution, the word is no exaggeration, by Paul VI and the Bishop of Lausanne, a campaign now generally admitted to have been an unjust, foolish misuse of Vatican authority." He says that although courageous, Lefebvre has a "distressingly crass side". He claims that "there are many cardinals in the Curia who are now prepared to admit that Paul VI's pontificate was the most disastrous of the century."
27. The July-August edition of *30 Days* devoted its cover and twelve pages to the events related to Archbishop Lefebvre's June 30 consecrations at Econe. An editorial called it an "official schism". In an article "Marcel Lefebvre, 'Separated Brother'", Lucio Brunelli ironically wonders if the affair will now be turned over to the Secretariat for

Christian Unity; he says that Pope Paul's confessor, Fr. Dezza, S.J., had advised that Pontiff to allow the old Mass, but that the Pontiff had refused because he feared that the "traditionalists" would abuse the gesture "as a standard to rally around to contest the entire Council". Pope Paul's advisor Jean Guittou also encouraged him to deal gently with Absalom, saying that if no mercy was shown to the French Archbishop, how could one tolerate those who put the whole essence of the faith in doubt? In the interview "The 24 Hours of the Great Refusal", Archbishop Lefebvre says that he changed his mind after he had signed an agreement with Cardinal Ratzinger when he realized that he got nothing from the Vatican except when he threatened them, and that this was not an auspicious basis on which to make a settlement.

Open Forum

Dear Sir,

After reading your latest Newsletter, especially the articles about the problems concerning the celebration of the "Tridentine" Mass, I am not surprised problems are widespread and can be found everywhere.

I am a minor seminarian in the high school level. The priests who are in charge of the students at our school are quite hostile to anything reminiscent of the "old days". The younger priests openly are hostile to those who even support the Latin Mass of Pope Paul VI. They hold the Tridentine Mass almost in disdain. As students we are not allowed to attend the Mass in Latin in our local church without permission, which is usually not forthcoming.

Three priests at our school are involved in our local chapter holding Latin Masses. Two of the priests are elderly. The other priest is only four years ordained. There is some hope for the younger generation. Those students who are supportive towards the Latin Mass of Paul VI are considered rigid and disobedient towards our school's norm. One young priest is so against the Mass in Latin and the traditions of the older liturgy that he went so far as to try to prevent me from having a *Liber Usualis*. He informed me that the *Liber* was a condemned book! It was a little while before he backed down, even though I questioned him.

The problems are widespread and they seem to be spreading further. Many people, especially in our school, are losing hope. What else will be done to hurt and confuse the church?

With hope in God,
A minor seminarian

* * *

University of Delaware
Department of Music
Newark, Delaware 19716

April 2, 1988

Dear Prof. Lo Bello,

Here is the answer to your question about the *Dies Irae* in newsletter No. 28. The official hymn texts for *Liturgia Horarum* and *Liber Hymnorum* are published in: Anselmo Lentini, ed., *Te decet hymnus: L'Innario della "Liturgia Horarum"*, Typis Polyglottis Vaticanis, 1984. The notes in this book explain the relationship of the official text to its historical sources. For the line "Peccatricem qui solvisti" (p. 72), Lentini offers the following comment. (I translate from the Italian): "Original 'Qui Mariam absolvisti,' with reference to the anonymous woman sinner of Simon's banquet (Luke 7:37), and also to Mary Magdalene confused with her. For that reason a change was due."

It is one of many cases in which medieval chant texts have been altered to fit a more modern and scientific understanding of the Bible. A more prominent example is the line "peace to his people on earth" in the *Gloria in excelsis*, which attempts to render the original Semitic expression underlying the Greek text of Luke, traditionally rendered in Latin as "pax hominibus bonae voluntatis." It is now recognized that "peace to men of good will" does not mean "peace to those who are well disposed toward their neighbor," but rather "peace to those who are the recipients of God's good will," or "to those on whom his favor rests." That is why the liturgical text in English says "his people."

Textual alterations of this sort are too numerous to count in the new liturgy. When they were made in the official Latin texts, it was often with a view to the vernacular translations that would subsequently be made from them. It cannot be assumed that the majority of people attending vernacular liturgies will have enough training in Biblical scholarship to make the necessary allowances themselves. When, as with the *Gloria*, the Latin text is unchanged but a non-traditional translation is introduced, it is for the same reason. Among those few who could attend a celebration in Latin and understand every word, the proportion who also knew Hebrew and Greek and the history of exegesis would no doubt be somewhat higher, but only somewhat.

Sincerely,
Peter Jeffery
Associate Professor

Note of the Chairman: The Chairman has bought *Te Decet Hymnus* from the Libreria Editrice Vaticana, Citta del Vaticano, 00120 ROMA and agrees that it is indispensable; the price is \$34.69 post free. Only those who read Italian will profit from it.

* * *

OPVS FVN DATVM LATINITAS
Sedes In Vrbe Vaticana

To: Prof. Dr. Anthony Lo Bello

Chairman, Latin Liturgy Association
Box 29, Dept. of Mathematics
Allegheny College
Meadville, PA 16335

Illustrissime Domine,

With real pleasure I read the *LATIN LITURGY ASSOCIATION NEWSLETTER* No. 28 (March 1988), and I'd like to send you immediately (I got the newsletter just now) an answer to two items:

#1: *Dies Irae*

The Hymns of the Latin Liturgy got their actual form to which we are accustomed in the Tridentine Liturgical Reform; at that time several verses were changed into a more elegant form (or into what was supposed to be more elegant at that time). The new Liturgical Reform after the Vatican Council quite frequently restored the pre-Tridentine text according to older manuscripts. There exists an edition of the Hymns with a critical apparatus where these changes are explained and sources quoted (*Te Decet Hymnus*).

#2: Cassettes of St. Mark's Gospel and Gregorian Chant Edited By The Societas Latina (Saarbrücken)

I do not want to discuss the enthusiasm or fanaticism by which the Saarbrücken people want to impose on everybody the so called "restored" pronunciation of the Latin language - a pronunciation which might have been true in the second or maybe the first century BEFORE Christ. But I cannot see any reason, why we Roman Catholics should give up the Roman (not "Italian") pronunciation of the Latin Language which was in constant use from the time of the Church Fathers unto our days and introduce instead a hypothetical pronunciation of old pagan times.

With best wishes, yours truly
P. Suitbertus a S. Joanne a Cruce, O.C.D.

* * *

Qui Mariam Absolvisti

March 16, 1988

Salutem in Domino.

On the subject of Mary Magdalene, I think the Western tradition has more going for it than your remarks concede. The identification of the sinner woman with Mary Magdalene was less an arbitrary assumption than a reasoned position.

1) The Gospels tell of two anointings: one in Galilee at the beginning of our Lord's public life, the other in Bethany at the end. John's Gospel presupposes the synoptic Gospels, which had circulated for a few decades, and supplies details not already on record: among them the name of the woman at Bethany, Mary. Prior to the anointing episode (11.2), John introduces her as the woman who "anointed the Lord with ointment". This is

apparently not a superfluous reference to the event he is shortly going to describe: the tense of the verb indicates an event in the past. (Contrast John 12.4: "Judas Iscariot, who was about to betray him.") His reference, then, would be to the first anointing, described by Luke. If so, the woman in Luke 7 is "Mary — of Bethany, if not of Magdala.

It is evident that Mary is the same person as the one who in Luke anointed the Lord with a perfume. But Luke did not mention her name, while John completed what he (Luke) had omitted.
Origen

I think we can understand nothing else but that the sinner woman who approached the feet of Jesus is not a different woman . . . but rather the same Mary, who made the same gesture twice.

Augustine, *De consensu ev.*, 2.78

2) The identification of Mary of Bethany with Mary Magdalene is more iffy, but understandable. There is no Mary "of Bethany" among Christ's followers, while Mary of Magdala has a distinct and prominent identity. Here is Mary at Bethany, anointing Jesus for burial, passionately involved. She drops abruptly from sight, and just as suddenly, Mary of Magdala appears with a prominent role at the Crucifixion and its aftermath. It was an easy identification to make.

This woman whom Luke called a sinful woman, whom John calls Mary, we believe to be that Mary of whom Mark affirms that she was delivered from seven demons.

Gregory the Great, Homily 33 on Luke 7

Despite these quotations, there is no firm consensus among the early Fathers, who had nothing to guide them but the Gospel texts themselves. And the tradition might easily have been influenced by subjective factors: the *peccatrix*, like the woman taken in adultery, made many commentators nervous.

As regards the modern commentators, the consensus against the Magdalene tradition seems to be nearly unanimous, with a single exception in Orchard's *Catholic Commentary* (Nelson, 1953):

Although the matter is likely to remain a disputed question, there is a sufficiency of indications in the Gospels to give reasonable assurance to those who, with St. Gregory the Great and the Latin Liturgy, identify Mary of Bethany with the sinner of Luke VII 37 and Mary Magdalene.

The Western tradition seems to me quite respectable, even objectively defensible. I suspect that some of the exegetes, reluctant to go

beyond hard evidence, are more dogmatic on the subject than they should be. I especially doubt that these new perspectives justify expurgating our literary heritage.

A laundered and de-personalized Mary Magdalene does take some of the drama from the Easter story. I am enclosing a sequence by Gottschalk of Limburg (c 1020-98), which I translated a few years ago, while trying to edit the melody into a form that is rhythmically intelligible.

With best regards,
Clarence Zaar
1390 Market Street (1727)
San Francisco, CA 94102

* * *

June 22, 1988

Dear Dr. Lo Bello,

Our Latin Mass at Immaculate Conception Church, 4129 Superior Ave., Cleveland, is being celebrated every week as usual, but due to the shortage of clergy (vacations, etc.), we will have to skip the Sundays of July and August and resume on the first Sunday of September. Maybe next year we will once more be able to go year round. We have added a new singer to our schola, and the polyphonic choir is doing well. (We sang Byrd's "Mass for Five Voices" last Sunday - *Kyrie, Gloria, Sanctus, and Agnus Dei*, and will be singing Palestrina's *Missa "O Magnum Mysterium"* another old favorite, this Sunday). We were honored by our auxiliary Bishop Sheldon, who celebrated Mass June 12.

Thank you for changing my address so that I don't miss any more of your most rewarding issues.

Sincerely,
Fred Lautzenheiser

* * *

TWO MORE LETTERS ON THE IMPLEMENTATION OF THE INDULT IN THE DIOCESE OF X

May 18, 1988

Dear Dr. Lo Bello:

Just a short note to let you know how our Mass went on May 14. Now according to the old calendar it was the feast day of St. Boniface, and when I had dropped the altar missal off at the chancery office, I had it set up for that particular day with all the propers, and Father G had agreed to say that Mass. But when the time came, he said, "I've decided to say the Mass of St. Matthias." Well, as you know, that is the feast day on the *Novus Ordo* calendar; and he said that since the vestments were the same color, it did not matter! Mr. H had just announced to the people in the church that the Mass was going to be the common of

Martyrs for the feast of St. Boniface, so he looked like a complete fool, because the sermon was all about St. Matthias. Oh boy!

It was a small crowd again, about 100 people; it was in W church. Everything was still in the church, and we were able to take away the altar facing the people, which made it even nicer. Also, I had brought the biretta to the chancery to see if it would fit Father G, since last time he said he would wear it. Well, he said, "No way" this time, and he put it on his head to show his secretary. He laughed and said, "We threw these things away 25 years ago in the seminary trash cans." But they are expensive; they used to cost around \$35 and now are about \$65. So I took it back home with me. The collection was \$157, which went towards the organist and the pastor. By the way, I left my people's missal in the church, so I went back Sunday for Mass, and it was gone. They let me check the sacristy and the lost and found department, but some one must have picked it up. It was not the missal so much, as the old holy cards with death notices on them of past friends, which cannot be replaced.

Our next Mass is July —, if I am correct in Y at Z church, but there is no agreement on who is going to say the Mass yet, as the pastor down their wants to. Also, Father G is going to get a parish in the fall; he had a tiff with the bishop, and we do not know if he will continue to assist us or what.

As usual, we are thankful for what we have.

Sincerely,
B.

* * *

Feast of St. Norbert
June 6, 1988

Dear Dr. Lo Bello,

In the last note I sent to you about the Mass on May —, Father G refused to wear the alb I brought. It was white with red crosses to match the vestments; he will not wear the fancy lace ones because he has to put his cassock on, and it would be too much trouble. He brought his own modern white alb, and I assume he will do the same next time. It has been decided that the next Mass will be on July — at L Church in M. Father F, the pastor, wanted to say the Mass, but it has been decided that good old Father G will say it, and Bishop H "requests Father F to preach at the Mass." Father is upset, but for the sake of his parishioners, he will put up with this, I think. In the fall, the last Mass will be said at St. N Church. The monsignor there and Father G do not get along, so Father G will say, "See, the Bishop did not allow Father F to say the Mass, so you will not be allowed to say it either!" That way he can say the Mass again. He said we can have the *Asperges* before Mass, but the organist must sing it; he won't.

We bend the rules again to please him; no matter what the feast is (St. A., I think), he will not say it or even give the commemoration. He plans on saying the Mass of the Blessed Virgin because it is a Saturday, and this is the Marian Year. If we can get an organist, it will be a High Mass; otherwise, it will be a Low Mass. . . .

B.

* * *

Dr. Patrick W. Jacobson
4340 Varnum Place NE
Washington, D.C. 20017

April 5, 1988

Prof. Anthony Lo Bello
Box 29, Department of Mathematics
Allegheny College
Meadville, PA 16335

Dear Prof. Lo Bello,

Enclosed you will find a copy of our updated CAPELLA schedule. You will notice that we presented Monastic Tenebrae last week, using the 1977 Monastic Rite, and including the complete rendition of Thomas Tallis' *Lamentations* in its original version. The service was, as all services we present, entirely sung in Latin, (we sing **everything** in our services, i.e. **nothing is said**), with a congregation of about 200-300 people, and with Father R. East, from Holy Comforter, who celebrated with a dignity and reverence, as well as clear Latin diction (classical) and vocal intonation which has been absent from our Roman churches for decades. Fr. East is our regular celebrant, though not the only one, in our services, young and very enthusiastic for promoting good sung liturgy in Latin.

I am also writing to Prof. Edgeworth to make myself available as speaker for the next Convention in 1989.

I have also been active as speaker during our D.C. LLA Chapter meetings, directing an ongoing discussion of the Conciliar Constitution *Sacrosanctum Concilium*.

In addition to this, I am now active as Cantor at the bi-weekly Tridentine Latin Mass at Carol Manor chapel here in Washington, D.C. The congregation sings the complete Ordinary of the Mass, while I sing the Propers in florid chant; it works very well, and both Fr. Petrini and the faithful are quite happy with this arrangement.

With my best wishes to you on this Easter Season, I now remain

Sincerely yours in Christ,
Patrick W. Jacobson
Encl.

The Washington Capella Antiqua
January 1988

THE WASHINGTON CAPELLA ANTIQUA announces its performance schedule for Winter and Spring 1988. The services listed below are **entirely sung in Latin**, with **Chant and Early Polyphony**, and are the product of careful liturgical and musicological research, to which the CAPELLA has been committed since its foundation in September 1983. Unless otherwise indicated, all presentations take place at Catholic University's **Caldwell Hall Chapel**.

FEBRUARY, Tuesday 2, 7:30 p.m. - VESPERS OF THE PRESENTATION OF THE LORD. Original Ambrosian Rite "cathedral" Vespers reconstructed from original sources. Ambrosian Chant.

FEBRUARY, Wednesday 17, 7:30 p.m. - ASH WEDNESDAY SERVICE. Liturgy of the Word and Imposition of Ashes in the restored Roman Rite from 1970. Franco-Germanic Chant.

MARCH, Saturday 12, 7:30 p.m. - FIRST VESPERS OF THE IV SUNDAY IN LENT. Monastic Rite from 1977. Franco-Germanic Chant.

MARCH, Thursday 17, 7:30 p.m. - VESPERS OF ST. PATRICK'S DAY. Roman Rite from 1970. Franco-Germanic Chant.

MARCH, Wednesday 30, 8:00 p.m. - VIGILIAS ("TENEBRAE") OF HOLY THURSDAY. Two-Nocturn Service in the restored Monastic Rite from 1977. Psalter Scheme D. Franco-Germanic and Visigothic Chant. *Lamentations of Jeremiah* by Thomas Tallis (1505-1585), in its original pitch and five-part voicing. PLACE: Holy Comforter/St. Cyprian Church, 1357 East Capitol Street, S.E., Washington, D.C. 20003.

APRIL, Saturday 16, 7:00 p.m. - FIRST VESPERS OF THE III SUNDAY OF EASTER. Ambrosian Rite "cathedral" Vespers reconstructed from original sources.

MAY, Thursday 12, 7:30 p.m. - SECOND VESPERS OF ASCENSION DAY. Roman Rite from 1970. Franco-Germanic Chant.

MAY, Saturday 21, 8:00 p.m. - VIGIL OF PENTECOST. Vigil Night Office in the restored Roman Rite from 1970. Franco-Germanic Chant.

JUNE, Sunday 5, 7:00 p.m. - SECOND VESPERS OF CORPUS CHRISTI DAY. Roman Rite from 1970. Late (13th Century) Chant.

* * *

26 Calumet Ave.
Worcester, MA 01606
March 13, 1988

Prof. Dr. Anthony Lo Bello
Dept. of Mathematics
Allegheny College
Meadville, PA 16335

Dear Prof. Lo Bello:

St. Benedict Center in Still River, MA had two recent events involving the Latin liturgy and the local bishop, Timothy Harrington of Worcester.

First, as mentioned in my last letter, one of the monks of St. Benedict Priory, Peter Connelly, was ordained a priest by Bishop Harrington on December 12th, the Feast of Our Lady of Guadalupe, in St. John's Church, a parish church in the nearby town of Clinton. The prayers, preface, and eucharistic prayer of the Mass as well as the litany of the saints and the service of ordination were in English, but the propers for the feast day as well as the major parts of the ordinary of the Mass (*Kyrie, Gloria, Sanctus-Benedictus* and *Agnus Dei*) were sung in Latin with the texts and music provided in the service booklet. The other members of the community from St. Benedict Priory acted as the *schola cantorum*, and the singing of the congregation was enhanced by the presence of members from the two Benedictine communities in Petersham, MA, St. Scholastica's Priory (nuns) and St. Mary's Monastery (monks).

Second, on March 10th Bishop Harrington presided at a ceremony of "formal regularization" for the community of sisters of St. Ann's House at St. Benedict Center. On his part, the bishop officially recognized the community of 14 sisters (known as Slaves of the Immaculate Heart of Mary or M.I.C.M. for the Latin *Manucipiae Immaculati Cordis Mariae*) as a diocesan institute of religious. On their part, the sisters affirmed their liturgical and doctrinal traditions: liturgical by the celebration of a Tridentine or traditional Latin Mass in their chapel on the occasion offered by their resident chaplain and (according to the judicial vicar of the diocese of Worcester) under the 1984 papal indult; and doctrinal by the sisters making a profession of faith by reciting the Athanasian Creed (*Quicumque vult*), whose opening words are "Whoever wishes to be saved must, above all, keep the Catholic faith; for unless a person keeps this faith whole and entire he will undoubtedly be lost forever."

Sincerely,
Thomas Syseskey

* * *

3442 Conrad Ave.
San Diego, CA 92117

May 19, 1988

Dear Dr. Lo Bello:

We converted a bureau in our living room into an altar. I use it to teach a young priest how to say the Latin Mass. We are told that many seminarians and other young priests (either ordained or about to be soon) have expressed a desire to learn how to say the

official Mass of the Church. I am looking forward to helping them.

Frankly, even though very little shocks me anymore (I have survived many bouts with death during my three score and ten), I was amazed that our seminarians are not all taught, if not how to speak Latin, at least to read it! So I have to begin by teaching a Catholic priest how to read Latin!

Being a perennial optimist, I look upon this whole endeavor (participation in the LLA and the privilege of teaching the Latin Mass) as an answer to my petition to Pope St. Pius V, ever since Vatican II, to help us restore the Official Roman Catholic Mass to its proper position in the Liturgy.

Gratefully,
Bernard J. Clavet

* * *

Cathedral of the Sacred Heart
89 Ridge Street
Newark, New Jersey 07104
(201) 484-4600
Rev. Msgr. Francis R. LoBianco, Ph.D.
Rector

June, 24, 1988

Professor Dr. Anthony Lo Bello
Office of the Chairman
Box 29
Department of Mathematics
Allegheny College
Meadville, Pennsylvania 16335

Dear Dr. Lo Bello:

The Archbishop is very grateful for your message of support, and I would like to make your organization aware that we have a Latin Mass, "Novus Ordo", offered on the first Saturday of each month at 5:30 p.m.

Would you kindly enroll us in your *Latin Liturgy Association* so that we may receive the literature which is interesting and helpful.

Respectfully,
Reverend Monsignor Francis R. LoBianco,
Ph.D.
Rector

* * *

30 Westbrook Road
Westfield, NJ 07090
June 13, 1988

Dear Prof. Dr. Lo Bello,

Thanks so much for publishing my little essay in the current newsletter. Thank you too for advertising the recording of the Solemn High Mass celebrated by Msgr. MacDonald. I was so impressed with it that I, in turn, have written the American Musicological Society about it. No doubt they will announce this

cassette to members in the *AMS Journal*. The cassette would be an invaluable aid in teaching students about the Mass in music history courses.

I thought I might enclose herewith a flyer advertising my forthcoming book.

Keep up your excellent work on the newsletter, and many wishes for a pleasant summer.

Yours sincerely,
Ferdinand Gajewski

Note of the Chairman: The book Dr. Gajewski refers to in his second paragraph is *The Work Sheets to Chopin's Violoncello Sonata: A Facsimile*, published by Garland Publishing Company, Inc., 136 Madison Avenue, New York City, NY 10016.

* * *

Una Voce - Canada
Post Office Box 5093, Station F
Ottawa, Ontario K2C 3H3
4 June 1988

Prof. Dr. Anthony Lo Bello
Box 29, Math Dept.
Allegheny College
Meadville, Pennsylvania 16335
U.S.A.

Dear Dr. Lo Bello:

I enclose a copy of a letter I wrote last summer and its reply received this week.

I wish to bring you up to date as well on the Oratory of St. Philip Neri of Ottawa. For some time now there has been an Oratory in Toronto, which is flourishing. The Toronto Oratory, located at Holy Family parish, 1372 King St. W., has a weekly Latin Mass (*Novus Ordo*) on Sundays. The community there have a charter to grant degrees through the Lateran University, and many vocations have been developed in that Oratory.

The Ottawa Oratory was founded only last summer, but already the community has made significant strides. (For example, the year before the Oratory came, there were 35 people at Christmas midnight Mass; this past Christmas there were about 700.)

Each Sunday and on most major feasts also, the four priests and five brothers of the Ottawa Oratory sing full Solemn Vespers with Benediction of the Blessed Sacrament all in Latin (as found in the *Liber Usualis*; i.e., in conformity with the 1962 Missal). In addition there is an entirely Latin Mass (*novus ordo*) each Saturday morning at 9 a.m. There is a hybrid Latin/English Mass on Sunday mornings at 11 a.m.

The Oratory has the care of St. Brigid's parish, 179 Murray St., Ottawa, K1N 5M7. The parish will celebrate its centenary in 1989, and

there is at present underway a major heritage-restoration, restoring the high altar and nave of the church to its Gothic Revival style.

In Christo Domino
James Scheer

Note of the Chairman: The letters referred to in the first paragraph were to and from the Archbishop of Quebec. There are no Latin Masses in his archdiocese.

* * *

COUNT CAPPONI
D. Cn. L. (Lateran), LL. D. (Florence)
Advocate of the Holy Roman Rota
And Of The Apostolic Signatura
Reader In Canon Law At The University Of
Florence
Vai Dei Bardi, 36 - Tel. 29 33 23 - 26 52 60
50125 Firenze

I dibus Martii 1988

Nerius Doctissimo et Amplissimo Antonio S.P.
D.

Gratias quam maximas tibi ago pro commentariorum fasciculo a te, sine sumptu, benigne ad me misso.

In commentariis tuis tam diserte et concise persecutus es quid de immemorabilis consuetudinibus expressa abrogatione a canone 30 veteris codicis statuta sentirem, ut nihil aliud mihi dicendum esse putem, tamen oblationis tuae memor gratusque sum.

Mihi constat eos, qui a mea opinione dissentiunt, semper latius atque verbosius, numquam apte ac congruenter locutos esse.

Gratias rursus tibi ago et spero quam primum me incursum in te esse.

Addictissimus
Nerius Capponius

P.S. Te oro ut ignoscas latinae linguae vitiis quae in priorem epistolam irrepserunt: in propter Christi diem Natalem votis scribendis confusio quaedam inter sermonum varietates orta est.

Prof. Dr. Anthony Lo Bello
Box 29, Dept. of Mathematics
Allegheny College
Meadville, PA 16335
USA

* * *

Pre-Council Liturgical Music

I thought it was a sin that I never seem to throw anything away.

But now that there is a revival in matters Tridentine, and that nowadays more music goes out-of-print than not, and that I've finally become guilty over just hoarding my collection of Tridentine music, I've decided happily to SHARE ANY OF MY OUT-OF-PRINT

ITEMS from my inventory, for the cost of photo-copying (8¢ a page) and postage.

Parentheticals on the inventory list denote items I know to be still in print, and if you inquire of those items, I'll direct you to the publisher.

For each request, I will first check to see that the item is indeed out-of-print. If it is, I'll copy and send it to you. If I find it is not out of print, I will advise you how to acquire it.

This can only be a part-time activity for me, so please allow three to four weeks for delivery and cry "urgent" only if it truly is!

All copying will be single-sided, and if the material is of the right size, I'll copy two book pages per sheet (across). Keep in mind, some of the material is very old and messy - I'll do the best I can.

I cannot afford to spend much on postage or telephone bills.

If you wish a written reply to an inquiry etc., please enclose a stamped, self addressed envelope for that purpose.

If you phone: a) best time to get me is SUNDAY 9-11 pm, East Coast Time, or THURSDAY 3-5 pm, East Coast Time and b) If you leave a message on my answering machine and want me to return your Long Distance Call, know that I can only do COLLECT.

LASTLY: VICE-VERSA! If you have materials that I do not have, I'll be interested in doing business with YOU! Just let me know!

Here's to keeping all this lovely music alive,

Daniel J. Pross
2729 Kennedy Blvd.
Basement Apartment - 1
Jersey City, NJ 07306
1-201-434-4294

Note of the Chairman: Mr. Pross's list is four pages long, small print. If you want a copy, send \$1 for postage and copying to the Chairman.

* * *

Active Participation In The Latin Liturgy

All of the liturgical directives of the Vatican and the American Conference of Catholic Bishops in the past twenty years have emphasized active participation of the laity. They did so for very good reasons. Prior to Vatican Council II, at least 75% of the laity hardly participated in the Sacrifice during the old silent Latin Mass. The few people who brought missals probably read the English side. Few people cared to attend the Sunday High Mass sung by mostly poorly-trained amateur choirs. Few Catholics ever learned the meaning of the Latin of the Mass, even in Catholic schools. Few pastors hired professional music directors because of their lack of appreciation of good music, again, never

taught in Catholic schools.

Most unfortunately, the several organizations which foster the use of Latin in the liturgy today are still using either the silent Mass or a High Mass sung by very amateur choirs. Thus they have remained in conflict with the bishops and have not received their support. What is worse, they have not attracted many new adherents to the Latin liturgy.

If we want to expand the use of the Latin liturgy either in the New Order or the Tridentine as a viable alternative, we must foster active participation. This could take either the dialogue form with the congregation reciting all the parts which pertain to them, or the *Jubilate* form with the congregation singing the Simple Gregorian Chants for all the parts pertaining to them. In April, 1974, Pope Paul VI, who signed the Constitution on the Liturgy of Vatican Council II, sent a letter to all the bishops of the world urging them to teach all their congregations the simple chants, which were enclosed in an attached booklet called *Jubilate Deo*. It is still available from Catholic music publishers. "God grant that what we all pray for may be realised: in this graceful and religious music may the heart of the Church at prayer resound loud and joyful throughout the whole world."

Experienced choirs should also be fostered to sing the classical polyphonic liturgical Masses, with congregational participation in the responses, the *Pater Noster*, and perhaps alternating with the choir in the *Credo* and *Gloria*.

The bishops fully realize that the modern Catholic can easily learn the meaning of the Latin of the Mass, but they rightly want active participation in order to foster this learning. The vast majority of the laity wants to actively participate in the Mass. If we don't give it to them we are defeating our own purpose.

John A. McManemin
91 Maple Drive
Spring Lake Heights, NJ 07762

* * *

Homily of the
MOST REVEREND THOMAS W. LYONS,
D.D.
Auxiliary Bishop of Washington, District of
Columbia
at a Sung Pontifical Mass in Latin
for the Thirteenth Sunday in Ordinary Time
Crypt Church, National Shrine of the Immaculate
Conception
Washington, District of Columbia
June 28, 1987

*(Transcribed, with permission, by the
Secretary-Treasurer)*

GREETINGS AND INTRODUCTION

My dear friends, I would like to begin by extending a word of welcome to all of you who

are present today. Some are regular attendants at the Latin Liturgy here at the Shrine each Sunday, but our special guests today - yesterday and today - at the Catholic University and here at the Shrine, are the members of the Latin Liturgy Association at their first meeting, which I presume is going so successfully that it probably will become an annual one, and, of course, a word of welcome to all of you who have come to be present for our celebration of the Eucharist today.

As you can see, I will not be so adventurous as to give the homily in Latin as one of the previous preachers has done, not out of any false modesty either.

Perhaps it would be helpful for those who are attending the meeting to hear the viewpoint of at least one bishop, that I think represents that of several, if not the great majority, concerning the use of Latin in the Liturgy and concerning the beautiful Gregorian chant that we have been using today in our celebration of this Liturgy.

CULTURAL CHANGES REFLECT THE CONDITIONS OF LIFE

It seems to me, and I am not an expert in the field, or a social scientist, or to put it more bluntly even, smart enough to come to all the conclusions as to why there are trends and changes that take place in the world, but it seems to me that they are very responsive to the conditions in which people find themselves living. Even the music of a country pretty well conveys to us something of the experience of that country, of the people of that country. Countries where there has been great oppression and suffering very often have beautiful songs, folksongs, but tinged with sadness, expressing in them, both in word and in melody, some of the suffering, the long suffering, that has gone on among those people. And so, too, with those that have a very deep faith that nearly always comes through in the music that they would call the traditional music of that nation, that country, that culture.

I think if we look at some of the things that have happened in our own history in recent years, it might give some explanation for why at the Second Vatican Council authorization was given to have music, church music, in the vernacular. You recognize, I hope, certainly those who are members of the Association know it, that there never was a declaration that Latin was not to be used. In fact, there was a reaffirmation of Latin as being the official language of the liturgy and of the Church. But for a lot of human reasons, it seems to me that the Fathers of the Council felt that the opportunity to have the Liturgy in the vernacular might respond to the needs of the people at a particular time in their history.

A FEAR OF A LOSS OF IDENTITY

In the years in which many of us have lived, we have seen so many changes and so much turmoil. We have seen the invention and the discovery of so many new things in science that are almost frightening. Some years ago a common saying was that if you wanted to be noticed on a large university campus the best thing to do was to bend your computer card, and the machine would kick it out and at least they'd know you were there. There was a kind of fear of our own personal, of our own individual identity being swallowed up by technology.

It was in its own way an unjustified fear. All the technology that has ever been developed, all of the things that have ever been invented or constructed by the human mind, are things that lay dormant in the creation of God, things that mankind could use, things that could be used for good. Perhaps part of the fear was that some who would gain the power to exercise some of that technology might use it for evil. But if we were to impede growth and knowledge simply because we were afraid of the truth, that would be an abuse of the mind and will that God has given us. But in that period of a kind of loss of, and a fright of the loss of personal identity, I think that there was something of a reaction. People seemed to feel that they were being swallowed up by the enormity of the universe and the complexity of technology.

THE EFFECT ON CONTEMPORARY CHURCH MUSIC

And so, I think we find in a lot of the music — folk music, cultural music, but even religious music — some of the songs that were sung at liturgies — a kind of symbol of that, a kind of need, almost a God-and-me kind of thing, a personalism, that came through in striving not to be lost in the sight of God, almost doubting, not really doubting if faced with the question directly, but almost doubting that in the enormous universe that we were becoming more and more aware of in its complexity, "How could God possibly know me? How could He really care about me?" And so we saw some strange bumper stickers and desk plates — you've seen some of them, and I am sure you remember some of them, maybe even had some of them in your own home: "I gotta be me." — all of those kinds of things — the fear of being swallowed up and forgotten and overlooked, of being not worth very much.

IN CONTRAST — GREGORIAN CHANT, THE MUSIC OF ANGELS

I think that the greater time in which the Gregorian chant was developed was a very different period of time, where there was the possibility to praise God in beautiful words and melody but without an undue injection of our own selves, without making ourselves, in other words, almost the object of our religion. The way that it enabled us clearly to express to God our love, our praise, our thanks — almost, and often referred to even by Popes, almost like the music of angels.

A RECOLLECTION OF AN EARLIER LATIN MASS AT THE SHRINE

I was thinking of that listening to some of the prayers we've already sung at Mass today and recalling an occasion some years ago, back in the nineteen fifties, when an organization called the National Catholic Music Educators Association was holding its annual meeting here in Washington sometime after Easter. And during their meeting here we had a Mass at the Shrine upstairs. And as part of our local participation in that congress, that meeting, we had invited our schools to send children to sing at a Mass; we didn't really have to teach them the music because they had been singing in their own parishes and in their own churches. And there were some 1200 of the school children of this Archdiocese that sang together the Gregorian chant of the Mass.

And I remember so many of the children coming up afterwards and saying how it made them feel, even saying it made them feel good, how impressed they were with it, something that was very appealing to them, that enabled them, for a moment, to put aside the earthly things and human concerns and the usual distractions, and perhaps propensity for a little foolishness that might exist among a large group of children, to so solemnly and beautifully join together in prayer to God — no one individual singing, but all together singing God's praises. It certainly is and continues to be a beautiful form of worship of God.

POSITIVELY PROMOTING THE WORSHIP OF GOD IN LATIN

What I'd like to suggest though for ourselves is that as we seek to preserve that, and to promote the use of that form, to restore its active use, more active than it is at present, that we need to do so with a positive outlook, that we ought not to be dismayed by what's taken place, but try to understand what's taken place, and try to respond to it, and try to help people to see that the whole center of our religious faith is God, not ourselves, it's our worship of God Who made us, and not to lose ourselves, not to lose our human value, but to recognize and understand, as we seek to do in the celebration of each Eucharist, that when we join the few drops of water with the wine that will be used at the Consecration, we are reminded that, in the prayer that accompanies that act, that Jesus has emptied Himself, has become one in our humanity so that we might become one with Him in His Divinity.

The Gregorian chant is indeed a beautiful form of the expression of man's love of God. We ought to hang on to it not as just preservationists, not to have it become a museum piece, but an active form of worship of God, and by proclaiming that, and by giving the example of it, as it certainly is being so beautifully exemplified today — except by the celebrant — by proclaiming that, to help others to come and share a beautiful gift, but not to be angry if everybody doesn't immediately, not to be so

nostalgic that we are buried in the past and wishing for the good old days, but rather that we positively look forward, making sure that the future days are even better than anything that is past, that we might purify our devotion to God through this beautiful form of offering our praise and expressing to Him our love, confident that He loves us, so much does He love us that He gave His life for us.

TAKE HEART; CONTINUE YOUR WORK FOR THE LORD

So my words really of counsel and advice are to have courage, to press on, to let the beauty of what you do by itself, in the form that it takes, by itself win others to see its value, that they, too, might come to praise God in this particular form of worship and to restore again more actively, not just by declaration that it is the normal form of worship or the appropriate language of the liturgy, but in practice, that every congregation would have the ability to sing again some of the common prayers of the liturgy — the *Gloria*, the *Credo* — particularly in a country now where people are coming from so many other cultures and languages, to be able to join in one language, in one tongue, in one voice, [to sing praise of] the wonders of God and the glory of His creation.

[These then are] the words of courage that I offer to you, words of encouragement, words to lead you to press on, to continue what you are doing, not for yourselves, but for the Lord, for the good of His people.

May God bless us all.

* * *

Shortly before his death, Bishop Lyons wrote to the Secretary-Treasurer, "The real value of the Latin Liturgy Association is not simply to remember those treasures [of Latin and Gregorian chant] but to keep them alive and to exemplify them in a way that will lead them to become more valued than before."

Book Review

The Chairman reprints below, with permission, the review of the second edition of the Latin *Liturgia Horarum* by our member Archbishop Whealon of Hartford that appeared on pages 77 and 78 of the April 1988 issue of the *Homiletic and Pastoral Review*. To subscribe to the *Review*, send \$20 to HPR, 86 Riverside Drive, New York City, NY 10024.

THE NEW OFFICE

Liturgia Horarum, Vols. I-III (Vatican Press, Second Typical Edition, Vatican City, 1985-87). Price depends on rate of exchange and binding — approximately \$60-\$90 per volume.

The first three volumes of the revised Latin *Liturgy of the Hours* have been published. Volume IV will be a continuation of the Seasons of the Year. From the first three volumes, *(Continued next issue)*

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