

# LLA LATIN LITURGY ASSOCIATION

## Office of the Chairman

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NEWSLETTER NO. 31  
DECEMBER, 1988

## Vice Chairman

Dr. Robert J. Edgeworth  
740 Carriage Way  
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## Secretary-Treasurer

Attorney John M. Spangler  
P.O. Box 575  
Versailles, KY 40383

## From the Chairman

### Elections

Nominations for Chairman, Vice-Chairman, and Secretary-Treasurer were due on November 1. The Chairman waited until November 15, but the only letters he received were from members nominating himself, Professor Edgeworth, and Attorney Spangler for the positions they currently hold. This episode is now closed. The current officers are declared elected for a four year term.

## The Mailing of the Newsletters

The newsletters are sent out at the bulk mail rate; this way they cost 16.7¢ each to mail instead of 45¢, which would be the first class rate. However, bulk mail is the last to be moved out of any of the post offices it is traveling through; so, depending on the route, it takes anywhere from three days to four weeks to reach its destination. Quite commonly, a member in Alaska will receive his issue weeks before a member in Manhattan. The Chairman is pleased that many members are so impatient to receive their newsletters that they write to complain that they have not arrived, when in fact they are *en route*. The Chairman must further point out that bulk mail is not forwarded when you move to a new address; either the postman discards it, or the new occupant of your old address throws it away. You must tell us when you move. The Chairman receives many letters from outraged members complaining that they have not been receiving their journals. Invariably these people had moved and not bothered to report to him their change of address.

## Tentative Program For The Second National Convention Of The Latin Liturgy Association

All liturgical rites will be sung in Latin at the high altar; Mass is not celebrated towards the

people in this church.

### Saturday, May 27, 1989

- 8:00 AM High Mass (Gregorian Chant)
- 10:00 AM Opening Address of the Chairman
- 11:00 AM Address by Mr. Martin Lynch, until October 15 Chairman of the English and Welsh Association for Latin Liturgy, since October 15 Honorary Secretary of the same Association.
- 12:15 PM Lunch
- 2:00 PM Address by Msgr. Richard J. Schuler, Pastor of St. Agnes, Editor of *Sacred Music*, on *Latin in Today's Parish*.
- 3:00 PM Address by the Rev. Mr. Harold Hughesdon, Deacon and Master of Ceremonies at St. Agnes Church, on the celebration of the Solemn Latin Liturgy in the major European basilicas. Mr. Hughesdon was trained under the supervision of Francis Cardinal Bourne, late Archbishop of Westminster.
- 4:25 PM First Vespers of Corpus Christi, followed by Benediction
- 5:15 PM High Mass (The Male Schola of St. Agnes Church)
- 6:15 PM Supper
- 7:30 PM Address by Dr. Patrick Jacobson of Georgetown University, on the work of his schola, the *Capella Antiqua*
- 8:30 PM Address by Attorney Duane L.C.M. Galles, J.D., J.C.L., Minnesota Chairman of the LLA, on *Latin for the Basilica, A Canonist's View*
- 9:30 PM Night Office, i.e., Matins, in the Monastic Rite, sung by the *Capella Antiqua*

### Sunday, May 28, 1989 (Corpus Christi)

- 8:30 AM Address by Dr. Virginia A. Schubert, Professor of French at Macalester College, on *The Latin Liturgy in France, and Its Importance for Understanding the Literature and Culture of That Country*
- 10:00 AM Pontifical High Mass of *Corpus Christi*, sung by the Most Rev.

Richard Ham, Auxiliary Bishop of St. Paul and Minneapolis, followed by the outdoor procession. Mozart's *Coronation Mass* will be sung by the Twin Cities Catholic Chorale and by members of the Minnesota Orchestra.

- 12:30 PM Lunch
- 2:00 PM Address by Mr. Paul W. Le Voir, cantor and director of the schola of the Church of St. Agnes, on *The New Editions of the Latin Liturgical Books*
- 3:00 PM Rosary, Solemn Vespers of Corpus Christi and Benediction
- 4:15 PM Address by Fr. Peter M.J. Stravinskias, pastor, columnist, and educator, Chairman of the Greater New York City Chapter of the LLA, on *The Pastoral Benefits of the Latin Liturgy*
- 5:15 PM Address by Mr. John Zuhlsdorf, seminarian, on *The Work of Fr. Reginald Foster and the Secretariat of Latin Letters in the Vatican*

## Registration Form For The 1989 National Convention

The registration fee for the Second National Convention of the Latin Liturgy Association will be \$35; this includes Saturday lunch and supper, Sunday lunch, and bus transportation between the Holiday Inn and St. Agnes Church. However, **those who register now may do so at the reduced price of \$25.** The State Capitol Holiday Inn is giving us the special daily rate of \$48 per room per night; it makes no difference how many stay in the room. If you want a single, you pay \$48 per night; if you will share the room with someone else, you pay only \$24 per night. If you are willing to share with two other people, you pay only \$18 per night.

In order to get the special rate, **you must register and pay one night's deposit before February 28.** If you choose to deal with the hotel directly rather than go through Professor Edgeworth, you must mention the LLA



convention in order to get the special rate. The registration fee of \$25 goes up to \$35 on March 1, 1989.

I intend to come to the Second National Convention of the Latin Liturgy Association in St. Paul, Minnesota on May 27-28, 1989.

Name \_\_\_\_\_

Address \_\_\_\_\_

I enclose the registration fee of \$25 per person. I require accommodations at the Holiday Inn for the following nights:

Friday, May 26 \_\_\_\_\_

Saturday, May 27 \_\_\_\_\_

Sunday, May 28 \_\_\_\_\_

I enclose \$\_\_\_\_\_ in payment for these accommodations. (For example, a single room for three nights costs \$144; a double for two nights costs a total of \$48 per person.)

I enclose an additional contribution of \$\_\_\_\_\_ to help pay for the Convention. (The Chairman will publish the names of those who make such additional contributions. Much of this money will be spent on publicizing the event in the next several months.)

MAKE YOUR CHECK PAYABLE TO THE *LATIN LITURGY ASSOCIATION* AND MAIL TO:

Dr. Robert J. Edgeworth,  
LLA Vice-Chairman  
740 Carriage Way  
Baton Rouge, LA 70808

## Canadian Una Voce Submits *Dubium* To Rome

The Chairman has received from Mr. James Scheer a copy of the following letter which Mr. Scheer had sent to Msgr. Perl of the Congregation for Divine Worship.

UNA VOCE-CANADA

Wednesday, 28 September 1988

Msgr. Camille Perl  
Secretary: Pontifical Commission  
"Ecclesia Dei"  
Piazza del S. Uffizio  
00120 Citta del Vaticano  
VATICAN CITY STATE

Dear Msgr. Perl:

When last Saturday we met at the Hotel Eliseo for the Una Voce council meeting, I understood that I was to transmit to you our *dubium* on the use of Latin, which we had discussed.

I send this now to you, with appreciation of your having indicated that the Com-

mission "*Ecclesia Dei*" will cause its reply to be made public through publication in *Notitiae*.

### *Dubium*

- 1) *Utrum secundum Can. 838, § 4, episcopus dioecesanus, non obstante Can. 928, valeat prohibere ut sacerdos Missam latine publice celebret; et,*
- 2) *Utrum, si responsum ad hoc sit affirmativum, haec interpretatio insuper permittat ut episcopus dioecesanus celebrationem latine peragendam etiam privatim seu sine populo vetare possit?*

In Christo Domino

James Scheer

President,

Una Voce - Canada

The translation of the *Dubium* follows:

- 1) Does canon 838, paragraph 4, in spite of canon 928, allow the diocesan bishop to prohibit a priest from celebrating Mass publicly in Latin?
- 2) If the answer is yes, does this canon further allow the bishop to prevent his priests from celebrating even their private Masses in Latin?

The Chairman had sent several *Dubia* to the Congregation on December 17, 1985, but they were never acknowledged, let alone answered. (See the March, 1986 Newsletter, page 5.) *Una Voce* will evidently have better luck.

As for the second question, Arturo Cardinal Tabera, Prefect of the Congregation for Divine Worship, signed a declaration on June 14, 1971 (*Notificatio de Missali Romano, Notitiae* 64, May-June-July 1971, pp. 215-217), wherein one reads (§1.4.2), "In Masses celebrated without a congregation, any priest whatsoever may use either Latin or the vernacular language."

## Concerts In Churches

The Chairman and his colleague, Mr. Martin Lynch of the English and Welsh Association for Latin Liturgy, have written to the Congregation for Divine Worship to inquire whether it is legitimate to interpret the Congregation's recent letter on concerts in churches as indicating that, except for the most simple tunes, Gregorian Chant, polyphony, and the great orchestral Masses are now more appropriately relegated to concerts and should not be used in Masses. Many are so interpreting it.

## *Notitiae*

The package containing the February, March, April, and May numbers of the journal *Notitiae* was torn to pieces by the machines

of the United States Postal Service in their Pittsburgh facility. The review of those issues is therefore postponed *ad Kalendas Graecas*.

June (#263): This issue begins with the Latin and Italian texts of the directive for the celebration of Sunday liturgies in communities that have no priest. It is then announced that in Gambia, Liberia, and Sierra Leone, the Apostles' Creed may replace the *Credo* in the Mass. Msgr. Pere Tena is the author of a long article in Spanish on the preparations for the Eucharistic Congress in Seoul; his essay contains some Greek words, which the Congregation's printers have not allowed to escape without error.

July (#264): The first item is a biography and portrait of Cardinal Martínez Somalo, the new Prefect; his doctoral thesis at the Lateran was on the Spanish concordat of 1953. There is a French language decree on "inculturation" in Zaire; the deacon and acolytes may dance about the altar during the *Gloria*, and the ancestors may be invoked after the saints and angels. There is a short note to the effect that the *Asperges* and the use of incense may be introduced into any Mass; it is warned that one must not inflate words to the detriment of signs. There is a 28 page article on "Mary, the Daughter of Sion" followed by a 15 page essay in French on the history of litanies.

## Liturgical Music In Cistercian Monasticism

This is the title of the third and final volume of Dom David Nicholson's study of how the reform of the liturgy affected the music in the Benedictine and Cistercian monasteries of monks and nuns. The format of this volume, which is 142 pages long, is the same as that of the previous two, which were reviewed in this *Newsletter* (#26, pp. 12-14, #30, p. 3). To order, write to the Mt. Angel Abbey Bookstore, St. Benedict, Oregon 97373.

## *Feriae Latinae*

The Vatican *Latinitas* Foundation is sponsoring a weeklong program July 22-29, 1989 at the Abbey of St. Leo in Florida for those who want to learn how to speak in Latin. The program is under the direction of the Austrian Latinist Fr. Suitbertus Siedl of St. John of the Cross, O.C.D. Tuition is \$50. (Students pay only \$35.) Room and board are \$186.15 (double occupancy) or \$247.50 (single occupancy). For more information, write to our member Mr. Jan G. Halisky, 507 S. Prospect Avenue, Clearwater, FL 34616. Interested parties should already know some Latin. The Chairman has a two page Latin description of the week, which he will send to any member on receipt of a stamped self-addressed envelope.



## Te Deum

The Chairman urges the local chapters and all lovers of Latin liturgy to consider bringing back into use, on appropriate occasions, the old ceremony of the *Te Deum*. Formerly common, it now seems to be celebrated only once in the world, at the Gesu in Rome on New Year's Eve, when the Pope goes there to pray.

### Cardinal Newman's Translation of the *Anima Christi*

*Anima Christi, sanctifica me.  
Corpus Christi, salva me.  
Sanguis Christi, inebria me.  
Aqua lateris Christi, lava me.  
Passio Christi, conforta me.  
O bone Iesu, exaudi me.  
Intra tua vulnera absconde me.  
Ne permittas me separari a te.  
Ab hoste maligno defende me.  
In hora mortis meae voca me:  
et iube me venire ad te,  
ut cum sanctis tuis laudem te,  
in saecula saeculorum. Amen.*

Soul of Christ, be my sanctification;  
Body of Christ, be my salvation.  
Blood of Christ, fill all my veins;  
Water of Christ's side, wash out my stains,  
Passion of Christ, my comfort be,  
O good Jesus, listen to me.  
In thy wounds I fain would hide  
Ne'er to be parted from thy side;  
Guard me should the foe assail me;  
Call me when my life shall fail me.  
Bid me come to Thee above,  
With Thy Saints to sing Thy love,  
World without end. Amen

The members will have noticed that the Chairman regularly publishes outstanding English translations of Latin prayers. He does this in the hope that some day, the Communion of Saints will throw out the ICEL texts, which are the embarrassment of our age.

The Chairman lives at the end of the world, and has not been able to find the complete translation of the *Stabat Mater* made in the last century by Denis Florence MacCarthy, of which he has only the first 18 lines. He would be most grateful if some member who lives near a major library would send him a copy of this poem, which he intends to publish in a future issue of the Newsletter.

### Additions and Corrections to the *Latin Mass Directory*

#### CALIFORNIA

##### Archdiocese of Los Angeles

1. The Mass at St. Thomas Aquinas College

Chapel is celebrated by Fr. Gerard Steckler.

2. The time of the Mass at St. Joseph Chapel of Santa Teresita Hospital has been changed to 10 AM; the celebrant is Fr. Conell Dowd.

3. The Mass at the Poor Clares Convent Chapel is now at 9 AM instead of 4 PM. The celebrant is Fr. Gerard Steckler.

4. The celebrant of the Mass at the Jeanne Jugan residence is Fr. Andrew Pisano.

#### DISTRICT OF COLUMBIA

##### Archdiocese of Washington

The Latin Mass according to the 1962 Missal is now celebrated every Sunday at St. Mary Mother of God Church ("Old St. Mary's") by Fr. Aldo Petrini. The time is 9 AM. On the second Sunday of the month, there will also be a Latin High Mass at 7:30 PM in the evening. It would appear that these ceremonies replace the Mass at the Carroll Manor in Maryland.

#### ILLINOIS

##### Archdiocese of Chicago

St. John Cantius

This Mass is now celebrated every Sunday.

#### LOUISIANA

##### Diocese of Baton Rouge

St. Agnes Church

749 East Boulevard

Baton Rouge, LA 70802

Sundays

1962 Missal

This replaces the monthly Mass at the Catholic Life Center.

#### MARYLAND

##### Archdiocese of Washington

See the entry for the District of Columbia.

#### MISSOURI

##### Archdiocese of St. Louis

There is a new schedule of Latin Masses at St. Agnes Church. The Latin High Masses now celebrated are sung at 10 AM **every Sunday** according to the 1962 Missal. The monthly (4th Sunday) Latin Mass according to the revised Missal has been cancelled, as has the 1st Saturday Mass.

#### NEBRASKA

##### Archdiocese of Omaha

St. Patrick's Church

1404 Castelar Street

Omaha, NE 68108

Sundays at 8 AM

1962 Missal

Celebrant: Fr. Lucian S. Astuto (LLA)

#### NEW YORK

##### Archdiocese of New York

St. Ann's Armenian Rite Cathedral

12th Street off 4th Avenue

Manhattan

Saturday at 3:30 PM

1962 Missal

The Latin High Mass at St. Agnes Church in Manhattan is celebrated Sundays at 1 PM.

#### OHIO

##### Diocese of Cleveland

The Latin Mass at St. Augustine Manor is now celebrated every Sunday at 12:30 PM rather than on alternate Sundays at noon as previously.

#### PENNSYLVANIA

##### Diocese of Scranton

The Latin Mass (1962 Missal) at the Oblates of St. Joseph Seminary in Yatesville is now celebrated every Sunday at noon.

#### TEXAS

##### Diocese of Dallas

The Sunday Mass at the Chapel of the Incarnation on the University of Dallas campus in Irving was discontinued in December, 1986.

#### VERMONT

##### Diocese of Burlington

The Carthusian Monks of the Charterhouse of the Transfiguration in Arlington have informed the Chairman that laymen are not admitted to their Latin Masses celebrated at 7:45 AM on weekdays and 9 AM on Sundays and Holy Days.

## From The Local Chapters

#### Boston

Sixty souls attended the Latin High Mass sung on the feast of the Assumption at Holy Trinity Church in the South End; the celebrant was Fr. Peter Conley, rector of Holy Cross Cathedral. Fr. Conley celebrated another Latin Mass for the chapter at St. Francis de Sales Church in Charlestown on Sunday, September 25, at 7 PM. Sixty souls attended this Mass, which was the local chapter's first to be celebrated on a Sunday. The archdiocesan newspaper *The Pilot* regularly carries announcements about the chapter's Masses and meetings. Experience has shown that changing the location of the chapter's monthly Masses and meetings results in a greater attendance than when they were always held at the same church. Finally, a Latin High Mass was sung at the *Porta Caeli* "Gate of Heaven" Church at 4th and I Streets, South Boston, on All Saints' Day, Tuesday, November 1. The celebrant was Fr. Brian Daly of the Weston School of Theology. Eighty people attended. Bob Hill led the choir.

#### Chicago

Fr. Victor J. Sivore sang the Solemn High Mass of Corpus Christi on Sunday, June 5, at 7 PM at St. Cajetan Church; Sister Marie Juan, O.P., conducted the music. The chapter held a Solemn High Mass in Latin at Queen of the Universe Church, 7130 South Hamlin Street, Chicago, on Sunday, September 11; Fr. Richard Skriba was the celebrant. At the chapter's regular Mass at St. John Cantius Church in October, the music was Mozart's "Sparrow Mass" (*Missa Brevis*, K. 220); on November 11, the Mass ordinary was Mozart's Coronation Mass. The pastor, Fr. Phillips,



was the celebrant both times.

### Los Angeles

At their meeting of July 24, the local chapter voted to name itself the *Regina Angelorum* Chapter of the LLA. They are now putting out a newsletter set in type. On August 28 at 10 AM, a Mass sung with Gregorian Chant and polyphony was celebrated at the *Mater Dolorosa* Passionist Monastery in Sierra Madre, CA. Fr. James Garceau, CRIC, sang the Mass the following month at the same location.

### St. Louis

The Chapter met on November 9 at the La Sallette Fathers Residence. The main topic was a discussion on a draft charter for the local chapter. Eighty graduate students at St. Louis and Washington Universities are sponsoring a Latin Mass in December, and the local chapter will help them put it together.

### San Diego

On July 9, Fr. Burt Boudoin celebrated a Latin Votive Mass of the Blessed Virgin in commemoration of the sixth anniversary of his ordination and the first anniversary of the founding of the local chapter. On September 15, Fr. James Moffo addressed a meeting of the chapter on "Just What Did Vatican II Tell Us?" Chapter secretary Bernard J. Clavet is now putting out a chapter newsletter entitled *Vox Latina*. In the October issue, Mr. Clavet quoted copiously from Cardinal Ratzinger's talk to the Chilean bishops, in which that prelate pointed out that one of the causes of the Lefebvre movement was the widely held view that "from Vatican II onward, everything has been changed, and what preceded Vatican II has no value, or, at best, has value only in the light of that Council." Many people, he said, think that everything is up for grabs except whatever has been done since the Council. The talk was given on July 13.

### Washington

The chapter met for meetings and sung Latin Masses on September 11, October 9, November 13, and December 11 at 2:30 PM at St. Anselm's Abbey.

## Officers of the Local Chapters of the Latin Liturgy Association

### Baton Rouge

Chairman: Mr. G. Allen Kirkpatrick  
P.O.B. 1148  
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1-504-635-3664

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Baton Rouge, LA 70803  
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### Boston

Chairman: Joseph D. Conwill

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1-617-357-5617

Secretary-  
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### Chicago

Chairman: Fr. Frank Phillips, C.R.  
Pastor, St. John Cantius Church  
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Vice-

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### New Orleans

All Positions Are Vacant

### New York City

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### Philadelphia

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Mr. Stephen Ledyard  
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### St. Louis

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### St. Paul - Minneapolis

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## Newsorthy Items

1. Congratulations to our member, Fr. C. Frank Phillips, C.R., who has been appointed pastor of St. John Cantius Parish in Chicago, and has instituted a Sunday Latin Mass there.
2. The Chairman gave an address on John Henry Newman's *Idea of a University* at the Conference on Newman and the Intellectual Life held August 5-7 at the University of Massachusetts in Amherst. Among the other speakers were Bishop Wuerl of Pittsburgh and Msgr. Anthony Stark of the Guild of Our Lady of Ransom, Vice-Postulator of Newman's Cause. The Saturday evening concert presented by the Schola Cantorum of Springfield included the chants *O Gloriosa Virginum* and *Ave Maris Stella*, Palestrina's *Regina Caeli*, *Alma Redemptoris Mater*, and *Veni Sponsa Christi*, Tomas de Victoria's *Ave Maria* and *Missa "Ave Maris Stella"*, and the motets *Adoramus Te* and *Cantate Domino* by Claudio Monteverdi.
3. Cardinal Bernardin of Chicago has withdrawn his offer to sing a Latin Mass for our local chapter in his cathedral. He said he has too many other commitments.
4. Jean-Marie Cardinal Lustiger, Archbishop of Paris, has authorized two additional Latin Masses under the 1984 Indult. The Latin Solemn High Mass has for a long time been celebrated at 11:15 AM at Saint Eugene, sometimes by His Eminence himself; there will now be old-rite Latin Masses every Sunday at Sainte Odile (9:30 AM) and Notre Dame du Lys (7 rue Blomet, XV<sup>e</sup>, 11:15 AM).
5. Our member Michael Gilchrist of Australia reports that there is a weekly Latin Solemn High Mass featuring Gregorian Chant and the classical composers at St. James Parish, North Road, Gardenvale, 3185 Victoria, Australia. The pastor is Fr.

Ronald Pickering. They follow the revised Missal.

6. The Society of St. Pius X, and Archbishop Lefebvre himself, are hinting that he is mentioned in a supposed apparition of "Our Lady of Good Fortune" in Quito, Ecuador, on February 4, 1634, in which the Virgin is claimed to refer to a 20th century prelate who will restore the spirit of the priesthood.
7. Mr. Eugene Joseph St. Pierre of the Depository of Sacred Music, Box 30046, St. Louis, Missouri 63119, writes that a 20 page listing of old sacred music which can be bought from his organization is available from him for a \$3 fee.
8. The September Newsletter cost \$1,385.32 to print and \$377.18 to mail out.
9. Our member Ken Solak writes that the Marian Year was closed in the Cathedral of San Francisco by a Pontifical Mass whose *Kyrie*, *Gloria*, and *Agnus Dei* were sung in Gregorian Chant, the Greek *Kyrie* from Mass XVI and the Latin *Sanctus* and *Agnus Dei* from Mass XVIII. A Latin polyphonic *Gloria* was sung by the choir, and our member Archbishop Quinn gave the Papal Blessing in Latin.
10. Our member Mr. Richard O'Connor, reports:

On Oct. 7, the Ave Maria Choir, under the auspices of the Gary Diocesan Division of the Blue Army of Our Lady of Fatima, made its initial appearance in the celebration of a Solemn Latin Sung Mass according to the New Rite.

They sang Gregorian Mass XVI for the *Kyrie*, *Sanctus*, *Agnus Dei* and *Credo* III with an "Et Incarnatus" by Des Pres. A full church joined the choir in singing these pieces (with the exception of Des Pres' music, of course) as well as the responses, acclamations, responsorial psalms and alleluia verses.

The propers were sung in Gregorian chant by a Schola of Men and the choir. The *Gloria* was polyphonic, from Palestrina's *Missa Brevis*. Also sung were an *Ave Maria* by Vittoria, the *Ave Verum* by Liszt and *Ave Vera Virginitas* by Des Pres. The final hymn was the Gregorian *Salve Regina*.

The celebrant was the Very Rev. Msgr. Michael Tomaszewski, pastor of the church, St. Adalbert's, in Whiting, Indiana. The choir director was Mr. Terrence Clark. The motivating force behind it all was the exemplary priest, Rev. Mark G. Mazza, Parochial Vicar, St. Thomas More, Munster, IN, and Blue Army Spiritual Director.

11. The Traditional Rite Conference decided against holding a convention in Houston, Texas in October and instead will hold one in Phoenix, Arizona, April 18-20, 1989. This group works for the establishment of a separate rite, like one of the Eastern Catholic Rites, for Catholics who want to follow the old liturgical books. A correspondent writes that better relations have recently developed between the Conference and the North Carolina based Society of Traditional Roman Catholics.
12. The Catholic Traditionalist Movement of Fr. Gomma De Pauw of Long Island, New York, has condemned Archbishop Lefebvre for his recent consecrations. Fr. De Pauw has also produced video tapes of the Latin Low and High Masses, which he sells for \$60 each. The Chairman has viewed the tape of the High Mass, and it is his judgment that it is way overpriced, except for those eager to make a contribution to Fr. De Pauw, who was suspended by Cardinal Shehan of Baltimore in the sixties. In fact, of all the Latin Mass Videos on the market, and there are a great many, only one, in the modest opinion of the Chairman, is above mediocrity, namely the production by the Latin Mass Society advertised on the last page of this newsletter. It may be purchased without hesitation.
13. According to a reliable correspondent, the Archbishop of Ottawa has ordered the Oratorians to leave by next summer. Their Oratory of St. Philip Neri at St. Brigid's Church is the only place in the city where the Latin Mass is sung. There is a regularly scheduled Mass according to the Old Rite in nearby Gloucester.
14. A concelebrated Latin Mass was sung at the conclusion of a conference in Livonia, Michigan on October 8 convened by *Catholics United for the Faith* to commemorate the twentieth anniversary of the encyclical *Humanae Vitae* and Pope Paul VI's *Credo of the People of God*.
15. Professor John J. Mulloy offers to the members of the LLA a free copy of the current issue of his publication *The Dawson Newsletter*, which contains an article on Latin Liturgy by our one-time member Fr. Giles Dimock, O.P. To receive this number, either write directly to Professor Mulloy at 700 S. Church, Fayetteville, AR 72701, or send a 45¢ stamp to the Chairman. Prof. Mulloy had offered to mail every member a free copy, but the Chairman always rejects any request to sell, rent, or give out our membership rolls.
16. Our member Mr. Carl J. Moore recently visited Christendom College in Front Royal, Virginia. He reports that the Latin Mass was celebrated in the College chapel on the following occasions during the months of



November and December alone: All Souls, Dedication of St. John Lateran, Albert the Great, Dedication of the Vatican and Ostian Basilicas, St. Cecilia, Immaculate Conception, Our Lady of Guadalupe, and all Fridays.

## From The Press

1. According to the *Tablet* (London) of 6 August, Fr. M.A.L. Turnham Elvins shocked the 31st Conference on Post-reformation Catholic History at St. Ann's College, Oxford, "with an account, diocese by diocese, of the destruction which has gone on in many Catholic churches as a result of changes in the liturgy introduced after Vatican II. It seems that there is at present little or no control of the devastation which can be done without regard for architectural or historical values."
2. Fr. Josef Bisig, formerly the head of Archbishop Lefebvre's German seminary, has, together with 16 of his priests and 20 seminarians, withdrawn from the Society of St. Pius X and gone over to the Holy See. He will inaugurate a traditional seminary for his new "St. Peter Priestly Fraternity" and will receive those concessions which Archbishop Lefebvre rejected. So reports the *Tablet* of July 30. The address and telephone number of Fr. Bisig are:  
Fr. Josef Bisig  
Superior, St. Peter's Society  
Sonnenweg 2CH 6312  
Steinhausen, Switzerland  
011-41-42-411-558

The seminary will be located at Wigratzbad, near Wangen in the diocese of Augsburg, whose Bishop, Josef Stimpfle, once ordered that the Latin High Mass should be sung at least once a month in every church in the diocese. He was not able, however, to enforce his decree, which was widely ignored. The Swiss bishops were displeased the way Cardinal Mayer's commission kept them in the dark during the negotiations. The Bishop of Sion, Henri Schwery, said that the Vatican had not kept him and his colleagues informed of what was going on and had thereby shown the most regrettable lack of openness. Cardinal Mayer rejected the accusation, saying that he had addressed the German and French Bishops' Conferences at their request, but had not been invited to talk to the Swiss Bishops' Conference.

3. In a letter to the *Star Tribune* of March 19, Minnesota LLA Chairman Duane L.C.M. Galles, a canon lawyer, pointed out that turning the altar around so that it faced the people was not a requirement of Vatican II. His letter was in reaction to an AP article about the movement of Archbishop Lefebvre's American seminary from Connecticut to Minnesota.

4. *Le Monde*, the Paris daily, has pointed out a Latin error in the Pope's recent *motu proprio Ecclesia Dei*. The document has the statement: *talis inoboedientia - secum quae infert vera repudiatio primatus Romani - actum schismaticum efficit*. But *vera repudiatio*, the object of *infert*, must be in the accusative case, i.e., *veram repudiationem*. A worse howler appeared in the headline of *L'Osservatore Romano*, the Vatican newspaper, on the day when Cardinal Luciani was elected Pope; the editor thought the word *nomen* was masculine and comically wrote *qui nomen sibi elegit* in an attempt to give the traditional formula for the announcement of the election of a Pope.
5. The August 28, 1988 issue of *Shlyach*, the Ukrainian bi-weekly, carried, on page 2, an interview with Lawrence Khai, Archbishop of Thare-Nongseng, Thailand. Of his seminary education in Malaya during the fifties, the Archbishop said, "Latin was the official language. We are quite proud of this fact now, because we can still converse with the "old-timers" even though our Latin was not the Latin of Cicero."
6. The Sunday, September 4 issue of *The New York Times* reported on page 9 that the twenty French Benedictine monks of Barroux, who had been loosely connected with Archbishop Marcel Lefebvre, have made a deal with the Holy See; the arrangement allows them to continue using the old rites. The prior of the monastery is Dom Gerard, who stated that the monks remain of one mind with Lefebvre except for this accommodation with the Holy See, which has required no doctrinal or liturgical undertakings from them. The arrangement incurred the indignation of the Archbishop of Lyons, Cardinal Decourtray, who went to Rome to express his concern.
7. In the 31 August issue of *The Remnant*, Mr. Michael Davies, English champion and biographer of Archbishop Marcel Lefebvre, writes, in an article otherwise sympathetic to the prelate, that the episcopal consecrations of June 30 cannot be justified on the grounds of necessity.
8. Our member Professor Peter Jeffery of the University of Delaware is the author of a letter published in the January 13, 1988 issue of the *Chronicle of Higher Education* which called for requiring Latin for all high school level students, if only so that they learn to understand English spelling.
9. Fr. Peter Stravinskis, our local chairman in New York City, is the author of the article "Passing on the heritage" on page 5 of the October 2, 1988 issue of *The National Catholic Register*. The author argues that Latin is a unifying factor in the Holy Church that even links us with the past

generations who worshipped in that tongue. The Masses at Medjugorje, where he visited, remind one of the Tower of Babel. He has introduced *Jubilate Deo* into his parish, and says that "yuppies" predominate at the Latin Mass at Our Lady of Vilna in Manhattan.

10. On page 8 of the September 29 issue of the *New York Times*, it is reported that President Mobutu of Zaire has built a great palace in his home town of Gbadolite. This splendid edifice has its own private chapel, and the dictator has imported a Jesuit to teach the local children how to sing Gregorian Chant for the Latin Mass therein.
11. Fr. Werenfried van Straaten, O. Praem., in the September, 1988 edition of the *Mirror*, the publication of his society *Aid to the Church in Need*, has disapproved of the consecrations made by Archbishop Marcel Lefebvre and has advised his readers not to follow the French prelate. He further writes in his front page statement:

Many years ago the then Prefect of the Congregation for the Doctrine of the Faith, Cardinal Seper, told me that while Paul VI considered Lefebvre's reaction to be an evil, he did not wish to condemn him publicly because he held the permissiveness of some bishops' conferences, which had provoked Lefebvre's reaction, to be a much greater evil.

Many readers of van Straaten's publication were displeased to read his comments, as we see from the first sentences of the November, 1988 issue:

Those of you who took exception to my words about Archbishop Lefebvre were more numerous than I had expected. The sincere concern for the Church, reflected in many of your letters, moves me. The passionate appeals to me to use my influence in Rome embarrass me.

In the face of the developments in the post-conciliar Church, I myself feel just as helpless as many of you.

12. The Apostolic Administrator of Vilno, Lithuania, ordered the main Mass of the jubilee celebration of the 600th anniversary of the conversion of Lithuania to be sung in Latin. The Chairman was amazed to find this order harshly condemned in the *samizdat* publication *Chronicle of the Catholic Church in Lithuania*, No. 76, February 14, 1988, pp. 3-4. The author says that the Latin celebration was a victory for the atheists, who conspired to prevent God's word from being understood. The Communists are evidently in favor of the Latin liturgy. In fact, the new Missal was



only introduced into Lithuania in 1977, much later than elsewhere, and the Bishops' Conference, by a decree of January 26 of that year, determined that the Mass was to remain for the most part in Latin. Only the opening greeting, the Epistle, the Gospel, the Creed, the *oratio universalis*, the Lord's Prayer, the formula for distributing Communion, and the dismissal were to be in Lithuanian. The new Breviary was not even translated into that language, and Rome supplied all the priests of the republic with the Latin *Liturgia Horarum*. The bishops reported that the priests and people "were not eager for novelty". (See *Notitiae*, 152, March 1979, pp. 185-186.)

13. In a letter to the editor of *The Tablet* (London) of 24 September 1988, Fr. Michael O'Carroll, C.S.Sp., defends Archbishop Marcel Lefebvre against criticisms of him made by Peter Hebblethwaite in his article "Road to Schism" in the 3 September issue. O'Carroll says that Lefebvre's work in the African missions earned him the right to be shown the greatest respect; he goes on to say that Pope Paul VI crushed the minority of 500 at the Second Vatican Council. Hebblethwaite's article had begun with a disapproving reference to "hitherto unknown author" Rupert Scott's essay in *The Spectator*. (See the LLA September Newsletter, item 26, p. 9.) Scott had made both favorable and unfavorable comments about Lefebvre, but from what Hebblethwaite writes, one would imagine that he had written an apologia for the prelate. Hebblethwaite describes the conversations that Pope Paul had about Lefebvre with the French philosopher Jean Guitton. Guitton kept urging Paul to deal gently with Absalom, but Paul thought that Lefebvre was an inconsistent fellow, a representative of the French right wing whom the Pope would not allow to reject the Council symbolically by celebrating the old rite of Mass. Guitton quotes Paul as saying, "The difference between the Mass of Pius V and the liturgy of the Council is very small. Apparently the difference is a subtlety." Hebblethwaite replied to O'Carroll in a letter published in *The Tablet* on 1 October. He said that it was at Vatican I, not Vatican II, that the minority was crushed, and that 500 is anyway much too high an estimate of their strength. Pope Paul, he writes, bent backwards to accommodate them, and followed the principle *non vincere, ma convincere*, to convince, not to defeat.
14. In its 27 August 1988 number, *The Tablet* reported the results of a Gallup Poll in England. 61% of the Catholics polled favored the English Mass, 20% favored the Latin Mass, and 19% did not care at all about the matter. Among those 45 years of age and older, however, about 50% wanted English, and 33% wanted Latin. On the previous page, it is reported that the Swiss news agency APIC says that the impact of Archbishop Marcel Lefebvre's movement in Latin America is insignificant. Also in the same issue, our colleague Mr. Martin Lynch, Chairman of the English and Welsh Association for Latin Liturgy, in a letter to the editor, replied to a previously published statement of Dom Cuthbert of Downside Abbey, who had written that in his opinion, the substitution of English for Latin was entirely a gain. Finally, on page 976 of that number, the article "Russian notebook" by Desmond O'Grady, a report on the recent celebration of the millennium of Christianity in the Soviet Union, begins with the sentence, "'The Russian Orthodox liturgy is better than the Catholic Church's before the Vatican Council,' said the West German, kissing his fingertips." The statement implies that as a ritual, the post-conciliar vernacular liturgy is hardly worth a comment; indeed, the Chairman's fraternity's ceremonies are more solemn and numinous.
15. Clarence Matthews, religion columnist for the *Louisville Courier-Journal*, reported in a recent article that for the past three years, a small group of Catholics have demonstrated in front of the Cathedral of the Assumption on the first Saturday of the month to call attention to the Archbishop's decision not to allow more than an occasional old-rite Latin Mass in the Kentucky archdiocese. Archbishop Kelly does not allow the old Mass in parish churches, only in a few chapels, nor does he permit it to be celebrated on Sundays or Holy days. Only those who sign the petitions for a Mass are allowed in.
16. The September 9, 1988 issue of *The Dialog* (Wilmington, Delaware) reported on page 2 that the first public Mass in three decades by the impeded Bishop of Shanghai, Ignatius Kung Pin-Mei, was celebrated in Latin in Stamford, Connecticut, where he is recuperating at the home of his nephew from his thirty year imprisonment.
17. The October 8, 1988 issue of *The Wanderer* carries the announcement by Editor A.J. Matt, Jr., that the National Wanderer Forum has chosen the theme "A Call to Faith: Restoring the Sacred Mysteries" for its 1989 meeting. A Latin Solemn High Mass will be sung as part of the program, which will be held in September in St. Paul, Minnesota; the Mass will be in St. Agnes Church, where we shall have held our own Second National Convention four months previously.
18. Our member Mr. J.M. Berger has sent the Chairman a clipping from a recent issue of the *Chicago Tribune*, in which reporter Martin J. Moylan, in a special report, discusses the seminary established in Stockton, Minnesota, by Archbishop Marcel Lefebvre's Society of St. Pius X. In the article, Fr. Timothy Dolan, spokesman for Archbishop Pio Laghi, Apostolic Pro-Nuncio, is quoted as saying that attendance at Masses celebrated by priests associated with Archbishop Lefebvre does not fulfill the obligation to attend Sunday Mass. Furthermore, he said, "those who decide to remain with Archbishop Lefebvre unfortunately become members of a schismatic sect, separated from the one true church."
19. The latest issue (November-December, 1988) of the non-academic journal *Keeping Ancient Rome Alive* edited by our member Mr. Martin E. Morrison devotes three of its twelve pages to the coinage and history of the Emperor Marcus Salvius Otho, who reigned briefly in 69 AD. There are wire service reports on the Getty Museum's new colossal statue of a goddess and the restoration of the equestrian statue of Marcus Aurelius on the Roman Capitol. There are also reviews of movies on classical subjects, (e.g. *Ben Hur*) and of the book *The Aqueduct of Nemausus*. To subscribe, send \$5 to *Keeping Ancient Rome Alive*, 27824 Hummingbird Court, Hayward, CA 94545-4042.
20. Our member Mr. St. Pierre has sent the Chairman a copy of Richard J. Wyble's article "Unfinished Business: Musical Reform in the Roman Church", published in a recent issue of *The American Organist*. The author says that the laity regard the liturgical "reform" and the vernacular liturgy as plagues, that the present situation is musical chaos, that the cheap "missalette" is the symbol of a tawdry liturgy and that Rome, though not built in a day, has needed only so long to destroy its liturgy.
21. In a five page interview published in the October, 1988 issue of *30 Days*, Augustine Cardinal Mayer, former Prefect of the Congregation for Divine Worship, complains that the Papal Indult of 1984 has not been implemented as had been intended. He says it is discouraging and not comforting the way diocesan bishops have added to the "already too severe conditions" required by the Indult itself. These conditions, he says, make the Indult "virtually unable to be practiced". The Chairman knows of one bishop who says that he will not increase the number of Indult Masses from four per year to more unless he receives a direct order from Rome.
22. On September 8, Cardinal Baum, Prefect of the Congregation for Catholic Education, sent a letter to all the American Bishops describing some of the recommendations of the Seminary Visitation Committee for college seminaries. The letter was published in full on pages 11 and 12 of



the October 24, 1988 issue of the Weekly Edition of *L'Osservatore Romano*. After "particularly commending" the study of Spanish, the Cardinal goes on to say, in paragraph 25:

We have recommended the study of Latin as a requirement. Many seminaries have thorough courses in Latin, but in some seminaries it is only an elective course. Latin has particular value in the curriculum, not only as the language of the Liturgy and of so many primary sources, but as an entry into a wealth of culture and theology.

To obtain a bound copy of our Association's publication "The Latin Language and Gregorian Chant in the American Seminaries", send \$5 to the Chairman. The booklet is a seminary by seminary survey.

23. The latest newsletter of the North Carolina based *Society of Traditional Roman Catholics* was quite favorable to Archbishop Marcel Lefebvre, and went so far as to demand that the Pope act rather than just talk where the plight of "traditional" Roman Catholics is concerned. It is the humble opinion of the Chairman that if one proceeds without patience and modesty, one makes more enemies than friends for the cause of Latin Liturgy.
24. Two letters to the editor of the *Homiletic and Pastoral Review* are of interest to our members: both appeared in the October, 1988 issue. In the first, Msgr. Francis Schmitt disagreed with Mr. Lawrence Stich, who had censured the attempt to chant in English. Schmitt holds that disallowing any adaptation of this sort will see to the embalming of Gregorian Chant rather than to its survival. He points out that the same basic structure, for example that of the Gradual *Justus ut palma*, may be used for two dozen other chants with as many variant texts, so that one can hardly argue that to each melody, there can be one and only one text. (In a letter published in the Summer, 1988 number of *Sacred Music*, Msgr. Schmitt had called "a wordy and leaky diatribe" the essay by Professor Edward Butterworth in LLA Newsletter No. 28 (March 1988) *On the Impossibility of Translating Gregorian Chant*.) Also in the October, 1988 *Homiletic and Pastoral Review*, Professor James Sifterman wrote to express thanks for our member Dr. Thomas Day's article *The Terrible Latin Mass*, and to argue that the Latin liturgy is a manifestation of the temporal as well as of the spatial universality of Holy Church.
25. Our member Attorney Duane L.C.M. Galles has a long article *Concerts in Churches* in the November, 1988 issue of the *Homiletic and Pastoral Review*. He says that the Roman Congregation's doc-

ument of the same name is not an instruction or a decree, but a set of guidelines, a burgeoning new canonical category. He censures the language of the document, which he calls "endlessly vague and capable of an enormous variety of constructions." The same number of the *Review* contains a statement by theologian and canon lawyer Joseph J. Farraher S.J. to the effect that those who follow Archbishop Lefebvre incur excommunication *latae sententiae* if they realize that they are joining a schism, that such an action is a mortal sin, and that there is an ecclesiastical penalty for such a sin. He was answering the question, "What are the effects of the Lefebvre excommunications?" (See pages 73-74.)

26. The *Columbus Daily Morning Dispatch* reported on Saturday, October 15, that Bishop Griffin of Columbus, Ohio, was allowing a monthly Latin Mass in the old rite for those Catholics who wanted it. However, seven days later, it reported that the Bishop had changed his mind, and a Latin Mass will only be celebrated occasionally. The bishop must be petitioned each time, and the Mass cannot be celebrated twice in the same place. The first such Mass was celebrated on that very day, Saturday, October 22, at 4:30 PM at the Shrine Center for Renewal.

## Open Forum

UNIVERSITY OF  
ST. MICHAEL'S COLLEGE  
#1, St. Mary Street, Toronto, Ontario M5S  
1J4

1 August, 1988  
(Lammas Day)

Dear Dr. Lo Bello,

Please pardon this personal little note with a critical comment (how seldom I write to say something nice; the few times I can overcome my inertia, it is to complain) on your observations about Psalm 72 in your excellent and informative "Critical Examination of the ICEL Translation of Twenty-two Psalms" in the June newsletter of the LLA.

I hope I understand your misgivings about the Psalm for an American worshipping community, but I thought you might like to know that the Psalm is redolent with association and significance for Canadians, at least for Canadians who still adhere to a traditional and historical view of society, in which authority comes from outside and above human beings, and is symbolised in the person of the Sovereign, who is regarded in a special way as a servant of God and an inspiration to her people in their striving toward "peace, order, and good government" (the key words of the Canadian constitution). I have to admit that many Canadians have become indifferent to this view of society, but it remains there at the

roots of our nation.

So, the first verse of Psalm 72 is carved over the main entrance arch of the Parliament Buildings in Ottawa. The Parliament Building which had been constructed in 1866 burned down in 1916, and the new Peace Tower, intended as a memorial to those Canadians who had lost their lives in the Great War, was finished in the 1920's. The quotation was obviously intended as an allusion to the then reigning King, King George V, and to his son, the then Prince of Wales, later King Edward VIII. The whole first part of the Psalm is clearly a reminder to the King and, in our system of government, to those who administer public affairs in his (or now, the Queen's) name, that they are supposed to be concerned for justice in society.

Verse 8 in its English form, "He shall have dominion also from sea unto sea," suggested to Sir Leonard Tilley of New Brunswick in 1867 the special use of the word "dominion" as a description of the new political union of British territories being formed that year in North America. The word "dominion" had always meant the realm of a monarch, but here in Canada, with our hope to extend eventually across the continent, it took on a special meaning. (The word has largely been driven out of use by those who want us to forget our monarchical origins, but it is still found from time to time.) And this verse in its Latin form, "*Et dominabitur a mari usque ad mare*," provided by 1921 the national motto of Canada. Canadians, whenever they hear this Psalm, always think of that fact.

And apart from the Messianic significance of verses that seem imperialist in your view (and surely you would grant that they do have a Messianic significance), there is also the use (can we not believe it to be prophetic—or at least an appropriate accommodation, though the Wise Men weren't kings, or even if they never came at all?) of a verse like 10 in the liturgy of Epiphany. And then, for Canadians or indeed for those in the Commonwealth who remain the Queen's subjects—in Australasia, the South Pacific, and the West Indies mainly—the final verses (with change of pronoun if necessary) remain a noble prayer for the Queen's Majesty.

Sincerely yours,  
Richard Toporoski

NOTE: The Chairman, who is of a sceptical nature, tested the claim of Professor Toporoski on the first Canadian he met after receiving this letter. At the Friday evening banquet of the Newman Conference at the University of Massachusetts, he asked Fr. Daniel Callam, C.S.B., editor of the *Canadian Catholic Review*, "Why is Psalm 72 important for Canadians?" Fr. Callam at once replied, "Because of *a mari usque ad mare*".

\* \* \*



ARCHDIOCESE OF WASHINGTON  
5001 Eastern Avenue  
Post Office Box 29260  
Washington, D.C. 20017  
Office of the Archbishop

September 5, 1988

Dear Professor Lo Bello,

Upon my return to Washington, I received your kind letter of August 10. I am grateful for your kindness in arranging for a Mass to be sung for the happy repose of Bishop Lyons' soul.

I know that he was a devoted member of the Association and a good Latinist. I am happy that you will be publishing the homily which Bishop Lyons delivered at your meeting in June, 1987.

With the assurance of my prayers and with kindest personal regards, I am

Sincerely in Christ,  
James Card. Hickey  
Archbishop of Washington

\* \* \*

#### The Latest News On The Indult In The Diocese Of X

August 1, 1988

Dear Dr. Lo Bello:

I thought I better give you the last report on our Mass in Y at Our Lady of Z on July 23 before I go away to Canada and visit friends; otherwise I will forget, and I am trying to catch up on all loose ends before I go.

It was a two hour drive to Y, and it was a beautiful day. The arrangements were as follows. I was to bring everything, because this church and priest were without any of the necessities that were required for the Tridentine Mass. I was told by our Chairman to bring everything as the priest did not even have a tabernacle veil, so I loaded the car up and got everything ready; I took cloths of different sizes (since I did not know how big the altar was), candlesticks, an altar relic, candles for the candle holders, vestments, etc.

Well, I was the first person to arrive. Mass was at 11:00; I got there at 9:00 thinking I needed the time to set the altar up. I found the following. Father had already borrowed 6 candlesticks, nothing else. Well, the church is a contemporary design, lots of wood, the altar plain and simple.

I said, "I brought everything" but Father said that everything was set up. I said, "Well, what about the tabernacle veil?" He said, "It is no longer required." He wanted to show the nice door of the tabernacle off. Well, I put the veil on anyway. He said it looked bulky and he did not want it on. Then I said, "I brought the

altar cloths (3)." He said, "My mother is making one plain polyester one." I had beautiful laces; he said, "No", so all we had was one cloth instead of the required 3; by the way, his mother is old, and how do you argue with a mother and son? Then I brought a nice beautiful antependium for the front of the altar, which was just plain wood with a plain wooden cross. He said, "No, it will clash." I said, "Here is the altar relic." He almost did not want to use it because he thought it might show a bulge (it was the Greek relic corporal) as his altar has no relic. Well, we kept that. Then we put the altar cards up, and he did not want them up because they hid the tabernacle. We insisted because Father G needed them to say Mass! He had a missal stand, and he let me cover it with a white cloth. I brought the vestments. They had the Our Lady of Perpetual Help emblem, and I even put the preaching stole out for him, but he did not use it. We had a visiting priest, and Father also served as the second altar boy; he read the gospel but not the epistle, although we had gone over this just before Mass. All went fine. All music was in Latin because Father G thinks because we have a Latin Mass all hymns should be Latin (even though all the people can not join in because they do not remember all the words or know all the Latin hymns.) The church was packed with around 100 or a little more, although it is out in the boon docks. There was a small lunch and get-together after Mass, which was nice. We had an organist from the Albanian Orthodox Church who was studying to be a priest, if I am correct, and he was a deacon, if memory serves me right.

So, despite all the liturgical hassels, Mass went fine. I got to recite the Rosary before Mass. The Marian Mass turned out fine, despite the fact that the Mass of the Martyr St. Apollonius was supposed to be said, but what can you do? We had Mass, and people from the southern part of the diocese had a chance at it this time.

Well, I just wrote to our bishop again after reading the Pope's letter in *The Wanderer* saying that a more and generous application of the 1984 Indult should be made.

Sincerely,  
B.

Friday, October 28, 1988

Dear Dr. Lo Bello:

I had better get this letter to you, or I know I'll get busy again and will not find the time. Our last indult Mass for the year was this past Saturday, 22 October. I was able to make it after all; thank Heavens for mothers, as mine pressed the vestments, alb, and linens and saved me a lot of time, which I was short on!

The mass was scheduled for 10:30 AM; as usual I arrived early, and Father was already in the sacristy with Mr. H. The monsignor had

laid out nice modern vestments, but Father wore mine; the emblem of Our Lady of Perpetual Help, Gothic style complete. He told me there was a mix up with the Mass times and that the monsignor had put it in the parish bulletin for 11:00 AM and also announced it on his radio Mass that past Sunday for 11:00 AM. So Mass would be delayed. He decided to start the Rosary at 10:30 AM, and after that the choir sang some hymns, but they led off with Polish hymns since it was a Polish parish. While the monsignor was talking in the sacristy, he said, "I know Main Street (the Chancery) is watching us." He said he was not going to stay for the Mass, but as it turned out he stayed for the whole Mass and even gave out Holy Communion. His ushers took the collections; there were three. The regular parish choir of 12 members with organist joined our choir, and they did a beautiful job. Again it was not a High Mass as such, but more like a dialogue Mass with singing.

The crowd was around 200 to 250 people. The altar boys came from Canada to help us out, the same little boys that serve the Mass every Sunday under the Papal indult in the city of St. Catherines in Canada. The sermon was again about Our Lady, since the Mass was the 5th Mass of Our Lady on Saturday for the season after Pentecost.

Of course coffee and doughnuts were offered after Mass, but what would be interesting is the turnout. These same Polish people would attend the Latin Mass the old way were it offered each Sunday, but they would not make an effort to travel to another parish if it were offered there. As long as it was in this parish they would come. But it did make a statement, because this was the mother church of all the Polish churches in our area, and everything was in it. The Pope even celebrated Mass there, when he was a cardinal and on a visit a number of years ago to this city, as the pastor pointed out, and it was over 120 years old. (I don't remember the exact date the church was founded, but it was an important date for many years in the Polish community.) He spoke of the altar being made in Rome in the 40's; the original was very ornate but was replaced with this marble one. They have 5 altars in this church, and it is your typical church with all saints usually found in a Polish church.

It does not look like we will be allowed any more than 4 masses per year despite what the Pope said! Also, Father G has decided to stay at least one more year in the Office of Worship until a woman can be found to replace him; the bishop **does not want a man!** Again in his sermon, Father G says my dear sisters and brothers instead of my dear brothers and sisters. So if we get another Mass, it will be around Easter. So you see what we went through for one year. At least Father G did not say anything about monsignor putting a notice



in his bulletin or announcing Mass on the radio.

Sincerely,  
B.

\* \* \*

The Chairman has received the following schedule of Latin orchestral Masses at St. Agnes Church, St. Paul, Minnesota.

SAINT AGNES SUNDAY MORNING

Twin Cities Catholic Chorale

1988-89 Program

The Chorale is assisted by members of the Minnesota Orchestra

Sunday, October 2, 1988, 10 AM

Joseph Haydn, *Nelson Mass*

Sunday, October 9, 1988, 10 AM

Joseph Haydn, *Theresien Mass*

Sunday, October 16, 1988, 10 AM

Joseph Haydn, *Mariazeller Mass*

Sunday, October 23, 1988, 10 AM

Joseph Haydn, *Heilig Mass*

Sunday, October 30, 1988, 10 AM

Joseph Haydn, *Pauken Mass*

Sunday, November 6, 1988, 10 AM

Joseph Haydn, *Schopfungs Mass*

Monday, November 7, 1988, 7:30 PM

W.A. Mozart, *Requiem Mass* (K 626)

Sunday, November 13, 1988, 10 AM

W.A. Mozart, *Waisenhaus Mass* (K 139)

Sunday, November 20, 1988, 10 AM

Feast of Christ the King

Ludwig van Beethoven, *Mass in C*

Sunday, November 27, December 4, 11, 18, 1988, 10 AM

On these Sundays of Advent, Gregorian Chant will be sung at the solemn Mass

Saturday, December 24, 1988, 11:30 PM

Feast of Christmas

Joseph Haydn, *Nelson Mass*

Sunday, January 1, 1989, 10 AM

Franz Schubert, *Mass in C*

Sunday, January 8, 1989, 10 AM

Feast of the Epiphany

Ludwig van Beethoven, *Mass in C*

Sunday, January 15, 1989, 10 AM

Franz Schubert, *Mass in B Flat*

Sunday, January 22, 1989, 10 AM

Feast of Saint Agnes

Antonin Dvorak, *Mass in D*

Sunday, January 29, 1989, 10 AM

Franz Schubert, *Mass in G*

Sunday, February 5, 1989, 10 AM

Anniversary of Dedication

Charles Gounod, *Mass of St. Cecilia*

Sunday, February 12, 19, 26, 1989, 10 AM

On these Sundays of Lent, Gregorian Chant will be sung at the solemn Mass.

Sunday, March 5, 1989, 10 AM

Forty Hours Eucharistic Devotion

W.A. Mozart, *Piccòlomini Mass* (K 258)

Sunday, March 12, 19, 1989, 10 AM

On these Sundays of Lent, Gregorian Chant will be sung at the solemn Mass.

Sunday, March 26, 1989, 10 AM

Easter Sunday

Joseph Haydn, *Harmonie Mass*

Sunday, April 2, 1989, 10 AM

W.A. Mozart, *Mass in C* (K 337)

Sunday, April 9, 1989, 10 AM

Joseph Haydn, *Little Organ-solo Mass*

Sunday, April 16, 1989, 10 AM

Joseph Haydn, *Theresien Mass*

Sunday, April 23, 1989, 10 AM

Joseph Haydn, *Heilig Mass*

Sunday, April 30, 1989, 10 AM

Joseph Haydn, *Mariazeller Mass*

Sunday, May 7, 1989, 10 AM

Joseph Haydn, *Pauken Mass*

Sunday, May 14, 1989, 10 AM

Pentecost Sunday

Luigi Cherubini, *Fourth Mass in C*

Sunday, May 21, 1989, 10 AM

Trinity Sunday

W.A. Mozart, *Trinitatis Mass* (K 167)

Sunday, May 28, 1989, 10 AM

Corpus Christi

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

(National Convention of the LLA)

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SAINT BENEDICT PRIORY

Still River, Massachusetts 01467

October 31, 1988

Dear Prof. Lo Bello:

Mr. Thomas Syseskey's letter in the last issue of the Newsletter (September 1988) reported one event having to do with St. Benedict Priory in Harvard (Still River), Massachusetts, namely, the ordination of Fr. Peter Connelly, O.S.B., to the priesthood on December 12, 1987. I should like to add that on the following day the newly ordained priest celebrated a Latin Mass of thanksgiving in his parent's home parish, St. Joseph's Church in Belmont, MA. The church was filled with relatives, friends and well-wishers, many of whom were edified and encouraged by the example of a young priest dedicated to the Latin liturgy. The Latin propers and ordinary of the mass were sung to Gregorian chant by the monastic choir of the Priory under the direction of Bro. Alphonsus Maria McGovern, O.S.B., accompanied on the organ by Bro. Francis Jesch, O.S.B.

On the fifty Sunday in Lent, March 20, 1988, Fr Gabriel Gibbs, O.S.B., Prior of St. Benedict, sang a Latin Mass in St. Bernard's Church in Concord, MA. Again the monastic choir sang the Latin propers and ordinary to Gregorian chant, as well as the motet, "O Esca Viatorum" by Michael Haydn, after the Com-

munion. The mass was offered at the invitation of the Rev. James M. Rogers, Pastor, and Deacon Francis d'Ambrosio, M.D. Although the mass was not one of the regularly scheduled Sunday masses, the church, which seats 1000, was two-thirds full. The pastor remarked that such large congregations appear only on Christmas and Easter. The Priory promotes the Latin liturgy and liturgical piety primarily by welcoming visitors and guests to come and participate in the Latin conventual mass and divine office. Parish groups and confirmation classes come now and then. The entire faculty and student body of the Trivium School in Lancaster, MA, attend the conventual mass every Wednesday, thanks to the encouragement of Mr. John Schmitt, Headmaster. Each year the western civilization class of Unity College in Unity, Maine, spends a week-end at the Priory to gain something more than a purely academic understanding of monasticism and the Latin liturgy of the Church.

The Priory's Sunday lecture series, which is open to the public, becomes from time to time another vehicle for advancing understanding of the liturgy. Fr. Peter has given several lectures on the liturgy and worship from the point of view of Prosper Gueranger, Lambert Beauduin and Virgil Michel, liturgists of a time before the liturgical movement became anthropocentric and oriented to the vernacular. I have used two lecture periods to review Cardinal Ratzinger's excellent book, *The Feast of Faith*. Bro. Gregory Conant, O.S.B., has published an article, "Perpetual Adoration," in the May 1988 issue of the *Homiletic and Pastoral Review*.

The Vocation Director invites inquiries from young men who may be interested in pursuing a monastic vocation in a Benedictine community which is dedicated to the Latin liturgy and Gregorian chant, traditional Catholic doctrine and the Magisterium, the study of Sacred Scripture and the Fathers of the Church, and to our Lady.

With all good wishes, I remain,

Sincerely yours

Rev. Basil Rechenberg, O.S.B.

\* \* \*

Saint Michael The Archangel Parish

12 October 1988

Dear Dr. Lo Bello,

In September we completed our sixth year of weekly Sunday Mass in Latin (Novus Ordo). We have managed at least a small Gregorian Chant Schola each week and most of the time a polyphonic choir. The readings are in English but chanted to the traditional melodies.

Sunday Vespers are sung each week, usually in English but with the Hymn and Magnificat



sometimes in Latin. The Benediction of the Blessed Sacrament which follows Vespers each Sunday always includes at least some Latin selections.

We also have Mass in Latin at 10:30 a.m. on most banking holidays (e.g. Thanksgiving, Remembrance Day, Canada Day, etc.).

I thank you for your dedication to the Association and for the very interesting Newsletter.

Sincerely in Christ,  
Rev. D.W. Neumann

\* \* \*

AMERICAN CATHOLIC PRESS

1223 Rossell Avenue, Oak Park, IL 60302  
(312) 386-1366

October 15, 1988

Dear Dr. Lo Bello:

As a member of the Latin Liturgy Association, I am a regular reader of the newsletter. Please accept my thanks and praise for the work you do for the rest of us. Judging from the recent issue, there will soon be an election. Be assured that I very much appreciate your efforts; you have my vote.

Here is some information that you may wish to include in a future issue of the newsletter. The *Leaflet Missal*, published by the American Catholic Press, for many years included the Latin *Missa de Angelis*, Mass VIII; about a year ago, we substituted Mass XVIII. However, Mass VIII appears in our other publications.

The *Leaflet Missal* is the oldest missalette of all, started in 1929 in St. Paul, Minnesota. We took over publication from the Redemptorist Fathers in 1977. Not long ago, Father John Rotelle, O.S.A., formerly of the Bishops' Committee on the Liturgy, rated the *Leaflet Missal* as the finest missalette, from a liturgical standpoint.

Of special interest to other members of the Association would be the fact that every issue of the *Leaflet Missal* includes four musical settings of the *Kyrie* in Greek. In the organ accompaniment book, three of these settings are provided with tropes.

I would be grateful for whatever of this information you might wish to include. Our address would be useful for those members who might want a sample copy of the *Leaflet Missal*.

Sincerely yours in Christ,  
Rev. Michael Gilligan, Director

P.S. As you will see from the enclosed copy, we print in English translation right beneath the Latin text, so everyone can understand.

\* \* \*

## The New Office

Continuation of a book review  
by Archbishop Whealon.

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, therefore, it is possible to review this set of breviaries.

For priests and others who read the Latin breviary, the second edition is an improvement on a superior product. The Latin breviary ably carries out the expectations of the Second Vatican Council. The greatest advantage of the Latin, in the judgment of this reader, is the abundance of profound and beautiful hymns. The English breviaries have hymns of grade school level. The Latin breviaries have hymns at university level, the product of the Catholic centuries.

The second edition contains several new features. Sunday Morning Prayers and Evening Prayers present a separate antiphon for each of the three cycles. The revised Vulgate translation is used, including the divine name Jahweh and an appropriate use of exclamation points. Verses in Scripture are now numbered. The number of each psalm is given, with the Hebrew enumeration as well as the Greek. Poetic sections of the Bible are now printed as poetry, not prose. When the Intercessions are printed over two pages, the response is printed again at the top of the page. Also, several misprints in the first edition have been corrected.

It was a daily pleasure to read the first edition. Now it is even more pleasurable to make use of this carefully, tastefully updated second edition, filled with Catholic tradition, devotion and scholarship.

My concern for the Latin and English four-volume breviaries is that these publishers seem unconcerned about the size of their products. I fear that priests using these hefty tomes will have shoulder strain in later life. These changes in the Latin texts have increased, for example, the pages of Volume II (Lent-Easter) from 1793 to 1938. Anyone who remembers the classic Latin breviaries (Pustet, Mame, Benziger, etc.) recalls that each page was filled with print. Now each page of the breviary has excessively generous blank spaces.

I do not know why sections read once a year need to be in large print. I wonder why, to save space and size, even poetry could not be printed in a way to show a separation of lines but without leaving blank the rest of the line space.

We need a publisher to give us, in Latin and English, more compact breviaries — with larger print for the pages read more often, with minimal paging back and forth, with a sense of

using space to the maximum. Are we ready for seasonal breviaries for Advent alone, Lent alone, Easter Time alone? My guess is yes.

My hope is that this new second edition of the Latin will advance the day when we can have considerably better printings of the *Liturgy of the Hours*. At the present we are in almost primitive conditions in the English, and only somewhat better in the Latin printing.

Most Reverend John F. Whealon, Hartford, Connecticut

## Latin Language Patterning

The Continuation of an Essay  
by James B. Hodgson

4) The daily schedule remained constant throughout the year: viz., mornings devoted to an academic subject (language, math, etc.), afternoons to physical activities (dance, sports, manual skills, etc.). While the daily content was altered every six weeks, the advance was achieved over a period of five of the six weeks in late winter devoted to Latin.

The general attitude improved. At the end of the year, the class enthusiastically wrote and staged a skit in Latin as their contribution to the graduation exercises of the whole school. There was also a distinct therapeutic effect noted by the consulting psychologist in the participants' attitudes towards themselves, especially among several disturbed participants. This might have been caused by some factor or constellation of factors incidental to the subject matter of the experience.

### Further Development

The automated system will require extensive testing and modification, especially the voice generation routines and the rhythmic and grammatic parsing. It is apparent that the method penetrates a screen of accompanying instrumental music. The spoken word seems to follow a different access route within the brain than the music. This has been independently noted by monitoring infant response to the maternal voice. The voice produced should therefore sound distinctly human. That may take some doing! Patterning young persons to producing robotic speech is hardly a serious goal.

The text represents a very substantial investment and is covered by copyright. The text is being modified to reflect the selected methodology. I will remain responsible for the copyright arrangements for the Mac version, which will be quite different from the printed source. The text printed out on the Macintosh will also be distinctly different from the text version employed in schools, though sharing much of the text and many graphics.



Some special requirements levied on the speech generator are that the voice should be able to skip text on the basis of font and of point size, e.g., skip all text less than 12 point and all text not in the *Roma* font. Further it must be able to change its speech rate phoneme by phoneme to reflect the distinctions between long and short syllables, to repeat passages on request both under application program management control and under keyboard intervention options.

### Objectives

The objectives of the system are to use the home, free time, and summer camp environments for educational purposes. If a parent or guardian should wish a child to be multilingual, an optimum strategy often is to immerse the child in an environment to which the language is native. The child will be at a considerable advantage when he goes on to study the language in a classroom environment and may register a beneficial effect on SAT scores.

The published Nature Method system even now provides a parent or guardian who possesses only a modest background in Latin (e.g., two years of high school Latin, 15 years ago, and with limited financial resources) with the material necessary to give the child exposure comparable to the total immersion experience as preparation for formal study of the Latin Language later, or of other foreign tongues. The original copyright is held in Europe, with an American educational resources firm having sole distribution rights. I hold the copyright on new supplemental materials necessary to the patterning method. The parent or guardian can achieve this goal by using the material in accordance with explicit instructions.

### "Teacher" Requirements

The parent, or guardian, need not be creative, nor need he master the Latin Language (beyond correct pronunciation) first. If the teacher has no Latin at all, it would be beneficial to stay several chapters ahead of the child. The Macintosh version is designed for use alone for self-study, or for the child either alone or with others. The only prerequisite for the child is a perception of what maps mean, not a familiarity with any European language.

There is a technical reason why this could have worldwide utility. No other of the major languages can be taught using this compact system because of inherent characteristics of classical Latin (logical rules and concepts of grammar and invariant pronunciation of all letters, regardless of context). If testing bears out the promise of the 25 students in the pilot study, the effect would be somewhat revolutionary because of the lack of cultural and political bias.

### Technology

Initially there will not be a speech recognition function. The system will rely on keyboard input which the system will echo by naming the letters typed, and sounding out the words. Later versions will be able to check orthography and grammar. It is even feasible to use handwriting in place of the keyboard for interactive applications.

This imposes a long range development process. The Macintosh was selected as the development vehicle for its flexibility, word processing, and graphics capabilities. Because the ASCII font repertoire is not adequate, it will be necessary to modify MacWrite, and MacPaint. The various dictionaries for English are spelling checkers. Their functions must be expanded to become grammar checkers also. In the interest of porting the application programs and the texts to other computers, all programming will be done in *Lightspeed Pascal* with the necessary extensions.

## Essay By Frater Paul McCreary, O. Cist. Celebrations At Hauterive Abbey Posieux; Switzerland

Nestled in a valley by the sides of the Sarine River in the canton of Fribourg in Switzerland is the Cistercian abbey of Hauterive. Unceasingly since the week of creation, the waters flow on the cliffs and in the river to glorify the Lord: *Benedicite montes et colles, Domino; benedicite maria et flumina Domino*. For eight and a half centuries, these cliffs and waters have surrounded the abbey of Hauterive, where the prayers of the monks flow in peace like the river towards a world thirsty for God. Each night towards three o'clock in the morning the sound of the bell breaks the silence of the sleeping valley to call the monks to joyous adoration: *Venite, exultemus Domino; jubilemus Deo salutaris nostro*. Seven times a day the bell again breaks the silence of the wooded valley to call the men who live there to praise the Lord for His just judgments: *Septies in dies laudem dixi tibi super judicia justitiae tuae*. From the year 1138 to our days, this *laus perennis* of the monks is accomplished in the same rite and the same language used by monks for more than 1500 years. Each spring brings the immemorial drama of Holy Week, and this year of grace 1988 brought also the 850th anniversary of the foundation of the abbey and the dedication of the church of St. Marie d'Hauterive. This article, after having outlined the history of the monastery, will share with the members of the Latin Liturgy Association how the monks with their rich liturgical treasures celebrated these two events.

The peace and beauty of the monastery and the Swiss forest give no signs of its violent and bloody origins. In 1125, Guillaume III, count of Upper-Burgundy, was assassinated, and when the men of Burgundy assembled to decide who was going to inherit his lands and titles, all of his heirs except two were assassinated. Guillaume, lord of Glane, received the entire estate, for the other heir, being in Holy Orders, was ineligible to inherit. Guillaume of Glane had to react towards the assassinations with their political ramifications, for these murders liquidated forever the francophone Rodolphian dynasty and gave to the Germanophone Zachringens the opportunity to make a triumphant entry into Burgundy. Instead of applying the talion and shedding more blood, Guillaume chose to make a sacrifice which would redeem and save both the criminals and their victims. Guillaume gave these lands to the Cistercian Order for the foundation of the Abbey of Hauterive, whose name comes from the high bank (Alta Ripa) which envelopes it and whose church was consecrated on February 25, 1138. In this little valley, the life of silence and liturgical praise drew men until 1848, when the Protestant federal government suppressed the abbey in the aftermath of a war with the separatist Catholic cantons. Thus began some 90 years of perpetual Good Friday at Hauterive: *Quomodo sedet sola civitas, facta est quasi vidua domina gentium*. After the German invasion of Austria in 1938, some monks from the Abbey of Wettingen-Mehrerau in Bregenz went to Hauterive to renew ties with the past and take up again the *laus perennis* and the monastic life there with the support of the government of Fribourg.

In the wake of the Second Vatican Council, when other monasteries translated and reduced their liturgy, Hauterive remained faithful to the patrimony of yesteryear. The 150 psalms are still distributed throughout one week according to the Rule of St. Benedict. Even Prime is kept according to the Rule, for the Vatican Council indicated that this hour, though suppressed in the Roman rite, should be retained by monastic choirs. The only diminution was the recent suppression of the imprecatory verse and in 1948 the suppression of the votive office of the Virgin. This last suppression left the monks with the time to chant all the hours, including the long Vigils each day. The Latin language and Cistercian Gregorian chant are still kept for reasons of tradition and their own merit but also for practical reasons. Since its restoration, Hauterive has become an international center for liturgy and monasticism, drawing men from a multitude of countries as well as the four linguistic regions of Switzerland. Hauterive is located in the canton of Fribourg, which is bilingual with a Francophone majority. Thus Hauterive has chosen French for the official language. One could never, however, use French as a liturgical language, for a large



number of the monks are Germanophone by birth and some are incapable of using French well. A liturgy in German, be it High German or one of the Helvetic versions, would exclude the people of the canton as well as a Franco-phone portion of the community. The best solution, therefore, is to keep Latin, the language of the Western Church since the days of St. Jerome. With such a happy situation, Hauterive had many things to celebrate on February 25, 1988.

At 9:45 in the morning, the four bells called all to the church for Tierce and the conventual Mass. All gathered together in the beautiful stalls sculpted in oak in 1480. According to a style very widespread in Savoy and French Switzerland of the 15th century, the stalls present on the back panels alternatively a prophet and an apostle who, with the four evangelists carrying the lecterns on their backs, form a court around the two panels of the angles, the Holy Trinity and the adoration of the Magi. In this framework, the monks chanted Tierce, which opened with the 8th century Lenten hymn *Dei fide qua vivimus*. Then all chanted the first three gradual psalms which the surrounding apostles and prophets chanted many times on their pilgrimages to Jerusalem. At the end of Tierce, all went in procession to the main door of the monastery chanting: *Vidi civitatem sanctam Jerusalem novam discendentem de caelo a Deo*, a reminder that Hauterive and every monastery is a symbol of the heavenly Jerusalem. There on the steps before the Baroque facade of the monastery Mgr. Pierre Mamie, Bishop of Fribourg, was waiting in his golden miter. As a beautiful Swiss snow fell on the monks in their white cowls, Bishop Mamie joined the procession, and at the threshold of the church all began to chant psalm 83 *Quam dilecta tabernacula tua, Domine virtutum* with the antiphon: *Terribilis est locus iste: hic domus Dei est et porta caeli et vocabitur aula Dei*.

After all had returned to the stalls and Bishop Mamie had mounted to his chair, Dom Bernard Kaul, the Abbot of Hauterive, greeted His Excellency and all who had come for the anniversary. Among the faithful in the nave were representatives of the canton and the Cistercian abbess of Fribourg, cousin of Hans Kung. After these salutations, the Mass began with the faithful joining the monks in the chanting of the *Kyrie* and *Gloria* of the *Missa Angelorum* with a force which proves that this Mass remains the favorite Mass of people all over the world. There were three readings in French by monks whose maternal language is French. For the first reading, a Breton read of St. John's vision of the celestial Jerusalem. The Epistle, read by a Benedictine from Provence, was the portion of St. Paul's letter to the Corinthians where we are called the temples of the Holy Spirit. A former cantor of Rauberive and a native of the canton of Fribourg read the Gospel account of Zacchaeus

where the themes of the dedication and the Lenten season blended. These readings were interrupted by the gradual *Locus iste* and the Tract *Qui confidunt in Domino*. After the homily of Mgr. Mamie, there was a chanting of *Credo III* with full participation, followed by the prayer of the faithful in French.

With the verse *Domine Deus in simplicitate cordis mei*, the attention of all turned towards the high altar constructed in the 14th century according to the true Cistercian tradition. One can there celebrate Mass *versus populum* or *ad orientem*. *Versus populum* is the custom of Hauterive today. However, on account of the great size of the church, there is lacking that excessive intimacy between celebrant and people which displeases critics of the *Versus populum* orientation. Also, according to Cistercian tradition, the Blessed Sacrament is reserved in a golden dove suspended above the altar, a custom which has its origins in the Byzantine rite. According to Cistercian tradition, the water and wine were mixed before the Mass, and Mgr. Mamie offered the bread and chalice together with one silent prayer. Mgr. Mamie then incensed the *oblata*, and the assistant priest incensed the altar according to the usual custom and afterwards went to the steps of the presbytery to incense the choir. Normally in Cistercian masses the *Orate fratres* is omitted, but Mgr. Mamie said it. At Hauterive the canons are chanted daily, and all four including the first eucharistic prayer of reconciliation are used regularly. For the Feast of the Dedication, the third eucharistic prayer was chanted with the names of Sts. Benedict and Bernard inserted. There was not enough space in the presbytery for the 44 concelebrants, and thus the prelates surrounded the altar, and the others were assigned a place in the presbytery or in the upper choir stalls. This arrangement gave to the non-priests in the lower choir stalls the unique experience of hearing the Canon rising up from all sides.

According to the monastic practice previous to the Council, there was the Kiss of Peace for those who were going to receive Communion. St. Benedict speaks of this practice in his 6th century Rule: *Ergo secundum ordines quos constituerit, vel quos habuerint ipsi fratres, sic accedant ad pacem, ad communionem, ad psalmum imponendum, in choro standum.* (Cap. 63:4) This Kiss of Peace is the liturgical kiss seen in other days at solemn Masses and is given according to seniority. All received Communion *sub utraque specie* according to the daily custom at Hauterive. At the end of the Communion the four bells were tolled, and all chanted the *Te Deum* with organ accompaniment.

The celebration continued throughout the day with all the Canonical Hours, which culminated with the *Salve Regina* of Compline. This moving antiphon known throughout the entire world is practically synonymous with

the name Cistercian and thus was a suitable finale of the celebration of the 850th anniversary of the founding of the community of Hauterive. Across the centuries, many have been touched by this nocturnal praise of the Queen of Heaven. One thinks in particular of the nameless young Provincial of *Les Nuits de Paris* of Francois Mauriac. Mystic and worldly at the same time, this young man comes to Paris and, when walking on the city streets at night with a friend, feels all the "drunken" excitement of walking in the night in Paris where hearts swell with vague desires of this fever which lifted up the heroes of Balzac. But the young man speaks to his friend of their white-robed brethren in the Cistercian monasteries and at the Dominicans, exhaling towards the night sky the *Salve Regina*. While the world sins sadly, men and women on the heights keep watch with He Who will be in agony until the end of the world. Thus, with this hymn the monks of Hauterive concluded their celebration of their 850 years on the heights and returned once again to the spirit of Lent, their journey with Christ to Jerusalem, and their vigil with Him at Gethsemani.

The monks of Hauterive accompanied Christ into Jerusalem by a recollected and dignified ceremony rarely if ever seen in American parishes. After Tierce there was the blessing of branches from the pine forest of Hauterive, not the psalms which are universal in the Catholic and Protestant churches of the United States. The prayer of benediction is drawn from the Cistercian tradition and talks of the mystery of the olive tree and its oil: *Tibi in monte Oliveti Olivarum ramis via constrata est. Tu quondam Noe in arca super undas diluvii gubernasti et columbae ministerio per Olivae ramum pacem terris redditam nuntiari voluisti. Sed et Jacob Patriarcha in mysterium gloriae tuae erigens lapidem ex hujus arboris ramis oleum benedictionis in cacumen tituli infudit, unde unxisti reges et prophetas tuos. Tu enim es Christus Dei.* After the prayer, the procession went slowly through the 14th century cloister, beautiful with its elegant rose arches, ornate arch crowns and graceful columns. The monks, followed by the faithful, began with the chants, which speak of the children of the Hebrews carrying branches as they went out to meet the Lord. They then sang the hymn *Magnum salutis gaudium*, which speaks of the dinner at Bethany. At the doors of the church, all prostrated themselves before the Cross, chanting *Ave Rex noster, fili David Redemptor mundi* followed by the hymn *Gloria, laus, et honor* in the Gregorian melody before entering into the church. The first two readings of the Mass were in French, but the synoptic Passion was chanted solemnly in Latin by all. Although this practice caused the Mass to last a long time, it expressed profoundly the greatness of the mystery of the Passion and left all in true recollection.



The liturgical reform after the Council contributed much to the dignity and recollection of Palm Sunday in monasteries today. Before the days of concelebration, Palm Sunday was a nightmare in contemplative monasteries like Hauterive. After Vigils, each priest had to celebrate his private Mass with the reading of the Passion, a feat which required some 90 minutes. Each brother had to serve such a Mass without receiving Communion. After Prime there was a *Missa Matutina* during which the brothers made their meditation, received Communion, and heard the Passion a second time. Finally, after Tierce there was the abbatial conventual Mass celebrated as described in the paragraph above. Such a day was quite exhausting, and all who knew it say that the Church made some very wise pastoral decisions after the Council.

One tradition which has sadly disappeared from the new liturgy of Holy Week is the chanting of the Lamentations, undoubtedly the most beautiful and moving moment of the liturgical year. At Hauterive these chants are happily kept as the first reading at Vigils during the last three days of Holy Week. In both their words and their indescribable melody they express well the anguish and desire of the Church on the days when her tabernacles are empty and lifeless. Each verse of these alphabetic poems retains the Hebrew letter at the beginning, and each day the chant concludes with the cry, *Jerusalem, Jerusalem, convertere ad Dominum Deum tuum*, for the Church with Christ laments Jerusalem, destroyed for her lack of faith. Upon hearing these chants, one thinks of Cordelia Flyte of Evelyn Waugh's *Brideshead Revisited* and of how she insisted that Charles Ryder must hear them if one day he had the occasion. After having actually heard them, one rejoices in the privilege like the fictional Charles Ryder and is saddened at the thought that the majority of Catholics today will never know this priceless treasure. Hauterive is fortunate to have kept these chants and is fortunate to have two brothers who by their artistic talent render these noble chants the honor of which they are worthy.

Late in the afternoon of Holy Thursday, the four bells of Hauterive call all for the *Missa Vespertina in Cena Domini*. These bells ring again at the *Gloria* and are silent afterwards until Easter, according to ancient tradition. The Liturgy of the Word proceeds as usual with the readings in French and the chanted parts in Latin. After the homily, the Abbot, helped by four assistants, proceeds to the washing of the feet of six monks and six male guests who are seated in the lower choir stalls. During the washing of the feet, the community chants in Latin the antiphons found in the *Missale Romanum*, including the well known and beloved *Ubi caritas et amor, Deus ibi est*. Washing of feet is also a monastic tradition independent of the liturgy of Holy Thursday.

Therefore, according to what is prescribed in chapter 53 of the Rule, *De hospitibus suscipiendis*, at the end of the ceremony the Abbot, his assistants, and the entire monastic community prostrate themselves chanting "*Suscipimus, Deus, misericordiam tuam in medio templi tui.*" The Mass then continues with the first eucharistic prayer with its variations for Holy Thursday. After Communion, there is the chanting of Vespers, which elsewhere have disappeared according to the new liturgical norms. These Vespers consist of Psalms 112, 113A, 114, and 116 with antiphons from the farewell discourses. Thus on Holy Thursday the monks of Hauterive made a thanksgiving identical to that of Christ and His Apostles at the Last Supper. After the psalmody, there is the procession to the repository with the chant of *Pange Lingua*, known and loved all over the world. Before the altar of the repository, the Abbot incenses the Most Holy Sacrament, and all chant the *Magnificat*, thus keeping the traditional form of monastic Vespers. After a silent adoration, all rise and proceed to the stripping of the altars in silence, a commemoration of the stripping of Christ at Calvary.

On Good Friday at 2:30, there is the Office of None followed by the *Celebratio Passionis Domini*. The readings from Isaiah and Hebrews are in French; everything else is in Latin chant. Psalm 21 is used as the Tract and *Christus factus est pro nobis* as the Gradual. The Passion of St. John is chanted in the same manner as the synoptic Passion was chanted on Palm Sunday. To the ten prayers of the *Oratio universalis* is added an eleventh for the dead. For the veneration of the Cross, there is the *Populus Meus*, the reproaches. Two cantors respond with the cry in Greek *Agios o Theos, Agios ischyros, Agios athanatos, eleison imas* which is taken up by the choir of monks in Latin *Sanctus Deus, Sanctus fortis, Sanctus immortalis, miserere nobis*. Then there is a very elaborate veneration, requiring each monk to make three prostrations before approaching to kiss the feet of the Crucified. During this long veneration there is the chant of Vespers. Psalm 1 with the antiphon *Tuam Crucem adoramus, Domine* speaks of the happiness of those who put their hope in the Cross and become *tamquam lignum, quod plantatum est secus decursus aquarum*. The joyous Psalm 66 elaborates upon its antiphon *ecce enim propter lignum venit gaudium in universo mundo*; Psalm 95 follows and was chosen on account of the verse "*Tunc exsultabunt omnia ligna silvarum a facie Domini, quia venit, quoniam venit judicare terram.*" The psalmody terminates with Psalm 98, which celebrates the reign of Christ on the Cross. Afterwards, there is the *Pange lingua* and the *Magnificat*. As on Holy Thursday, the traditional form of monastic Vespers is kept. The liturgy terminates with the rite of Communion celebrated as it is everywhere on Good

Friday with the exception that the Latin language is used.

The Easter Vigil of Hauterive is the masterpiece of Dom Bernard Kaul, the Abbot of Hauterive, and shows well that this man is one of the greatest liturgists of the 20th century. Until the liturgical reform of 1953, the Roman Vigils were in the morning of Holy Saturday, and the regular monastic Vigils for Easter Sunday were celebrated at the usual hour, on Sunday. However, when Pius XII returned the ceremony of Holy Saturday to the evening where it really belongs, the monks had to celebrate both ceremonies, which was very exhausting and caused unnecessary repetition. With the reform after the Council many chose simply to suppress the monastic Vigils and celebrate only the Vigils of the *Missale Romanum*, as can be expected, for these same monasteries also reduced or suppressed the daily Vigils. Hauterive had kept the daily Vigils, and thus hardly wanted not to have the monastic Vigils on Easter, which is the Queen of all Vigils. Dom Bernard Kaul therefore created his own Easter Vigils which united the Vigils of the Missal and of the monastic tradition in the following manner:

In chapter 9 of his Rule, St. Benedict indicates that one is to begin Vigils with the verse *Domine, labia mea aperies, et os meum annuntiabit laudem tuam* chanted three times, followed by Psalms 3 and 94 and an Ambrosian hymn. At Hauterive on Easter night, when all are assembled in the church, Dom Bernard chants the *Domine, labia mea* three times, and then all go to chant psalm 3 *in tono directaneo* before the doors of the church, where there is the blessing of a roaring fire and the preparation of the Paschal candle. Then the candles that all are holding in their hands are lighted by the flame of the Paschal candle and all return to the church singing Psalm 94 *Venite, exsultemus Domino* with the three *Lumen Christi* as antiphon. At the end of the psalm, when all are in their place, there is the chanting of the *Exsultet*, the triumphant paschal hymn attributed to St. Ambrose.

The introductory rite terminated, the Liturgy of the Word in the form of festive monastic Vigils follows. According to the Rule, there are three nocturnes—the first two each have six psalms, a blessing by the Abbot, and four readings with responsories. The third nocturne has three canticles chanted with alleluia, the blessing by the Abbot, four New Testament readings with responsories, the *Te Deum*, the Gospel, and the *Te decet laus*. At Hauterive on Easter night, the usual psalms of Sunday are replaced by the gradual psalms out of consideration for the crowd of faithful who assist at the ceremony. The first nocturne therefore consists of the first six gradual psalms, a prayer from the Paschal Vigil in place of the abbatial blessing, and the Creation account divided into four



sections, each followed by simple responsories drawn from the psalms. The second nocturne takes up the following six gradual psalms, a prayer from the Easter Vigil, and, for readings, the crossing of the Red Sea, two selections from Isaiah, and the story of Azaria in the fire. With the third nocturne begins the chant of the Alleluia, which has not been heard in the church of Hauterive since Vespers of Mardi Gras. The three canticles are the last three gradual psalms, which are followed by a prayer from the Easter Vigil and four New Testament readings: the sermon of St. Peter on Pentecost, two Pauline selections, and St. John's vision of the singing of the Alleluia in Paradise. In place of the *Te Deum*, all chant the *Gloria* of the Mass, which is followed by the chant of the Gospel of St. Matthew in French. The Liturgy of the Word closes, as the monastic Vigils always close on Sundays and feasts, with the chant *Te decet laus, te decet hymnus, tibi gloria Deo Patri, et Filio, cum sancto Spiritu, in saecula saeculorum. Amen*. The monks are not alone in singing the praises of the Lord in Latin. All the faithful are provided with a Latin-French booklet of the entire ceremony, and male guests are invited to don a black pelerin and take a seat in the monk's choir where they participate actively.

After monastic vigils, there is the baptismal liturgy. There is, first of all, the blessing of water for the *Asperges* followed by the renewal of the baptismal vows in French. Then the Abbot sprinkles with holy water altar, the community, and the faithful during the traditional chant *Vidi aquam*. Afterwards, in the place of the prayer of the faithful, all chant the Cistercian version of the litany of the saints, which terminates with the opening prayer of the Mass of Easter night.

Having heard the word of God and having been washed of all sin, one may now proceed to the Liturgy of the Eucharist. This part opens with the offertory verse *Benedictus qui venit in nomine Domini*. The rest of the Liturgy of the Eucharist follows the ordinary form. Out of consideration for the faithful the second eucharistic prayer is used, and all join in chanting the *Sanctus* and *Agnus Dei* designated for Easter. During the Communion, the cantors chant psalm 117, the psalm of Sunday and Easter *par excellence*, and all respond with the *vj* tone Alleluia, the most well-known and beloved Gregorian alleluia of the world. As the grand finale, after the Communion the Abbot intones the *Te Deum*, which is taken up by the community and faithful and accompanied by the organ and the four bells of Hauterive.

With this joyful noise to the Lord, all do as Isaiah exhorts: *Laetamini cum Jerusalem, et exultate in ea omnes qui diligitis eam; gaudeat cum ea gaudio universi, qui lugetis super eam*. There is, certainly, all the joy of the Resurrection of Christ. There is also the joy over what Hauterive is. Where innocent blood was shed in the twelfth century, there is in the twentieth century prayer and peace which flows like the waters of

the Sarine *quasi fluvium pacis*. Hauterive, which knew some 90 years of Good Friday, is filled again with the Risen Christ in the golden dove above the altar, in the community of men who sing His praises night and day in the immemorial Latin Gregorian chant of the Cistercian Order, and in the monastic office handed down over the centuries since St. Benedict. May their prayers and example help the Church of today to rediscover these priceless treasures of yesteryear and to see their value for men of today *ut in omnibus glorificetur Deus*.

#### Another Community Which Uses Latin Gregorian Chant:

The weekly magazine *Famille chretienne*, published in Paris, France, had an article in its February 18, 1988 edition on a Norbertine community which uses Latin Gregorian chant. In 1984, four friends felt themselves called to a mixed life of prayer and pastoral activity. With the approval of the bishop of Agen in France and the help of Pere Marc Vaillant, the Abbot of the Norbertine monastery of St. Michel de Frigolet, they opened up a priory which was to be "a school of the cloister where young people could be introduced to Gregorian chant, to the Liturgy, and to the study of the Church Fathers." The liturgy is completely in Latin, except for the readings of the Office and the Mass. The community's purpose for this Office in Latin is "to conserve this treasure bequeathed by our ancestors, to hand it on to new generations, to use it for ourselves as an incomparable spiritual treasure, and to show by example the possibility of celebrating official worship under this form, in absolute fidelity to Tradition, to the Church, and to the Pope." A two-page photo accompanying the article shows the Mass at the point where the priest holds up the host to say "*Ecce Agnus Dei*". One sees the priest in profile and only a corner of the altar is visible in the photo. Nonetheless, it seems that the priest is standing in front of the altar as if he had been saying Mass *ad orientem*. Whatever the case may be, this community has some good ideas. The superior is Frere Phillippe Le Tarnneau, a layman studying for the priesthood at the age of 48. The name and address of the community are as follows: Le Mesnil-Saint Martin, Montaut, 47210 Ville-real, France.

#### Tridentine Mass In Williamsport, PA USA

The Tridentine Mass allowed by the bishop according to the Indult at Divine Providence Hospital in Williamsport, Pennsylvania was cancelled some time ago due to "lack of interest". It should be noted, however, that the lack of interest is not on the part of the faithful. The Mass always drew a nice 20 or 30 people. The problem was that the local parishes were understaffed and were served by priests indifferent or hostile to the idea of a Tridentine Mass. The priests of the diocese who had an interest in celebrating the Mass of St. Pius V were a good two hours drive away from Williamsport, and even for the most generous among them it was a

considerable sacrifice to have several Masses in the morning in their own parish and then drive down to Williamsport for another Mass. The sad result is the cancellation of the Mass.

## Translation of the Rubrics for the Celebration of the Mass in the Old Rite

The old Latin *Missale Romanum* had the following introductory material before the liturgical texts:

1. A declaration by the Bishop in whose territory the Missal was printed that it was in conformity with the Roman exemplar. The Chairman's *Missale* has a letter of Desire Cardinal Mercier, Archbishop of Malines and Primate of Belgium, since his copy was printed in Belgium by Dessain.
2. A decree of the Sacred Congregation of Rites, authorizing the new edition of the Missal. The Chairman's copy has the decree of July 25, 1920, signed by Cardinal Vico, Bishop of Porto and Santa Ruffina.
3. The Bulls *Quo Primum* (Pius V), *Cum Sanctissimum* (Clement VIII), *Si Quid Est* (Urban VIII), and *Divino Afflatu* (Pius X).
4. Tables for the calculation of the date of Easter, necessary for priests who lived at the extremities of the universe hundreds of years ago. The Chairman used to study them during boring sermons.
5. Tables of Moveable Feasts
6. The Roman Calendar
7. The General Rubrics of the Missal (*Rubricae Generales Missalis*)
8. The Rite to Be Used in Celebrating Mass (*Ritus Servandus in Celebratione Missae*)
9. Problems That Can Arise during the Celebration of Mass (*De Defectibus in Celebratione Missarum Occurrentibus*). Every possibility is considered; e.g., III, 7: If the consecrated Host should disappear, either accidentally, or because of the wind, or by a miracle, or because some animal may have eaten it, then, . . .

The Chairman has never seen a complete translation of all this material, which educated Catholics would surely appreciate. He therefore is pleased to present the following translation by our learned member Mr. Dennis M. Duvelius of item #8, the *Ritus Servandus in Celebratione Missae*. This will be a most convenient aid to those priests who celebrate the Old Rite under the current permissions, whom the faithful have observed from time to time making a great number of mistakes. The translations of the *Rubricae Generales* and the section *De Defectibus* will appear in future newsletters.



# General Rubrics To The 1962 Missal

By  
Dennis M. Duvelius

## Introduction

Surely the promulgation of the *Missale Romanum* by Saint Pius V on the fourteenth of July, 1570 was one of the great moments in the history of Latin Christianity. This celebrated Missal may well be credited with preserving doctrinal purity and ecclesiastical unity throughout the following four centuries. It was an achievement of such great merit that only minor changes were required throughout the ages until the Second Vatican Council. On the third of April, 1969, Holy Thursday, His Holiness Pope Paul VI promulgated a new edition of the *Missale Romanum*. According to this Holy Pontiff of happy memory, in words similar to those used fourteen years earlier by Pope Pius XII in promulgating the revised rites for Holy Week, this revision may be attributed to the saving action of the Holy Spirit in the Church in our age. We hope and pray that this revision may achieve its aims as successfully as that of Saint Pius V.

Without injury to the renewal taking place in the Church today, His Holiness Pope John Paul II, on the third of October, 1984, issued the Indult "*Quattor Abhinc Annos*", which granted to the bishops of the Roman Rite the authority to permit the celebration of the Most Holy Sacrifice according to the Rite of Saint Pius V, using the 1962 edition of the  
(Continued next issue)

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