

# **La** LATIN LITURGY ASSOCIATION

## **Office of the Chairman**

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NEWSLETTER NO. 32  
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## **Vice Chairman**

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## **Secretary-Treasurer**

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## **From the Chairman**

### **Convention Update**

The program for the Association's Second National Convention at St. Agnes Church in St. Paul, Minnesota, May 27-28, appeared in the last issue of this Newsletter and need not be reprinted here; if you want a copy of the program, send a self-addressed stamped envelope to the Chairman. The program will be published again, with any necessary changes, in the next issue of this journal, which will be sent out early so that the members receive it well before the Memorial Day Weekend.

Each speaker must decide whether he wants to entertain questions at the end of his performance. Those who do will please speak for 40 minutes; those who do not may talk for 50 minutes. The Chairman will strictly enforce the time limits; the schedule must be religiously adhered to.

I hereby register for 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 \$35 per person (\$25 if mailed and received before February 28). I require accommodations at the Holiday Inn for the following nights and enclose the necessary deposit.

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

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

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

I enclose an additional contribution of \$\_\_\_\_\_ to help pay for the convention. Clip and mail to: Dr. Robert J. Edgeworth, 740 Carriage Way, Baton Rouge, LA 70808.

The registration fee for the convention is \$35 per person; this includes three meals (Sat-

urday and Sunday lunch and Saturday supper) and bus transportation between the Holiday Inn and St. Agnes Church. Send your payment to the Vice-Chairman, Dr. Edgeworth. Those whose payments are received before February 28 may register at the reduced price of \$25. The State Capitol Holiday Inn is offering us a special rate of \$48 per room; to get this rate, you must pay one night's deposit before February 28. Send your payment to Dr. Edgeworth. It makes no difference whether one, two, or three people occupy the room; it still costs \$48; the occupants divide the price among themselves.

## **Donation of the Dom Mocquereau Foundation**

The *Dom Mocquereau* Foundation has generously donated \$1000 to help us pay for our Second National Convention in May. They had previously donated \$1000 in 1987 towards the expenses of the First National Convention in Washington. The Chairman had applied for their help through their Executive Vice President, our member Dr. Theodore Marier.

## **Bishop Schulte Translated to New Orleans**

The Association congratulates its member Bishop Francis B. Schulte of Wheeling and Charleston, whom the Pope has elevated to the metropolitan see of New Orleans. *Ecce sacerdos magnus, qui in diebus suis placuit Deo.* Will someone please come forth now to help us resurrect our defunct New Orleans local chapter?

## **Cardinal Ratzinger's Address to the Bishops of Chile**

On July 13, 1988, Joseph Cardinal Ratzinger addressed the bishops of Chile assembled

in Santiago on the case of Msgr. Marcel Lefebvre. The address is remarkable, and an English translation appears on pages 17-20 of the Fall, 1988 issue of *Sacred Music*. One can easily see from this speech why the Cardinal is so unpopular with many priests and bishops. He says that the liturgy was more ruined than restored after the Vatican Council, and that the old Latin Mass is about the only thing bishops will prohibit nowadays. The Holy See tried to give a place to Lefebvre within the bosom of the Church; for this it was criticized. It would not give him complete license, and for this its effort failed. Those people who have been the most disobedient to the Pope in the past are the ones who have been most loudly complaining that Lefebvre should be punished for his disobedience. Not all the decisions and declarations taken during and after the Second Vatican Council have equal weight, yet one must avoid public polemics on the matter. The schism has arisen because the Church has not been living and loving certain truths and values which many people see Archbishop Lefebvre as defending; they see the dignity of the sacred preserved in the Tridentine Missal and abused in the new liturgy. Archbishop Lefebvre was wrong to attack the Pope because of his Assisi initiative, which was legitimate, and one must defend the Council against his aggression. But the Council is not a fresh start from zero, as many seem to think. A lot of people no longer recognize in the contemporary Church the Church they grew up in. The Lefebvre case is not closed, and one may yet hope for a reconciliation.

With respect to the Assisi affair, Archbishop Lefebvre and Khomeini are in agreement. The Ayatollah's ambassador to the Holy See, Salman Ghaffari, said, "There were present not only the representatives of the three true Abrahamic religions but also atheists and idolators from false and ridiculous religions." He called the assembly "a spectacle". His comment appears on page 29 of the December, 1988 issue of *30 Days*, in an article devoted to the construction of a new mosque in Rome.



## Chairman's New Telephone Number

Members will notice that the Chairman's new telephone number is 1-814-332-5340. Please use this only for urgent matters. The Chairman prefers to deal by mail rather than by telephone. He does not have the Holy Church to pay his phone bills, nor does he allow Allegheny College to pick up the tab for calls that have to do with Latin Liturgy. He is thrifty and thinks it smarter to use postal cards rather than squander his own funds or LLA money on telephone expenses. Like Pius XI, he keeps the phone on his desk more as a curiosity and a decoration than for a utility.

## Priest of the Diocese of Camden Offers Help

The Chairman has received a fine letter from Fr. Robert Pasley of Queen of the Apostles Church, 391 South Broadway, Pennsville, NJ 08070-2606; this church is across the Delaware River from Wilmington. Members of the LLA in his vicinity who would like to celebrate a Latin Mass are invited to write to him. He is not the pastor and so cannot institute a regular Latin Mass at his church.

## Future National Conventions

Dr. Edgeworth, the Vice-Chairman, has prepared a three page application form which must be filed by the chairmen of local chapters that are interested in hosting future conventions of the Latin Liturgy Association. If your chapter would like to be the host of our convention in 1990 or 1991, write to the Chairman to obtain this form.

## Too Many Cardinals

The Chairman has just noticed another indication that there are too many cardinals: the *World Almanac* no longer lists the members of the Sacred College. Previous editions always listed the cardinals, because their number was within reason, but the new 1989 issue leaves the cardinals out.

## Directory of Latin Masses

The Association's *Directory of Latin Masses in the United States and Canada* (3rd edition) is available from the Chairman for \$5.

## Audio Cassettes of the Proceedings of the First National Convention

The proceedings of our 1987 First National

Convention at the Catholic University of America and the National Shrine in Washington D.C. were professionally taped by Ministr-O-Media, Inc., P.O.B. 155, Pomfret, MD 20675-0155. There are twelve tapes, each of which costs \$4.50. (Maryland residents must add 5% sales tax.) #1 - Chairman's Opening Address, #2 - Saturday High Mass, #3 - Professor Hitchcock's Address on the Association's Beginnings, #4 - Dr. Marier's Address on the State of Gregorian Chant, #5 - A Demonstration of the Ward Method by the Holy Rosary Choir of Lawrence, MA, #6 - Panel Discussion on the Establishment of Local Chapters, #7 - Professor Jacobson's Address on Western Christian Chant (very learned), #8 - Attorney van der Does de Willebois' Address on Latin Liturgy in the Netherlands, #9 - Mr. Marriott's Address on Latin Liturgy in England, #10 - Sunday's Pontifical High Mass (Bishop Lyons), #11 - Professor Edgeworth's Address on the Future of Latin Worship, #12 - Saturday and Sunday Benedictions and Solemn Vespers. Order these tapes from Ministr-O-Media, **not from the Chairman**. If you order six, eight, or twelve tapes, you get a free vinyl album.

## The Mass in Latin and in English

Free copies of the Chairman's publications *The Mass in Latin and in English* (*Downside Review*, CI 1983, 194-215) and *From East to West: On Certain ICEL Translations* (*Communio, International Catholic Review*, 8, Winter, 1981, 392-399) can be obtained free of charge from the Chairman. Send a long self-addressed envelope stamped with 45¢ for one article and 65¢ for both.

## Seminary Report

To obtain a type-set bound copy of the Association's publication *The Latin Language and Gregorian Chant in the American Seminaries*, send \$5 to the Chairman. This report was submitted to Rome and Bishop Marshall of Burlington, who was in charge of inspecting the country's seminaries by appointment of the Holy See.

## Pro Multis Effundetur

The most famous ICEL "translation" was surely "for all" for *pro multis*. Originally they had put "for all men", but they were reprovved for their discrimination against women, and changed it to "for all". Several members have asked the Chairman about "for all".

Of course, "for all" is not a translation of

*pro multis*; if the Chairman had written "for all" for *pro multis* when he was in the third grade, he would have been severely beaten. *Pro multis* means "for many", but ICEL thought that this looked like discrimination on the part of God, so they put "for all". In doing so, they were not alone; other vernacular Mass texts also have "for all", and this change has the approval of the Roman Curia. It is a case of theologizing, not of translating. ICEL and the others have tried to reconcile philology and theology, a difficult if not impossible program.

## Notitiae

*No. 259 (February, 1988)*: After a 27 page Latin Circular Letter from the Congregation "On Preparing for and Celebrating Easter", there is a 42 page Italian essay commemorating the twentieth anniversary of the instructions *Tres abhinc annos* and *Eucharisticum mysterium*, which allowed the Roman Canon to be recited in the vernacular languages. The Congregation then warns that the words *Mysterium fidei* are to be uttered by the priest, not the deacon.

*No. 260 (March, 1988)*: This issue begins with certain Latin extracts from the Pope's Apostolic Letter *Duodecimum Saeculum*, issued on the 1200th anniversary of the Second Nicaean Ecumenical Council, which dealt with the controversy about the veneration of images. There follows a 29 page Italian article on the changes made in the *Liturgy of the Hours* when the second edition (1985) was issued. After some lesser essays, there is the sermon pronounced by Archbishop Noe at a Requiem Mass celebrated at Sant' Anselmo, Rome, for the repose of the soul of Dom Eugene Cardine, OSB.

*No. 261 (April, 1988)*: The Congregation warns that there are to be no liturgical experiments done without its own written permission haven previously been given. There is a study in French on the relationship between sacred and secular time, the Church calendar and the civil calendar. The author discusses, for example, how the old Ember Days have been brought up to date in certain countries. There is a long report, in English, of the activities and accomplishments of the Canadian Episcopal Commission for Liturgy and the National Liturgical Office; there is no mention of Latin liturgy. The Congregation warns some American bishops on their *ad limina* visit that dancing is not allowed in Church; a similar admonition was made to Cardinal Hume and the English bishops of his province, who were also told that there were too many laymen handing out communion.

*No. 262 (May, 1988)*: This issue contains the Italian letter of the Pope to Cardinal Ratzinger, sent on April 8, 1988, and dealing with the negotiations being conducted with Msgr.



Marcel Lefebvre. The Pope says that both "progressives" and "conservatives" (or "integrists") are wrong, and he wishes the Cardinal well in finishing the work which the late Cardinal Seper and the quick Cardinal Gagnon had begun. Later there is a list of the changes made in volume IV of the *Liturgia Horarum* when the revised edition of that work was put out. There is a long Italian essay on the feasts of the Holy Virgin, and notice is made of the 50th Anniversary of the St. Gregory Schola of Le Mans, France. (See LLA Newsletter No. 30, p. 9, for an account of the celebrations.)

No. 263 and No. 264 were reviewed in the last issue of the Newsletter.

No. 265-266 (August-September, 1988): This double issue has for its theme "Recollections of Paul VI and the Liturgy"; among the many essays it contains, the most illuminating is that of Archbishop Virgilio Noe, "The Liturgical Style of Paul VI". This article traces the changes in the rituals of the Roman court from the coronation of that Pope to his funeral. Archbishop Noe finds the changes entirely for the better. He rejoices at the disappearance of the *fanum* and other vestments he judges superfluous, especially all the different types of lacy items that abounded at the Pontifical functions. He was happy to see the Persian fans (*flabella*) put into moth-balls, and grateful that the ceremony of the *Sic transit gloria mundi* is no more. He notes with disapproval the answer that his predecessor as papal Master of Ceremonies, Enrico Cardinal Dante, used to give Pope Paul whenever the Holy Father would ask, "Why are we doing things this way?" Dante would say, "Because they have always been done this way." He reports that Pope Paul had appointed a commission of three, Bugnini, Noe, and Braso, to reform the Papal ceremonies, but that Archbishop Bugnini insisted on doing everything himself and ignored the other appointees, even though Abbot Braso made a violent protest about it. After reading this article, the Chairman, alas, must admit that he misses the *flabella*, the *fanum*, and the silk rather than the new cheaper looking rochet.

## Additions and Corrections to the Latin Mass Directory

When you notice anything that should be added to or changed in the Association's *Latin Mass Directory*, please write to the Chairman at once; do not wait for someone else to do it. Often the Chairman is informed of corrections one or two years late. He does not have the KGB or FBI to keep him up to date.

### CALIFORNIA

### Diocese of Orange

A weekly Sunday Latin Mass according to the 1962 Missal is now said at 9 AM in the Serra Chapel at Mission San Juan Capistrano. The other two Latin Masses remain according to the revised Missal.

### DISTRICT OF COLUMBIA

#### Archdiocese of Washington

There is also a Latin Low Mass. (1962 Missal) on all Holy Days of Obligation at 7:30 PM at Old St. Mary's Church, 725 Fifth Street, NW.

### KENTUCKY

#### Diocese of Lexington

The Latin Mass at St. Peter Claver Church is now sung according to the 1962 Missal rather than the revised Missal as formerly.

### LOUISIANA

#### Diocese of Baton Rouge

The Latin Mass at St. Agnes Church is celebrated at 9:30 AM on Sundays and 4 PM on Holy Days that are not Sundays. The celebrant is Fr. John Spriggs, C. S. Sp. It is a High Mass, and the Vice Chairman reports that attendance is between 250 and 500 each week. Several religious communities attend regularly, including the Missionaries of Charity (Mother Teresa's order) and the Epiphany Monks of Perpetual Adoration. The diocese publicizes the Mass in its newspaper and even in the secular press.

### NEW JERSEY

#### Diocese of Metuchen

Blue Army Shrine  
Mountain View Road  
P.O. Box 976  
Washington, NJ 07882  
1-201-689-1700  
First Sunday of the Month from June through October  
Celebrant: Fr. Frederick L. Miller, Executive Director.

### NEW YORK

#### Archdiocese of New York

The Latin Mass at Good Shepherd Church was discontinued in the spring of 1987 under the pretext that attendance was down. A New York City member reports that she had not noticed this. The Mass is now a "Hybrid Mass"; the choir and congregation sing some Gregorian Chant, but everything else is in English.

### CANADA

#### QUEBEC

#### Archdiocese of Montreal

St. Patrick's Church  
460 Dorchester Boulevard West  
Montreal H2Z 1A7  
3rd Sunday of the month at 11 AM (sung)  
Celebrant: Msgr. Russel Breen

## From The Local Chapters

For lack of leadership, the local chapters in Detroit and New Orleans have ceased to exist. We have enough members in Newark and San Francisco to start local chapters there. We shall soon have sufficient numbers in Baltimore, Brooklyn, Cleveland, and Rockville Centre. If you would like to be a leader in the Latin liturgy movement, please write to the Chairman. If you belong to a local chapter whose activities are never mentioned in this newsletter, it is because the local officers have not kept the Chairman informed. The Chairman is not the sun, which sees all and hears all; he needs to be told when something is going on. From some chapters he never hears anything. All chapter newsletters and announcements should be sent to the Chairman.

### Boston

The *Schola Amicorum* sponsored a Latin High Mass at 7:30 PM at Holy Trinity Church in the South End on the Feast of the Immaculate Conception. Fr. Brian Daly was the celebrant. On Thursday, January 12 at 7 PM, Fr. David Mullen, the chapter's chaplain, sang the Latin Mass at St. Paul's Church in Wellesley.

### Los Angeles

The Chapter met for a Latin Mass on January 22, 1989 at 10 AM at the Mater Dolorosa Passionist Monastery in Sierra Madre, CA.

### San Diego

The Chapter held its Christmas Social after the Latin Mass and Benediction celebrated at Sacred Heart Church in Ocean Beach on Tuesday, December 6 at 7 PM.

### Washington

The Chapter met for Latin High Mass at 2:30 PM on Sunday, January 8 and Sunday, February 12, at St. Anselm's Abbey.

## Newsworthy Items

1. Our members Mr. and Mrs. T. C. Thomas of 4810 Weaton Drive in Pittsburgh, PA 15236 are collecting signatures to petition Bishop Wuerl to allow the old rite of Mass at Mercy Church in the center of downtown Pittsburgh.
2. On Monday, September 24, 1988, the officers of the Latin Mass Society met with Cardinal Hume of Westminster and the other two English archbishops and asked for a more generous application of the Papal Indult in accordance with the motu proprio *Ecclesia Dei*. This seems unlikely. (See item #2 in *From the Press* below). The Society's 78th News Bulletin lists, on page 7, the locations of Latin Masses in the old rite in Rome, Venice, Milan (Ambrosian Rite), Bologna, Florence, Rimini, Trieste, and Udine.



3. Our member Mr. James Hodgson, Treasurer of the Washington D.C. local chapter, has resumed teaching Latin free of charge at his home on Thursdays from 11 AM to 1 PM. His article on the teaching of Latin was published over several issues of our Newsletter during 1988.
4. The attendance at the old rite Latin Mass at Old St. Mary's in Washington D.C. on the First Sunday of Advent was well over 500 (standing room only).
5. Members will recall from the last Newsletter the *Dubium* submitted to Rome by the International Confederation *Una Voce*. The following "FAX" was sent on November 29, 1988 to the Confederation President Dr. De Saventem by Cardinal Castillo Lara, Prefect of the Pontifical Commission for the Correct Interpretation of the Code of Canon Law (Prot. N. 1858/88):

I am responding to your letter of 19 November of this year in which you forwarded a question regarding the interpretation of canon 928 in the light of canon 838 §4 to this Pontifical Commission. Your inquiry was principally concerned with the power of the diocesan bishop to prohibit a priest from celebrating Mass in Latin.

The questions you have posed, however, concern the proper application of the law rather than an interpretation of the norms of the Code of Canon Law. For this reason, we have transmitted your request to the Congregation for the Sacraments from which you will eventually hear.

I would like to take advantage of this occasion to express my best wishes to you.

6. Fr. Gregory Lockwood, a former Lutheran minister, sang a Latin High Mass for the Catholic Forum of St. Louis at St. Francis Xavier Church, Grand at Landell, St. Louis, Missouri, at 7:30 PM on Tuesday, December 6. The Forum, of which Fr. Lockwood is chaplain, is a group of students and faculty from St. Louis and Washington Universities.
7. The December issue of the Newsletter cost \$1447.06 to print and \$337.21 to mail out, for a total expenditure of \$1784.27.
8. A New York City correspondent writes that a Latin Mass according to the Old Rite may soon be offered every Sunday at Our Lady of Carmel. She notes that the Latin Mass at the Armenian Rite Cathedral of St. Ann was purposely scheduled at 3 PM Saturday so as not to fulfill the Sunday obligation. She observes that these two churches and Our Lady of Vilna, where there is a weekly Latin Mass according to the new Missal, are all in inconvenient, out of the way locations.

9. Our member Bishop Timlin of Scranton celebrated the Latin Mass (1962 Missal) at noon on Christmas Day in Pittston, Pennsylvania.
10. Archbishop Lipscomb of Mobile celebrated a Pontifical High Mass in Latin (1962 Missal) at 3 PM on New Year's Day in St. Matthew's Church in Mobile. Local members have petitioned him to permit a weekly Sunday morning Mass instead of the present monthly Sunday afternoon Mass; they also ask that the location be switched to a downtown parish church.

## From the Press

1. In the *Letters to the Editor* section of the December 18 issue of *The National Catholic Register*, there appears the letter *Latin Lives* from our Secretary-Treasurer Attorney John Spangler who, after congratulating Fr. Peter Stravinskis for his article on Latin liturgy which had been published in the October 21 number, goes on to bring to the attention of the newspaper's readers the program and activities of the Latin Liturgy Association.
2. The 3 December number of *The Tablet* (London) has two items of interest to our membership. In the first, *Society for former Lefebvrists*, it is reported that the Holy See has officially recognized Fr. Josef Bisig's Fraternity of St. Peter, and that 31 men, 25 of them former students in Archbishop Marcel Lefebvre's seminaries, are studying under Fr. Bisig's supervision in Wigratzbad. The Fraternity is a "society of apostolic life". The second article reports that the English and Welsh bishops discussed the Pope's Indult in favor of the old rite of Mass in their November meeting. They are reportedly concerned that a more widespread use of the old liturgy would lead to a Church within the Church.
3. The *Ideas and Trends* section of the December 11 issue of *The New York Times* carried the article *25 Years Later: Catholics Still Seek the Poetry of the Mass* by Peter Steinfels. The author writes, inter alia, "A modification of ritual language or physical demeanor during worship may reshape people's faith far more drastically than volumes of theological theory or church pronouncements. . . The very fact that long immutable rites were altered raised the question of what other aspects of Catholic teaching and organization might be legitimately changed."
4. Two full pages of the December 2 number of the *South Texas Catholic*, official organ of the diocese of Corpus Christi, were devoted to the Latin Mass celebrated under the 1984 Indult at the Holy Cross Church in Corpus Christi. The articles are quite

favorable and even contain three large pictures.

5. A front page article *Hundreds throng Latin Mass* appeared in the Monday, November 21 issue of *The Day*, a New London, Connecticut newspaper. Fr. Gregory Fluet had sung a Latin Mass according to the revised Missal at St. Joseph's Church in New London the day before, and despite the rain, there was an immense crowd, the like of which one usually sees only at Easter; it was standing room only. The parish priests and council will meet to decide if there are to be more such Masses. Fr. Fluet is a hospital chaplain who resides at St. Joseph's; his picture adorns the article.
6. The Saturday, December 3 issue of *The Meadville Tribune* carried the AP article *Traditionalist Movement Undeterred by Sanctions*. In it, Fr. Schmidberger, lieutenant of Archbishop Marcel Lefebvre, says that only 15 priests and 18 seminarians have left the Fraternity of St. Pius X since the Archbishop's excommunication; there remain 210 priests and 255 students. There is then a discussion of how many active and even passive supporters Archbishop Lefebvre has. The Vatican says there are 60,000 to 80,000 active supporters; others estimate the number of sympathizers in the millions.
7. Father John Dietzen's syndicated column *Question Corner* discussed in early December the question, "Why are the televised Midnight Masses from St. Peter's in Latin?" Fr. Dietzen replied that it is not unusual for Mass to be said in Latin at international gatherings not meant for just one language group.
8. The December 15, 1988 issue of *The Remnant* reports that on December 3, Cardinal Mayer ordained to the priesthood five men who belonged to the Fraternity of St. Vincent Ferrer. The ordination, according to the old rite, took place at the Abbey of Notre Dame de Fontgombault. The Fraternity, which formerly held that the Holy See was vacant, has been reconciled to the Pope.
9. The November-December issue of the French periodical *Una Voce* contains several items of interest to our members:
  - i. President Mobutu of Zaire has visited the traditional monastery of Le Barroux and attended the Solemn High Latin Mass there. He then made a munificent donation, and promised to return for another visit when the Prior, Dom Gerard, was back from Brazil. The Chairman reported in the last issue of this Newsletter how Mobutu was insisting on the Latin Liturgy in the private chapel of his new palace.
  - ii. Monsieur Denis Crouan is trying to



start a French association for promoting Latin in the revised rites of the Church. His initiative has been received coolly by the local clergy. For information about his work, write Projet Association, 23 rue de la Glacere, 67300 Schultigheim, France.

- iii. Eric M. de Saventhem, President of the International Confederation *Una Voce*, has, in a report presented to an unnamed bishop, complained that he understood Archbishop Lefebvre's position that the Roman Curia cannot be trusted, because although the Pope and the Congregations talk about the legitimate devotional needs of those who yearn for the old liturgy, they in practice do nothing. The Indult of 1984, he says, insults, by its many humiliating conditions, those whom it pretends to succor.
10. The January-February 1989 issue of *Keeping Ancient Rome Alive* (16 pages) has on its cover a coin of the Emperor Aulus Vitellius (69 AD). There are articles about the Roman villa of the Getty Museum, Pliny's account of the eruption of Vesuvius, pollution and the Arch of Septimius Severus, the recent flood which devastated Leptis Magna in Libya, and the battle of Cannae. To subscribe, send \$5 to *Keeping Ancient Rome Alive*, 27824 Hummingbird Court, Hayward, CA 94545-4042. The editor is our member Martin E. Morrison, a Latin teacher. The journal publishes *gratis* a one-eighth page advertisement of our Latin Liturgy Association. It gives particular attention to numismatics (coins). The publisher is Mr. Joseph B. Geranio.

## General Rubrics To The 1962 Missal

By

Dennis M. Duvelius

*Continuation from last issue*

*Missale Romanum*. According to the Holy Father, the Indult was issued in order to accommodate those who have remained attached to the Mass of the Tridentine Rite. This Indult gladdens the hearts of all the faithful who have indeed remained attached to the earlier Rite. We who love this Rite hope that this Indult may not prove to be merely a temporary accommodation, but rather, that it may lead to a perpetual endorsement of the Mass of Trent, further implementing the decrees of the Second Vatican Council, especially *Sacrosanctum Concilium*, which states that Holy Mother Church does not wish to impose unnecessary uniformity in matters of worship.

Many younger priests today, while perhaps having memories of this Rite, would be unable to celebrate it properly without extensive training. Some older priests may require a refresher

course. It is to these priests that this text is directed. It is designed to train priests in the basics of the rites of the Tridentine Mass. As anyone may observe, the rites of the Mass of 1570 are considerably more complex than those of the Mass of 1969, and young priests especially may have considerable difficulties familiarizing themselves with the rites, especially considering the fact that, as is also the case with the Missal of 1969, the Order of Mass is located in the center of the Missal, while the Rite to be Observed is located in the front. For a priest learning to say Mass, this may create considerable difficulties, since it requires much flipping back and forth in the Missal. In this text the Order of Mass and the Rite to be Observed have been combined for the sake of convenience. The liberty has also been taken of translating the rubrics into English. This does require some caution, as a priest sufficiently well versed in Latin to say the Mass properly and with devotion and understanding should have little difficulty in understanding the rubrics in Latin. However, it may also be argued that priests are much more familiar with the Latin texts of the Order of Mass than with those of the rubrics, since the former are prayed in every celebration of the Mass, while the latter are generally read only by new priests learning to say Mass and by more experienced priests in moments of doubt as to what is prescribed. Therefore, it would seem beneficial as a time and energy saver to have the rubrics in the native tongue. It is extremely important to note that, while all attempts have been made to render the rubrics into English faithfully, the translation is of course unofficial, and the Latin must therefore be consulted in moments of doubt. Throughout the course of this work, the original paragraph numbering system of the "Ritus Servandus" of the Missal has been left intact, thus allowing for easy location of the original Latin texts in the Missal for purposes of comparison to the English found herein.

It should also be noted that this text concerns itself only with the rites to be observed in the celebration of Mass. Instructions concerning choice of Mass texts, and so forth, are not included here. It is the hope of the translator to be able to translate these parts of the Missal soon, but in the meantime, the "Rubricae Generales Missalis" in the Missal should be consulted in such matters.

It is sincerely hoped that this text may render fitting aid to those priests and laymen struggling to learn the Rite of Mass according to the Missal of Saint Pius V. May it please almighty God and the Holy See to see this holy rite of the Council of Trent restored to the churches of the Latin Rite with full approbation as a legitimate option for the celebration of Holy Mass. With the intercession of Saint Pius V, may God bless us in our endeavors.

Dennis M. Duvelius  
Ball State University  
April 30, 1987, the Memorial of St. Pius V

## The Rite to be Observed in the Celebration of Mass

### I The Preparation of the Celebrating Priest

The priest celebrating the Mass should take a little time for prayer, using some of the prayers below *ad libitum*. [See "Praeparatio ad Missam" in the *Roman Missal*] Then he goes to the place in the Sacristy or the place prepared elsewhere where the vestments and other requisites for the celebration of Mass are located. He takes the Missal, locates the Mass texts, scans them, and places the ribbons by those texts which he is about to say. Afterwards he washes his hands, saying the prayer listed below. [See Appendix I.] Then he prepares the Chalice (which should be of gold or silver, or at least have a cup of silver gilded on the inside. The Paten should be gilded in like manner, and both should be consecrated by the Bishop.) Over the mouth of the Chalice he places a clean Purificator, and over that the Paten on which lies the entire Host, from which he shall lightly wipe off any fragments if necessary, and then he covers all this with a small linen Pall, and then with the silk Veil. Over the Veil he places the Burse of the same color as the vestments, containing the folded Corporal, which should be made from pure linen, not silk, nor covered with gold in the middle, but entirely white, and which, together with the Pall, shall have been blessed by the Bishop or another possessing the faculty.

2. When these things have been arranged, he goes to the vestments, which should not be torn or mangled, but in good condition and fittingly clean and beautiful, and likewise having been blessed by the Bishop or another possessing the faculties. Then, wearing shoes and appropriate attire, which shall reach at least to the heel, he vests himself, saying the prayers listed below one at a time, as he puts on the vestments. [See Appendix I below.]

3. First, taking the Amice by its ends and cords, he kisses it in the middle, where the cross is located, and places it over his head. Then he brings it down over his collar, and covering the collar of his garments, brings the cords under his arms, around his back, and again to his breast, where he ties them. Then he takes the Alb and places it over his head and places his right arm in the right sleeve and his left arm in the left sleeve. He adjusts the Alb to fit his body, and raising it in the front and at the sides, girds himself with the Cincture, which shall be handed to him from the back by the minister. The minister raises the Alb over the Cincture so that it may hang at the proper length so as to cover the clothing beneath, and carefully adjusts the border so as to hang evenly above the floor at a finger's length, or thereabout. The Priest takes the Maniple, kisses the cross in the middle, and places it on his left forearm. Then he takes the Stole in both hands, kisses it in like manner, places it at the middle of his collar, and brings it across his chest in the form of a cross, bringing the part hanging from his left shoulder to his right side, and the part hanging from his right shoulder to his left side. With the



ends of the Stole drawn in this manner to the ends of the Cincture, he ties them in place with the same Cincture. Finally, the Priest puts on the Chasuble, and suitably covers his head.

4. If the Celebrant is a Bishop or Cardinal, or an Abbot having the use of pontificals, he does not place the Stole over his breast in the form of a cross, but allows the ends to hang straight down. Before he puts on the Stole, he takes the small Pectoral Cross, kisses it, and placing it over his collar, allows it to hang over his breast by its cords. Also, he does not put on the Maniple before the Stole, except in Masses for the dead, but rather, puts it on at the Altar, before he says "Indulgentiam" during the Confession, having previously kissed it.

5. If he is a Bishop or Abbot having the use of pontificals, and is celebrating solemnly, he vests as described in the Pontifical and the Ceremonial.

## II The Procession of the Priest to the Altar

The Priest, clothed in all his vestments, takes the Chalice, prepared earlier as described above, in his left hand, and carries it before his breast, holding the Burse in place over the Chalice with his right hand. Then, having first revered the Cross or the picture thereof which is in the Sacristy, he goes to the Altar with his head covered, with the minister preceding him carrying the Missal and other requisites for the celebration (unless they have been prepared ahead of time). The minister should be vested in a Surplice. The Priest walks with eyes downcast, in a dignified manner, and with his body erect. If he happens to cross in front of a greater Altar, he reverences it with his head covered. If he passes before a place where the Blessed Sacrament is reserved, he genuflects. If passing before an Altar where Mass is being celebrated, and if the Blessed Sacrament is being elevated or administered, he genuflects, and adores It with head covered, and does not rise until the Celebrant has placed the Chalace back on the Corporal.

2. When he arrives before the Altar, standing before the lowest step, he uncovers his head, and hands his Biretta to the minister. He then makes a profound bow to the Altar or the image of the Crucifix above it. If however there is a Tabernacle containing the Blessed Sacrament on the Altar, he genuflects and pays it due reverence. Then he ascends the Altar at the middle, and having placed the Chalice on the Gospel side, extracts the Corporal from the Burse, unfolds it in the center of the Altar, and places on it the veiled Chalice. The Burse is placed on the Gospel side. If he is to vest the Altar, he does this before descending from the Altar to begin the Mass.

3. If more Hosts are to be consecrated for Communion than can be placed on the Paten, they should be placed on the Corporal

in front of the Chalice, or in another consecrated Chalice, or in another clean, blessed vessel, which is then placed behind the Chalice, and is covered with another Paten or Pall.

4. Having placed the Chalice on the Altar, he goes to the Epistle side, and places the Missal on its stand. Then he returns to the middle of the Altar, reverences the Crucifix, turns toward the Epistle side, and descends to the lowest level, where he will make the Confession.

5. In solemn Masses the Missal is exposed on the Altar; the Chalice, however, and other requisites are prepared on the Credence, covered with a linen cloth, before the Priest goes to the Altar. He processes with the Deacon and Subdeacon, who have their heads covered as he does, and holding their hands joined before their breast. The acolytes precede them holding candlesticks with lit candles, which are then placed upon the Credence. And when they arrive at the lowest step of the Altar, there in the middle, with the Deacon at his right, and the Subdeacon at his left, before he ascends the Altar, he makes the Confession with them (as below).

6. In Pontifical Masses everything is done as prescribed in the Roman Pontifical and the Ceremonial: the Bishop, or other, as above, may never disregard the order of the Pontifical, whenever he celebrates with Deacon and Subdeacon.

## III The Beginning of Mass

When the priest has descended to the lowest level of the Altar, he turns toward the Altar, and standing in the middle, with his hands joined before his breast with fingers extended and together, and with his right thumb over his left in the form of a cross (which form is always to be observed when joining the hands until after the Consecration), and with his head uncovered, having first revered the Crucifix or Altar, or if a Tabernacle containing the Blessed Sacrament is on the Altar, having genuflected, standing erect, he begins the Mass.

2. If he is about to celebrate in the presence of the Supreme Pontiff, he stands before the lowest level of the Altar at the Gospel side before the Pontiff, where, genuflecting, he waits. Having received the blessing, he rises, and standing facing the Altar, begins the Mass. If, however, he is about to celebrate in the presence of a Cardinal, Legate of the Apostolic See, or a Patriarch, Archbishop, or Bishop in his residence or place of jurisdiction, he stands before the lowest level at the Gospel side, as above, and waits; after the sign has been given, he makes a profound reverence to the Prelate, and facing the Altar, begins the Mass.

3. If however he is celebrating solemnly in the presence of the Supreme Pontiff or another

of the aforementioned Prelates in churches within their jurisdiction, he stands to the left of the Prelate, makes the Confession with him, and does everything else as prescribed in the Roman Pontifical and Ceremonial.

4. Standing thus before the lowest step of the Altar, as described above, he signs himself with his right hand from forehead to breast with the sign of the cross, saying in an intelligible voice:

*In nomine Patris, et Filii, + et Spiritus Sancti. Amen.*

After he has said this, he should pay no attention to any Celebrant at any other Altar, even if he elevates the Blessed Sacrament, but continuing, he attends to his own Mass until the end. This is to be observed even in solemn Masses, and also by the ministers.

5. When he crosses himself, the Priest always holds his left hand on his breast. In other blessings at the Altar, and in blessing the oblation or anything else, he places it upon the Altar, unless otherwise indicated. In blessing himself, he turns the palm of his right hand toward himself, and with all his fingers together and extended, makes the sign of the cross from forehead to breast, and from left shoulder to right. If, however, another person or thing is to be blessed, the little finger is turned toward that which (or whom) is to be blessed, and he extends his entire hand toward that to be blessed, with his fingers together and extended, which is to be observed in all blessings.

6. After he has said "In nomine Patris," etc. as above he again joins his hands before his breast and pronounces in a clear voice the Antiphon:

*Introibo ad altare Dei.*

The minister kneeling behind him and to his left replies: [In Solemn Masses, the minister stands henceforth.]

*Ad Deum, qui laetificat juventutem meam.*

Then the Priest, in the same manner, begins alternating with the minister to ministers, to say the psalm, continuing to the end with the "Gloria Patri", and bowing his head to the Cross at the "Gloria Patri":

*Judica me Deus, et discerne causam meam de gente non sancta: ab homine iniquo, et doloso erue me.*

*M. Quia tu es, Deus, fortitudo mea: quare me repulisti, et quare tristis incedo, dum affligit me inimicus?*

*S. Emitte lucem tuam, et veritatem tuam: ipsa me deduxerunt, et adduxerunt in montem sanctum tuum, et in tabernacula tua.*

*M. Et introibo ad altare Dei: ad Deum qui laetificat juventutem meam.*

*S. Confitebor tibi in cithara, Deus, Deus*



*meus: quare tristis es, anima mea, et quare conturbas me?*

*M. Spera in Deo, quoniam adhuc confitebor illi: salutare vultus mei, et Deus meus.*

*S. Gloria Patri, et Filio, et Spiritui Sancto.*

*M. Sicut erat in principio, et nunc, et semper: et in saecula saeculorum. Amen.*

When finished, he repeats the antiphon with the ministers:

*S. Introibo ad altare Dei.*

*M. Ad Deum qui laetificat juventutem meam.*

(This psalm is never omitted, except in Masses for the dead, and in Masses during the time lasting from Passion Sunday up to Holy Thursday inclusive, during which time however the antiphon "Introibo" is said with the ministers, as described above, with the Priest adding immediately V. "Adjutorium nostrum", etc., as below.)

7. After the "Introibo" antiphon has been repeated, making the sign of the cross with his right hand from forehead to breast, he says:

*V. Adjutorium nostrum in nomine Domini.*

*R. Qui fecit caelum et terram.*

Then, bowing profoundly before the Altar, with his hands joined, he says the Confiteor, striking his breast thrice with his right hand at the "mea culpa", with his left hand on his breast:

*Confiteor Deo omnipotenti, beatae Mariae semper Virgini, beato Michaeli Archangelo, beato Joanni Baptistae, sanctis Apostolis Petro et Paulo, omnibus Sanctis, et vobis, fratres: quia peccavi nimis cogitatione, verbo et opere: mea culpa, mea culpa, mea maxima culpa. Ideo precor beatam Mariam semper Virginem, beatum Michaelum Archangelum, beatum Joannem Baptistam, sanctos Apostolos Petrum et Paulum, omnes Sanctos, et vos, fratres, orare pro me ad Dominum Deum nostrum.*

The minister or ministers say:

*Misereatur tui omnipotens Deus, et, dimissis peccatis tuis, perducat te ad vitam aeternam.*

The Priest stands erect after replying:

*Amen.*

8. If he is in the presence of the Pontiff, a Cardinal, a Legate of the Apostolic See, or a Patriarch, Archbishop, or Bishop, in their established Province, City, or Diocese, when is otherwise said "vobis, fratres", he says "tibi, Pater"; similarly at the end where otherwise "vos, fratres" is said, he says "te, Pater". When saying this he genuflects to the Supreme

Pontiff, or bows profoundly to the other Prelates.

9. The ministers then say the confession in the same manner. When the minister, and whoever is present (even if it were the Supreme Pontiff) responds "Confiteor", etc., he says "tibi, Pater", and "te, Pater", turning somewhat toward the Celebrant:

*Confiteor Deo omnipotenti, beatae Mariae semper Virgini, beato Michaeli Archangelo, beato Joanni Baptistae, sanctis Apostolis Petro et Paulo, omnibus Sanctis, et tibi, pater: quia peccavi nimis cogitatione, verbo et opere: mea culpa, mea culpa, mea maxima culpa. Ideo precor beatam Mariam semper Virginem, beatum Michaelum Archangelum, beatum Joannem Baptistam, sanctos Apostolos Petrum et Paulum, omnes Sanctos, et te, pater, orare pro me ad Dominum Deum nostrum.*

10. When the Confession has been made by those standing around him, the Celebrant replies, standing:

*Misereatur vestri omnipotens Deus, et, dimissis peccatis vestris, perducat vos ad vitam aeternam.*

The ministers stand erect after replying:

*Amen.*

Then the Priest makes the sign of the cross with his right hand from forehead to breast, saying:

*Indulgentiam, absolutionem, et remissionem peccatorum nostrorum tribuat nobis omnipotens et misericors Dominus.*

And if he is a Bishop, or Abbot, as above, he puts on the Maniple, having kissed it in the middle. The ministers reply:

*Amen.*

Then, bowing with his hands joined, he proceeds with "Deus, tu conversus", and with what follows in the Order of Mass, up to "Aufer a nobis", etc., in a clear voice:

*V. Deus, tu conversus vivificabis nos.*

*R. Et plebs tua laetabitur in te.*

*V. Ostende nobis, Domine, misericordiam tuam.*

*R. Et salutare tuum da nobis.*

*V. Domine, exaudi orationem meam.*

*R. Et clamor meus ad te veniat.*

*V. Dominus vobiscum.*

*R. Et cum spiritu tuo.*

Then, extending and then joining his hands, he says in a clear voice:

*Oremus.*

11. And if celebrating in the presence of the Supreme Pontiff, or other Prelates, as above, having made a genuflection to the Supreme Pontiff, or a deep reverence to the other Prelates, he goes to the middle of the Altar below the lowest step, and there begins secretly "Aufer a nobis", as in the Order of Mass.

12. Sometimes the psalm "Iudica me, Deus" with its antiphon, the confession with the absolution, the following verses and the prayers "Aufer a nobis" and "Oramus te, Domine" are to be omitted, according to the norm of rubric 424. In these cases the Celebrant, having made due reverence to the Altar, ascends it saying nothing, and having put down the Chalice, kisses the Altar, again saying nothing. Then, unless the Altar is to be incensed, he begins the Introit antiphon at the Epistle side, as below.

#### IV The Introit, the Kyrie, and the Gloria

Then, while saying "Aufer a nobis," etc., the Celebrant, with hands joined, ascends the Altar at the middle:

*Aufer a nobis, quaesumus, Domine, iniquitates nostras: ut ad Sancta sanctorum puris mereamur mentibus introire. Per Christum Dominum nostrum. Amen.*

Then, bowing with his hands joined over the Altar so that only the little fingers touch the front part of the mensa of the Altar, and so that the remaining portions of the hands are between himself and the Altar, with his right thumb over his left in the form of a cross (which form is always to be observed when placing the joined hands upon the Altar), he says quietly:

*Oramus te, Domine, per merita Sanctorum tuorum,*

And kissing the Altar in the middle, with his hands placed on the Altar equidistant from his body to his left and his right (which is always to be observed in kissing the altar, but with thumbs and forefingers joined after the consecration), he proceeds:

*quorum reliquiae hic sunt, et omnium sanctorum: ut indulgere digneris omnia peccata mea. Amen.*

(Whenever else the Altar is kissed, or the book, or anything else, the sign of the cross is not formed with the thumbs, rather, the hands are placed on that to be kissed.)

2. After he has kissed the Altar, he goes to the Epistle side. There he stands, facing the altar, and making the sign of the cross from forehead to breast, begins in an intelligible voice the Introit of the Mass, and continues it with his hands joined. When he says the "Gloria Patri", he bows his head, with his hands joined. When he repeats the antiphon, he does not cross himself as before. After repeating the



antiphon, he goes to the middle of the Altar with his hands joined while saying the "Kyrie" alternately with the ministers in the same voice: (If the minister or whoever else takes part does not answer the Priest, he says it by himself all nine times.)

*S. Kyrie, eleison.*

*M. Kyrie, eleison.*

*S. Kyrie, eleison.*

*M. Christe, eleison.*

*S. Christe, eleison.*

*M. Christe, eleison.*

*S. Kyrie, eleison.*

*M. Kyrie, eleison.*

*S. Kyrie, eleison.*

3. After saying "Kyrie, eleison" for the last time, the Priest stands at the middle of the Altar, and extending his hands and elevating them to shoulder level (which is to be observed whenever the hands are elevated), he begins the "Gloria in excelsis" in a proclamatory voice, if it is prescribed: (When he says "Deo", he joins his hands and bows his head to the Cross. Then, standing erect with hands joined before his breast, he continues until the end. When he says "Adoramus te", "Gratias agimus tibi", "Jesu Christe", "Suscipe deprecationem nostram", and again "Jesu Christe", he bows his head to the Cross. When he says "Cum Sancto Spiritu" at the end, he makes the sign of the cross from his forehead to his breast, continuing meanwhile with "In gloria Dei Patris. Amen.")

*Gloria in excelsis Deo. Et in terra pax hominibus bonae voluntatis. Laudamus te. Benedicimus te. Adoramus te. Glorificamus te. Gratias agimus tibi propter magnam gloriam tuam. Domine Deus, Rex caelestis, Deus Pater omnipotens. Domine Fili unigenite, Jesu Christe. Domine Deus, Agnus Dei, Filius Patris. Qui tollis peccata mundi, miserere nobis. Qui tollis peccata mundi, suscipe deprecationem nostram. Qui sedes ad dex teram Patris, miserere nobis. Quoniam tu solus Sanctus. Tu solus Dominus. Tu solus Altissimus, Jesu Christe. Cum Sancto Spiritu, in gloria Dei Patris. Amen.*

4. In solemn Masses the Celebrant, after making the Confession, ascends the Altar at the middle with the ministers, where, having said "Oramus te, Domine," and having kissed the Altar, he puts incense in the Thurible, the Deacon tending to the boat, and the thurifer, the Thurible. The Deacon, bowing somewhat before the Celebrant, says:

*Benedicite, Pater reverende.*

The Deacon kisses the Spoon, and the hand

of the Celebrant before and afterwards. The Celebrant puts incense in the Thurible thrice, saying meanwhile:

*Ab illo bene+dicaris, in cujus honore cremaberis. Amen.*

Then, after putting down the Spoon, he makes with his right hand the sign of the cross over the incense in the Thurible, blessing it. Afterward the Deacon, having put down the Boat, takes the Thurible and gives it to the Celebrant, having first kissed the end of the chain, and the right hand of the Celebrant who, having made a profound reverence to the Cross, thrice incenses it, saying nothing. And having again revered the Cross, he incenses the Altar, swinging the Thurible thrice with equal distance just as the candlesticks are distributed, from the middle of the Altar out to the Epistle side. There, lowering his hand, he incenses the lower part of the end of the Altar, and then the upper part, with two swings of the Thurible. And facing the Altar, elevating his hand, he incenses the flat part, or mensa, at the anterior part, swinging the Thurible thrice up to the middle of the Altar. There, having revered the Cross, he proceeds incensing the other side of the Altar with three swings, out to the Gospel side, where he incenses the lower and upper parts of the Gospel end of the Altar with two swings in like manner. Then standing in the same place, he elevates the Thurible, and thrice incenses the upper part of the Altar surface, facing the Altar, as he did at the Epistle side. Then, with his hand lowered somewhat, he incenses the anterior, or front part, of the Altar, thrice swinging the Thurible, while proceeding from the Gospel side to the middle of the Altar, and after reverencing the Cross, he incenses similarly with three swings the remaining anterior part out to the Epistle side. There he returns the Thurible to the Deacon, where he alone is incensed by the Deacon.

5. If there are Relics on the Altar, or images of the Saints, having first incensed the Cross and revered it, he walks away from the middle of the Altar somewhat, and incenses first those which are on the right, i.e. those at the Gospel side near the Cross, twice swinging the Thurible, and again having revered the Cross, he incenses the others, which are to the left, i.e. those at the Epistle side. He then proceeds to incense the Altar as above, thrice swinging the Thurible at each side, even if there are more Relics, or images, or even more or less candlesticks.

6. If there is a Tabernacle with the Most Blessed Sacrament on the Altar, having taken the Thurible, having first begun the incensation, he genuflects whenever he passes before the middle of the Altar.

7. The Deacon and Subdeacon from this point henceforth assist the Celebrant when he incenses, and when they pass before the Cross, they always genuflect. Then the Celebrant,

with the Deacon standing to his right, and the Subdeacon to the right of the Deacon at the Epistle side, reads the Introit and the "Kyrie, eleison". When he intones the hymn "Gloria in excelsis Deo", the Deacon and Subdeacon, one behind the other, stand in back of the Celebrant. After they ascend the Altar and henceforth, with the Deacon to the right of the Celebrant, and the Subdeacon to the left, they continue the hymn with the Celebrant in a low voice up to the end. This is also done when the Credo is said; and when "Dominus vobiscum" is said, and the Oration, Preface, and "Pater noster", the Deacon and Subdeacon stand similarly one behind the other in back of the Celebrant.

8. In sung Masses, if the incensations are done, the Celebrant acts as above for solemn Masses. At the end, he is incensed by a server.

## V The Collects

When the "Gloria in excelsis" has been said, or if it is not prescribed, having omitted it, the Celebrant kisses the Altar with his hands spread upon it as described above. Then, with his hands joined before his breast, and with his eyes downcast, he turns toward the people from left to right; and then joins his hands before his breast as before, and says in a clear voice:

*Dominus vobiscum.*

(Or if he is a bishop: Pax vobis, which is said in its place whenever the hymn "Gloria in excelsis" is said.)

The minister responds:

*Et cum spiritu tuo.*

Then, with hands joined as before, he turns around the same way to the book, where he extends his hands, and joining them before his breast, bowing his head toward the Cross, he says:

*Oremus.*

Then he extends his hands before his breast, with fingers joined, and says the Oration. When he says "Per Dominum nostrum", he joins his hands and holds them that way until the end. If the Oration concludes with "Qui tecum" or "Qui vivis", he joins his hands when he says "in unitate".

2. When during the Oration, or elsewhere in the Mass, the name of JESUS or MARY is mentioned, and also when the name of a Saint or Blessed is pronounced during a Mass or commemoration in their honor, or the name of the Supreme Pontiff is pronounced, the Priest bows his head. If more than one Collect is to be said, the same norms apply to them: those concerning voice, extension of the hands, and bowing of the head.

3. If the Altar faces the people, the Celebrant



does not turn his back to the Altar when saying "Dominus vobiscum", "Orate, fratres", "Ite, missa est", or when giving the blessing, but having kissed the Altar in the middle, there extending and joining his hands, as above, facing the people, greets them and gives the blessing.

4. Whenever the words "Flectamus genua, Levate" occur in the Mass to be said, the Priest, having said the "Kyrie, eleison" at the middle of the Altar, returns to the Epistle side, where standing before the book, having extended and then joined his hands before his breast, with his head inclined, says "Oremus", and then "Flectamus genua", and in the same place, with his hands extended upon the Altar in order to support himself, he kneels and prays for a short period of time in silence, with his hands joined. Then he says "Levate", rises, and with hands extended, says the Oration. He reads the following reading in the same manner, as is done with the Epistle, below.

5. In solemn Masses, when "Dominus vobiscum" and the Oration are said, the Deacon and Subdeacon stand behind the Celebrant. "Flectamus genua" and "Levate" are sung by the Deacon. The Celebrant and all others kneel and pray as described above. The Deacon sings "Flectamus genua" before he kneels, and "Levate" before he rises.

## VI The Epistle, the Gradual, and everything else up to the Offertory

Having said the Orations, the Celebrant, with his hands placed on the book or on the Altar, so that the palms touch the book, or (if he prefers) holding the book, he reads the Epistle in an intelligible voice, to which the minister responds "Deo gratias." Standing in the same way, he reads the Gradual, the Alleluja, the Tract, and the Sequence, if one is prescribed. Then the Priest himself in read Masses, or else the minister, carries the Missal to the Gospel side of the Altar, bowing to the Cross as he passes in front of the Altar. He places the Missal so that the back part of the book faces the corner of the Altar, and not the back or the side.

2. With the Missal thus in place on the Altar, the Celebrant returns to the middle of the Altar, where he stands with his hands joined before his breast, and having lifted his eyes toward God, and then having cast them down, bowing profoundly, he says quietly:

*Munda cor meum, ac labia mea, omnipotens Deus, qui labia Isaiae Prophetiae calculo mundasti ignito: ita me tua grata miseratione dignare mundare, ut sanctum Evangelium tuum digne valeam nuntiare. Per Christum Dominum nostrum. Amen.*

*Jube, Domine, benedicere.*

*Dominus sit in corde meo, et in labiis meis: ut digne et competenter annuntiem Evange-*

*lium suum. Amen.*

Having said this, he goes to the Missal, and standing facing it with hands joined before his breast, he says in an intelligible voice:

*Dominus vobiscum.*

The minister responds:

*Et cum spiritu tuo.*

Then, with the thumb of his right hand, he makes the sign of the cross first on the book at the beginning of the Gospel to be read, and then on himself on the forehead, mouth, and breast, saying:

*Sequentia (or Initium) sancti Evangelii secundum N..*

The minister replies:

*Gloria tibi, Domine.*

Then, standing with his hands joined at his breast, as above, he reads the Gospel until the end. When he has finished, the minister standing at the Epistle side below the lowest step of the Altar replies:

*Laus tibi, Christe.*

The Celebrant, elevating the book somewhat, kisses the beginning of the Gospel, saying:

*Per evangelica dicta deleantur nostra delicta.*

In Masses for the dead, this is not said, nor is the book kissed. When celebrating in the presence of the Supreme Pontiff, a Cardinal, a Legate of the Apostolic See, or a Patriarch, Archbishop or Bishop in his own territory, the book is brought to him to be kissed, and the Celebrant does not kiss it, nor does he say "Per evangelica", etc.

When the name of Jesus is mentioned, the head is bowed to the book; or in the same manner he genuflects to the book, when a genuflection must be made during the Gospel.

3. When the Gospel has been read, the Priest stands in the middle of the Altar, faces the Cross, and, elevating and extending his hands, begins the "Credo", if prescribed: (When he says "in unum Deum" he joins his hands, and bows his head to the Cross. Then he stands erect with his hands joined before his breast until the end. When he says "Jesum Christum", he bows his head to the cross. When he says "Et incarnatus est" up to "Et homo factus est" inclusive, he kneels. When he says "simul adoratur", he bows his head to the Cross. And when he says "Et vitam venturi saeculi. Amen.", he makes the sign of the cross upon himself from forehead to breast.)

*Credo in unum Deum. Patrem omnipotentem, factorem caeli et terrae, visibilium omnium, et invisibilium. Et in unum Dominum Jesum Christum, Filium Dei unigenitum.*

*Et ex Patre natum ante omnia saecula. Deum de Deo, lumen de lumine, Deum verum de Deo vero. Genitum, non factum, consubstantialem Patri: per quem omnia facta sunt. Qui propter nos homines, et propter nostram salutem descendit de caelis. Et incarnatus est de Spiritu Sancto ex Maria Virgine: Et homo factus est. Crucifixus etiam pro nobis: sub Pontio Pilato passus, et sepultus est. Et resurrexit tertia die, secundum Scripturas. Et ascendit in caelum: sedet ad dexteram Patris. Et iterum venturus est cum gloria judicare vivos, et mortuos: cujus regni non erit finis. Et in Spiritum Sanctum, Dominum, et vivificantem: qui ex Patre, Filioque procedit. Qui cum Patre, et Filio simul adoratur, et conglorificatur: qui locutus est per Prophetas. Et unam sanctam catholicam et apostolicam Ecclesiam. Confiteor unum baptisma in remissionem peccatorum. Et exspecto resurrectionem mortuorum. Et vitam venturi saeculi. Amen.*

4. In solemn Masses the Subdeacon, around the end of the last Oration, takes the Epistolarium in both hands, carrying it upon his breast, and having genuflected before the Altar in the middle, goes to the Epistle side and, there facing the Altar, sings the Epistle, to which the Celebrant, sitting, listens. After the Epistle has been sung, the Celebrant goes to the book, and the Subdeacon makes again a genuflection in the middle, and goes to the Celebrant, and genuflecting, kisses his hand, and is blessed by him, except in Masses for the dead. Then the Celebrant reads, in a low voice, the Gradual, etc., up to the "Munda cor meum" exclusive.

5. Afterward the Celebrant waits at the middle of the Altar until the Subdeacon carries the Missal to the Gospel side and the Deacon places the Evangelarium in the middle of the Altar. Then he places incense in the Thurible and blesses it in the usual manner. Afterward the Deacon, kneeling on the highest step and bowing says the "Munda cor meum", and taking the Evangelarium from the Altar, asks the blessing of the Celebrant, while kneeling similarly on the highest step of the Altar. Having kissed the hand of the Celebrant, and preceded by the thurifer and two acolytes with candlesticks, taken from the Credence, where they had been placed, the Deacon goes with the Subdeacon at his left to the Gospel side where, facing the people, with the Subdeacon holding the book in the middle between two acolytes holding candlesticks, he says "Dominus vobiscum", with his hands joined. When he says "Sequentia," etc., he signs the book at the beginning of the Gospel, and then his forehead, mouth, and breast. Then, while the ministers respond, "Gloria tibi, Domine," he thrice incenses the book, i.e. in the middle, at the right, and at the left, and continues the Gospel with hands joined. Meanwhile the Celebrant, after giving the Deacon the blessing, goes to the Epistle side where he stands with his hands joined. And when the



Deacon says "Sequentia sancti Evangelii", the Priest likewise signs himself, and when the name of JESUS is mentioned, he bows his head. After the Gospel has been finished, the Priest kisses the book, brought to him by the Subdeacon, saying "Per Evangelica dicta", etc., and is thrice incensed by the Deacon. If he is in the presence of a Prelate in his residence, the book is brought to the Prelate, as above, and he is incensed, as described in the Ceremonial. Afterward, standing at the middle of the Altar facing the Cross, he begins, if it is to be said, the Credo, with the Deacon and Subdeacon standing behind him, and then ascending the Altar and continuing with him, as was done at the "Gloria in excelsis".

6. If however someone is to preach, the Homilist, after the Gospel has been finished, preaches, and when the sermon or moral address has been completed, the Credo is said, or if it is not to be said, the Offertory is sung.

7. When during the Credo "Et incarnatus est" is sung, the Deacon takes the Burse from the Credence, and holding it in both hands, carries it with the customary reverence to the middle of the Altar, upon which he unfolds the Corporal, and returns to the Celebrant. When the Credo is not said, the Subdeacon carries the Burse together with the Chalice, as described below.

8. In sung Masses the Epistle may be sung by a minister; otherwise, it suffices that it be read by the Celebrant, who however, may sing it in the usual manner. If the incensations are done, the Celebrant, before he says "Munda cor meum", places the incense on the middle of the Altar and blesses it, and after the words "Sequentia" or "Initium sancti Evangelii", etc., incenses the Missal three times. After he sings the Gospel however, the Celebrant is not incensed.

## VII. The Offertory, and other parts up to the Canon

When the Credo has been read, or if it is not prescribed, after the Gospel or homily, the celebrant kisses the Altar in the middle, and with his hands folded before his breast, he turns toward the people from his left hand to his right (as described above), and extending and then joining his hands, he says:

*Dominus vobiscum.*

The minister replies:

*Et cum spiritu tuo.*

Then he turns back in the same way toward the Altar, where extending and then joining his hands, and bowing his head to the Cross, he says:

*Oremus.*

With hands joined as before, he says the Offertory and everything else up to the end of

the Mass in the middle of the Altar and facing it, except where otherwise indicated.

2. Having said the Offertory, he uncovers the Chalice and places it toward the Epistle side. With his right hand he removes the small Pall over the Host, picks up the Paten with the Host, and holds it elevated to the level of his chest with both hands, and having elevated his eyes to God, and immediately cast them down again, he says:

*Suscipe, sancte Pater, omnipotens aeternae Deus, hanc immaculatam hostiam, quam ego indignus famulus tuus offero tibi Deo meo vivo, et vero, pro innumerabilibus peccatis, et offensionibus, et negligentibus meis, et pro omnibus circumstantibus, sed et pro omnibus fidelibus christianis vivis atque defunctis: ut mihi, et illis proficiat ad salutem in vitam aeternam. Amen.*

3. If there are more Hosts which are not on the Paten, but rather on the Corporal, or in another Chalice or vessel, and which are to be consecrated for the Communion of the people, the Chalice or other vessel is uncovered with his right hand, and the Priest says "Suscipe", etc., as above, with the intention of offering and consecrating them also. After saying this, holding the Paten in both hands, he makes the sign of the cross with it over the Corporal, and then places the Host in the vicinity of the middle anterior part of the Corporal in front of him. The Paten he places somewhat beneath the Corporal to his right hand, and covers it with a Purificator, after the Chalice has been wiped out. If there is another vessel or Chalice with other Hosts, it is covered with another Paten or Pall.

4. Then the Priest takes the Chalice to the Epistle side, wipes it with the Purificator, and holding the node with his left hand, takes the wine cruet from the hand of the minister (who first kisses the cruet, but not the hand of the Celebrant), and pours wine into the Chalice. Then, holding the Chalice again in the same way, he makes the sign of the cross over the water cruet, saying:

*Deus, qui humanae substantiae dignitatem mirabiliter condidisti, et mirabiliter reformasti:*

and pouring a little water in the Chalice, continues:

*da nobis per hujus aquae et vini mysterium, ejus divinitatis esse consortes, qui humanitatis nostrae fieri dignatus est particeps, Jesus Christus Filius tuus Dominus noster: Qui tecum vivit et regnat in unitate Spiritus Sancti Deus: per omnia saecula saeculorum. Amen.*

If he is celebrating for the dead, the sign of the cross is not made over the water, but the blessing is imparted without it, saying the above prayer.

5. When the water has been poured into the

Chalice and the aforementioned prayer has been completed, the Priest picks up the uncovered Chalice with his right hand. Standing before the middle of the Altar, holding it elevated with both hands, that is, with the left hand holding the foot and the right hand holding the node below the cup, with his eyes directed toward God, he offers it, saying:

*Offerimus tibi, Domine, calicem salutaris, tuam deprecantes clementiam: ut in conspectu divinae majestatis tuae, pro nostra, et totius mundi salute cum odore suavitatis ascendat. Amen.*

Having said this prayer, he makes the sign of the cross with the Chalice over the Corporal, and then places it on the middle of the Corporal behind the Host, and covers it with the Pall. Then, with his hands joined and placed on the Altar, bowing somewhat, he says quietly:

*In spiritu humilitatis, et in animo contrito suscipiamur a te, Domine, et sic fiat sacrificium nostrum in conspectu tuo hodie, ut placeat tibi, Domine Deus.*

Then, standing erect, elevating his eyes, and stretching out his hands and holding them high, and then immediately joining them before his breast (which is always done whenever something is to be blessed), he says, (When he says "et benedic", he makes the sign of the cross over the Host and Chalice together, while placing his left hand on the Altar.)

*Veni, sanctificator omnipotens aeternae Deus: et benedic + hoc sacrificium, tuo sancto nomini praeparatum.*

6. With his hands joined before his breast, he goes to the Epistle side, and standing there, washes his hands as the minister pours the water, i.e. the ends of his fingers with his thumbs and index fingers, saying meanwhile the psalm:

*Lavabo inter innocentes manus meas: et circumdabo altare tuum, Domine:*

*Ut audiam vocem laudis, et enarrem universam mirabilia tua.*

*Domine, dilexi decorem domus tuae, et locum habitationis gloriae tuae.*

*Ne perdas cum impiis, Deus, animam meam, et cum viris sanguinum vitam meam:*

*In quorum manibus iniquitates sunt: dextera eorum repleta est muneribus:*

*Ego autem in innocentia mea ingressus sum: redime me, et miserere mei.*

*Pes meus stetit in directo: in ecclesiis benedicam te, Domine.*

*Gloria Patri, et Filio, et Spiritui Sancto.*

*Sicut erat in principio, et nunc, et semper:*



*et in saecula saeculorum. Amen.*

The Gloria Patri is omitted in Masses for the dead, and in Masses during the time from Passion Sunday until Holy Thursday inclusive.

7. The Celebrant, after washing his hands and drying them, and joining them before his breast, returns to the middle of the Altar, where he stands, with his eyes raised toward God, and then immediately cast downward, and says privately this prayer, while bowing somewhat:

*Suscipe, sancta Trinitas, hanc oblationem, quam tibi offerimus ob memoriam passionis, resurrectionis, et ascensionis Jesu Christi Domini nostri: et in honorem beatæ Mariæ semper Virginis, et beati Joannis Baptistæ, et sanctorum Apostolorum Petri et Pauli, et istorum, et omnium Sanctorum: ut illis proficiat ad honorem, nobis autem ad salutem: et illi pro nobis intercedere dignentur in caelis, quorum memoriam agimus in terris. Per eumdem Christum Dominum nostrum. Amen.*

When finished, he kisses the Altar in the middle with his hands stretched out and placed upon it. Then, with his hands joined before his breast, and with his eyes cast down to the ground, he turns toward the people from his left hand to his right, and facing them, extends and then joins his hands, saying in a somewhat elevated voice:

*Orate, fratres:*

and then continuing quietly, completes a semi-circle, returning, with his hands joined, from his right hand to the middle of the Altar:

*ut meum ac vestrum sacrificium acceptabile fiat apud Deum Patrem omnipotentem.*

The minister, or those around him, answer: (If he is alone, he answers with "meis".)

*Suscipiat Dominus sacrificium de manibus tuis (or meis) ad laudem et gloriam nominis sui, ad utilitatem quoque nostram, totiusque Ecclesiae suae sanctae.*

The Celebrant replies in a low voice:

*Amen.*

And with his hands extended before his breast, as is done at the Oration, standing in the middle of the Altar, facing the book, he says the secret Oration or Orations, with "Oremus" or any other introduction. When he says "Per Dominum", he joins his hands: When he says "Jesum Christum", he bows his head, which he does in the first Oration, and in the last, if more are to be said.

8. When the conclusion of the last Secret has been reached, up to the words "Per omnia saecula saeculorum" exclusive, the Priest, standing in the middle of the Altar, with his hands extended above it from this point henceforth, says the Preface in an appropriate

and intelligible voice. When he says "Sursum corda", he elevates his hands henceforth to the point of his breast. When he says "Gratias agamus Domino", he joins his hands; when he says "Deo nostro", he elevates his eyes and bows his head toward the Cross. When the response "Dignum et justum est" has been given, with his hands elevated and extended as before, he continues the Preface:

*V. Per omnia saecula saeculorum.*

*R. Amen.*

*V. Dominus vobiscum.*

*R. Et cum spiritu tuo.*

*V. Sursum corda.*

*R. Habemus ad Dominum.*

*V. Gratias agamus Domino Deo nostro.*

*R. Dignum et justum est.*

When he says "Sanctus", with his hands joined before his breast, he continues, inclined and in an ordinary voice, the minister ringing in the meantime a small bell. When he says "Benedictus qui venit in nomine Domini", etc., he stands erect, and signs himself with the sign of the cross from forehead to breast:

*Sanctus, Sanctus, Sanctus Dominus Deus Sabaoth. Pleni sunt caeli, et terra gloria tua. Hosanna in excelsis. Benedictus + qui venit in nomine Domini. Hosanna in excelsis.*

9. In solemn Masses, after "Oremus" has been said, the Deacon and Subdeacon ascend the Altar at the Epistle side, and the Deacon takes the Chalice, if it is on the Altar, or if it is on the Credence, he accepts it from the hand of the Subdeacon, who holds it, together with the Paten and Host, with his left hand, and covered with the Humeral Veil hanging over him from the neck, with the other hand placed upon the Chalice Veil, unless it is removed and left on the Credence. He is escorted by an acolyte with the water and wine cruets. The Deacon uncovers the Chalice, and gives the Paten with the Host to the Celebrant, kissing his hand. The Subdeacon wipes the Chalice with the Purificator. The Deacon, having accepted the wine cruet from the hand of the Subdeacon, pours the wine in the Chalice. Meanwhile, the Subdeacon shows the Celebrant the water cruet, saying:

*Benedicite, Pater reverende.*

The Celebrant, facing it, blesses it with the sign of the cross, saying the prayer "Deus, qui humanae", etc. Meanwhile, the Subdeacon gives it to the Celebrant, and holding the foot of the Chalice, or supporting the right arm of the Celebrant, says together with him "Offerimus tibi, Domine," etc. After the Chalice is placed upon the Altar, the Deacon covers it with the Pall. The Subdeacon, standing at the Epistle side of the Altar, then places in his right hand the Paten, which he covers with the

ends of the Humeral Veil, and goes behind the Celebrant before the middle of the Altar, and having genuflected, stands there holding the Paten elevated up to the end of the Lord's Prayer, as described. In Masses for the dead, however, the Paten is not held by the Subdeacon.

10. The Celebrant having said "Veni, sanctificator", as above, the Deacon tending to the Boat says:

*Benedicite, Pater reverende.*

And the Celebrant places incense in the Thurible, saying, as in the Order of Mass:

*Per intercessionem beati Michaelis Archangeli, stantis a dextris altaris incensi, et omnium electorum suorum, incensum istud dignetur Dominus bene + dicere, et in odorem suavitatis accipere. Per Christum Dominum nostrum. Amen.*

Then, accepting the Thurible from the hand of the Deacon, making then no reverence to the Cross, the Celebrant incenses the gifts, thrice swinging the Thurible over the Chalice and Host together in the sign of the cross, and thrice around the Chalice and Host, that is, twice from right to left, and once from left to right, (the Deacon, meanwhile, holding the foot of the Chalice with his right hand), dispensing the words in the incensations in this way:

In the first incensation: *Incensum istud*

In the second: *a te benedictum*

In the third: *ascendat ad te, Domine*

In the fourth: *et descendat super nos*

In the fifth and sixth: *misericordia tua.*

Then, having paid it reverence, he incenses the Cross and the Altar, as described below, assisted by the Deacon, and saying meanwhile:

*Dirigatur, Domine, oratio mea, sicut incensum, in conspectu tuo: elevatio manuum mearum sacrificium vespertinum. Pone, Domine, custodium ori meo, et ostium circumstantiae labiis meis: et non declinet cor meum in verba malitiae, ad excusandas excusationes in peccatis.*

And when he incenses the Cross, the Deacon removes the Chalice to the Epistle side, and the Cross having been incensed, replaces it. When he returns the Thurible to the Deacon, the Celebrant says:

*Accendat in nobis Dominus ignem sui amoris, et flammam aeternae caritatis. Amen.*

Then he is incensed by the Deacon, and the Deacon incenses the choir, and afterward, the Subdeacon holding the Paten. Then the Deacon himself is incensed by the thurifer, and the thurifer then incenses the acolytes and the people. The Celebrant, after he has been incensed, washes his hands, with acolytes



tending to the water cruet with the dish and Lavabo towel. In sung Masses, if the incensations are done, the Celebrant conducts himself as in solemn Masses, and at the end is incensed by the minister, who then incenses the clergy and people.

11. When the Preface is said, the Deacon and Subdeacon stand behind the Celebrant, and a little before the "Sanctus" is said, they ascend the Altar, where with the Celebrant henceforth they say "Sanctus", and what follows, up to the Canon. Then the Deacon goes to the left of the Celebrant, assisting while he says the Canon, unless another priest does so, in which case the Deacon stands to the right a little behind the Celebrant. The Subdeacon stands behind the Celebrant at this time.

#### VIII The Canon of the Mass up to the Consecration

When the Preface has been completed, as above, the Priest stands before the middle of the Altar facing it, extends and elevates his hands somewhat, with his eyes raised toward God, and then cast down again devoutly without delay, and with his hands then placed upon the Altar, bowing profoundly, he begins the Canon, saying secretly:

*Te igitur, clementissime Pater, per Jesum Christum Filium tuum Dominum nostrum, supplices rogamus, ac petimus,*

*(Continued next issue)*

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#### NOTE OF THE CHAIRMAN

This publication of the English translation of the Rubrics of the 1962 Missal, which will be concluded in the next issue, is an event of great importance, since such a version is available nowhere else, and this one has the text of the Mass combined with it. It should be in the

hands of every priest who celebrates in the old rite, and should be studied by seminarians and laymen devoted to the correct celebration of the Mass. Extra copies of this issue may be had from the Chairman for \$2.50 each; extra copies of the next newsletter will be available at the same price. Order now in quantity; it will make a great gift.

\* \* \*

### Translation of the *Dies Irae* By Sir Walter Scott

#### Hymn for the Dead

The day of wrath, that dreadful day,  
When heaven and earth shall pass away,  
What power shall be the sinner's stay?  
How shall he meet that dreadful day?

When, shrivelling like a parched scroll,  
The flaming heavens together roll,  
When louder yet, and yet more dread,  
Swells the high trump that wakes the dead!

O, on that day, that wrathful day,  
When man to judgment wakes from clay,  
Be THOU the trembling sinner's stay,  
Though heaven and earth shall pass away!

From the sixth canto of  
*The Lay of the Last Minstrel*