



# LATIN LITURGY ASSOCIATION

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NEWSLETTER NO. 33  
 JUNE, 1989

**Vice Chairman**  
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 740 Carriage Way  
 Baton Rouge, LA 70808

**Secretary-Treasurer**  
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## From the Chairman

### Program of the Second National Convention of the Latin Liturgy Association

St. Agnes Church, St. Paul, Minnesota  
 May 27-28, 1989

Saturday, May 27, 1989

8:00 AM Sung Mass (Gregorian Chant)

10:00 AM Opening Address of the Chairman

11:00 AM Address by the Vice-Chairman on *The Devotional Value of the Latin Liturgy*

12:15 PM Lunch

2:00 PM Address by Msgr. Richard J. Schuler, Pastor of St. Agnes Church and Editor of *Church Music*, on *Latin in Today's Parish*

3:00 PM Address by Rev. Mr. Harold Hughesdon, *Caeremoniarius* of St. Agnes Church, on *The Celebration of the Solemn Latin Liturgy in the Major European Basilicas*

4:15 PM First Vespers of Corpus Christi, followed by Benediction. The Capella Antiqua will sing the *Magnificat* of Thomas Tallis.

5:15 PM High Mass (The Male Schola of St. Agnes Church)

6:15 PM Supper

7:30 PM Address by Dr. Patrick W. Jacobson of George Washington 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 Matins (Night Office) in the Monastic Rite, sung by the Capella Antiqua

Sunday, May 28, 1989

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

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. The Capella Antiqua will sing the *Magnificat* (Fifth Tone) of Guillaume Dufay at Vespers and the *Ave Verum Corpus* of William Byrd at Benediction.

4:15 PM Address by Mr. Bernard Marriott, Treasurer and Representative of the English and Welsh Association for 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*. Mr.

Zuhlsdorf was a student of Fr. Foster.

6:15 PM Address by Jan G. Halisky, P. A., Attorney at Law, on *The Vatican's Latinitas Foundation and Its Feraie Latinae (Latin Holidays)*

All ceremonies will be sung in the Latin language.

To register for the convention, send \$35 to the Vice Chairman, Dr. Robert J. Edgeworth, 740 Carriage Way, Baton Rouge, Louisiana 70808. This fee includes Saturday and Sunday luncheons and Saturday supper as well as shuttle bus transportation between the State Capitol Holiday Inn and St. Agnes Church.

Members who will be attending the Convention may make reservations at the Holiday Inn - St. Paul-State Capitol, 161 St. Anthony, St. Paul, Minnesota 55103; their telephone number is 1-612-227-8711.

The proceedings of the Convention will be professionally recorded on both audio and video tapes by Mr. Kenneth Schotl of Twin Gables Enterprises, 1675 South Greeley, Suite 202, Stillwater, Minnesota 55082. Each video tape will cost \$24.95 plus tax; each audio tape will cost \$4.75 plus tax. This company recently made a video tape of the Centennial of St. Agnes Church, where our Convention will be held.

The St. Agnes Council of the Knights of Columbus will staff the host committee for the Convention. Mrs. Clara Ripka, who has catered a large number of functions at St. Agnes Church, has proposed the following tentative menus:

*Saturday Luncheon:* Chicken salad, rolls, fruit salad, coffee.

*Saturday Supper:* Ham, scalloped potatoes, baked beans, cole slaw or fruit salad, pickle, rolls, coffee, cake.

*Sunday Luncheon:* Hot roast beef sandwich with mashed potatoes and gravy, pickles, gelatin salad, coffee.

The Association will rent a shuttle bus to transport its less vigorous members back and forth between the Holiday Inn and St. Agnes Church Saturday and Sunday mornings and evenings. The Inn and the Church are approximately one mile apart.

## Distinguished New Member

The Very Reverend Michael Napier of London, Apostolic Visitor of the Oratory, has joined the Association.

## Chauncey Devereux Stillman R.I.P.

Our generous member Mr. Chauncey Devereux Stillman of New York City died on January 26 at the age of 81. He promoted Latin and classical culture through his Wethersfield Institute. The Chairman remembers the kind letter he received from Mr. Stillman when he took over the Association in 1984.

## Financial Contributors to the Convention

The following members and foundation have contributed generously to defray the expenses of the Second National Convention:

1. The Dom Mocquereau Foundation
2. Marian V. Fitch of Omaha, Nebraska
3. Anthony Lo Bello of Meadville, Pennsylvania
4. Geoffrey G. Steel of Hamilton, Ontario
5. Mrs. F. F. Cepelcha of Redwood Falls, Minnesota
6. James E. Harpster of Memphis, Tennessee
7. F. Carl Miller, Jr. of Minneapolis, Minnesota
8. Theodore L. Cover of St. Louis, Missouri
9. Prof. and Mrs. Charles H. Reeves of Cleveland Heights, Ohio
10. James H. Bourgeois, Jr., of New Orleans, Louisiana
11. Mr. and Mrs. Francis B. Broderick of Arlington, Virginia
12. Rev. Fr. James P. McCauley, S.J., of San Francisco, California

The names of those who make a donation to the Association to help us meet the expenses of the Convention will be published in the Newsletter. The roster given above lists the contributors as of March 1, 1989

## Octogenarii De Ponte

*The National Catholic Register*, on January 29, published reports from Italian newspapers that ten cardinals had written to the Pope and protested against the decree of Paul VI, which excludes cardinals of age 80 or older from the Papal conclave. On January 22, Cardinal

Casaroli held a news conference in which he said that the Pope had decided that he could not modify the rule, which was invented by Pope Paul in 1970 in the document *Ingravescentem Aetatem*. At the time there was much speculation as to the reason for this most untraditional regulation, since great age had previously been associated with great wisdom. Some said that Pope Paul wanted to erase the influence of ancient prelates who were out of touch with modern times; others claimed that he sought to avoid those practical problems caused by having large numbers of sickly old men confined in close quarters for long periods of time. In any case, the Cardinal Dean at the time, Eugene Tisserant, denounced the rule, and the Holy See seemed annoyed when some reporters asked whether the Pope himself would resign when he became 80. At the 1978 conclaves, several distinguished cardinals were barred because they were over 80; these included the Cardinal Dean, Carlo Confalonieri, Cardinal Ottaviani, the favorite of the traditionalists, and Cardinal Slipyj, the living martyr of the Ukraine. The decree, however, has precedent, for the Romans disqualified anyone over sixty from campaigning for public office. Since these campaigns took place at the city's bridges, which were the main thoroughfares, the law gave birth to the proverb *Sexagenarii de ponte!* - "If you're sixty or over, get off the bridge!" For this reason, the Chairman refers to Pope Paul's decree as the decree *Octogenarii de ponte*.

## Notitiae

*No. 267* (October, 1988): The Pontifical Commission for the Correct Interpretation of the *Code of Canon Law* has decreed that laymen may not distribute Holy Communion when priests are available to do so. There is a 57 page article in Spanish on the new edition of certain texts of the Mozarabic Rite, which is used in a chapel of the cathedral of Toledo. An Italian article discusses "The Use of the Microphone in the Liturgy". The liturgical activities of the Indonesians are then described. Next, it is noted that the Canadian Bishops' Conference visited the Congregation of Divine Worship, and a report is given of what transpired: The Congregation complained that ICEL should not be composing new texts when in fact more important things were allowed to deteriorate; liturgical music, for example, was in a bad state. The Responsorial Psalm is supposed to be sung, not recited. ICEL's translation of the Latin texts is supposed to be "integral and unadapted". After disagreeing on about everything, the two sides expressed their satisfaction at such a constructive dialogue.

*No. 268* (November, 1988): The theme of this issue is "Pope John Paul II and the Liturgy". The most interesting article is that by Archbishop Noe; it deals with the Papal ceremonies he directed under Popes John Paul I and John Paul II. He writes that when John Paul I had to celebrate his first Mass as

Pope, the only mitre that fit him was a gaudy one full of jewels that had been given to Giovanni Battista Montini in 1955 by his coworkers at the Secretariat of State and had remained in mothballs ever since. The present Holy Father, the Archbishop reports, still recites the old prayers as he puts on each vestment before the Mass. In the days of Pius XII, Noe complains, the gentlemen in waiting who adorned the Papal ceremonies used to chatter during the long functions. He notes that whenever Pope John Paul visits some place where the Sacrament is not reserved decorously, he rebukes the offenders bitterly, especially if it is a seminary.

## Additions and Corrections To The Latin Mass Directory

### CALIFORNIA

#### Archdiocese of Los Angeles

Mater Dolorosa Passionist Monastery  
700 North Sunnyside  
Sierra Madre, CA  
Every fourth Sunday of the month at 12 noon.

### COLORADO

#### Archdiocese of Denver

Church of the Good Shepherd  
East Seventh Avenue and Elizabeth Street  
Denver, CO  
Fourth Wednesday of each month through  
July, 1989 at 7:30 PM  
1962 Missal  
Celebrants: Father Anderson (LLA), Msgr.  
Chamberlain, and Father Hoffmann

### ILLINOIS

#### Archdiocese of Chicago

The monthly Latin Masses (1962 Missal) at the Priory of St. Dominic and St. Thomas in River Forest, the Holy Trinity Newman Chapel, and the Mother of Sorrows Chapel in Blue Island have been cancelled. The Latin Mass celebrated weekly at St. John Cantius Church in Chicago is a solemn celebration on the second Sunday of the month, with choir, orchestra, and deacon.

Tolentine Center  
20300 Governors Highway  
Olympia Fields, IL  
Once a month on a Saturday morning  
(1962 Missal)  
Call Fr. Rodell, 798-0757, for information

### KANSAS

#### Archdiocese of Kansas City

St. Mary's and St. Anthony's Catholic Church  
615 North 7th Street (near City Hall)  
Kansas City, Kansas  
Sunday at 9:30 AM  
1962 Missal

### LOUISIANA

#### Archdiocese of New Orleans

St. Frances Cabrini Chapel

3400 Esplanade Avenue  
New Orleans, LA 70119  
First Friday of the month at 8 PM  
Celebrant: Rev. Msgr. Harrison A. Martin  
(LLA)

#### MICHIGAN

##### Diocese of Grand Rapids

The new celebrant of the Mass at the Carmelite Monastery is Fr. Thaddeus Bryl. The former celebrant, Fr. Conrad Fliess, O.C.D., has died. R.I.P.

#### MINNESOTA

##### Archdiocese of St. Paul

The first Friday Mass is always at St. Augustine's Church; it no longer alternates between St. Augustine's and St. Vincent's.

#### NEW YORK

##### Archdiocese of New York

Church of St. Agnes  
143 East 43rd Street  
Manhattan  
Sunday at 11 AM (High Mass)  
1962 Missal

Shrine Church of Our Lady of Mt. Carmel  
448 East 116 Street  
New York City, New York 10029  
Sundays at 10 AM  
1962 Missal

#### OHIO

##### Diocese of Cleveland

The Latin Masses according to the 1962 Roman Missal are no longer celebrated at St. Augustine Manor Chapel; they have been transferred to Immaculate Conception Parish. The new arrangement is that the old rite and the new rite will be sung on alternate Sundays at 12:30 PM.

#### PENNSYLVANIA

##### Diocese of Harrisburg

Our Lady of the Blessed Sacrament Church  
2121 North Third Street  
Harrisburg, PA  
First Sunday of the month at 1 PM  
1962 Missal  
February through June, 1989

#### TEXAS

##### Diocese of Austin

St. Joseph's Hall Chapel  
St. Edward's University  
3001 South Congress Avenue  
Austin, Texas  
Sundays at 12:30 PM  
1962 Missal  
Celebrant: Fr. Leon Boarman, C.S.C.

#### QUESTIONS

Will those that know please straighten out the following matters for the Chairman?

1. Is the Mass at San Fernando Rey Mission Chapel in Los Angeles still on the first and fifth Sundays of the month, or on the second Sunday of the month?

2. Is the Mass at St. Joseph's Chapel in Santa Teresita Hospital, Duarte, California, at 9 AM or 10 AM?
3. Is the Latin Mass at Our Lady of Solitude Parish in Palm Springs on the fifth Sunday of the month as well as the fourth?

## English Translation of the *Stabat Mater Dolorosa* by Denis Florence MacCarthy (1817 - 1882)

*Stabat mater dolorosa  
Juxta crucem lacrymosa,  
Dum pendebat filius,  
Cuius animam gementem,  
Contristantem et dolentem  
Pertransivit gladius.*

*O quam tristis et afflicta  
Fuit illa benedicta  
Mater unigeniti,*

*Quae moerebat et dolebat  
Et tremebat, dum videbat  
Nati poenas inclyti.*

*Quis est homo, qui non fleret,  
Matrem Christi si videret,  
In tanto supplicio?*

*Quis non posset contristari,  
Piam matrem contemplari  
Dolentem cum filio!*

*Pro peccatis suae gentis  
vidit Iesum in tormentis  
et flagellis subditum.*

*Vidit suum dulcem Natum  
morientem desolatum,  
cum emisit spiritum.*

*Christe, cum sit hinc exire,  
da per matrem me venire  
ad palmam victoriae.*

*Eia, mater, fons amoris,  
me sentire vim doloris  
fac, ut tecum lugeam.*

*Fac ut ardeat cor meum  
in amando Christum Deum,  
ut sibi complaceam.*

*Sancta mater, istud agas,  
Crucifixi fige plagas  
cordi meo valide.*

*Tui Nati vulnerati,  
tam dignati pro me pati  
poenas mecum divide.*

*Fac me vere tecum flere,  
Crucifixo condolere,*

*donec ego vixero.*

*Iuxta crucem tecum stare  
ac me tibi sociare  
in planctu desidero.*

*Quando corpus morietur,  
fac ut animae donetur  
paradisi gloria.*

*Virgo virginum praeclara,  
mihi iam non sis amara;  
fac me tecum plangere.*

*Fac ut portem Christi mortem,  
passionis fac me sortem  
et plagas recolare.*

*Fac me plagis vulnerari,  
cruce hac inebriari  
et cruore Filii.*

*Flammis urar ne succensus,  
per te, Virgo, sim defensus  
in die iudicii.*

*Fac me cruce custodiri,  
morte Christi praemuniri,  
confoveri gratia.*

*Quando corpus morietur,  
fac ut animae donetur  
paradisi gloria.*

*By the cross, on which suspended,  
With his bleeding hands extended,  
Hung that Son she so adored,  
Stood the mournful Mother weeping,  
She whose heart, its silence keeping,  
Grief had cleft as with a sword.*

*O, that Mother's sad affliction—  
Mother of all benediction—  
Of the sole-begotten One;  
Oh, the grieving, sense-bereaving,  
Of her heaving breast, perceiving  
The dread sufferings of her Son.*

*What man is there so unfeeling,  
Who, his heart to pity steeling,  
Could behold that sight unmoved?*

*Could Christ's Mother see there weeping,  
See the pious Mother keeping  
Vigil by the Son she loved?*

*For his people's sins atoning,  
She saw Jesus writhing, groaning,  
'Neath the scourge wherewith he bled;  
Saw her loved one, her consoler,  
Dying in his dreadful dolour,  
Till at length his spirit fled.*

*O thou Mother of election,  
Fountain of all pure affection,  
Make thy grief, thy pain, my own;*

*Make my heart to God returning,  
In the love of Jesus burning,  
Feel the fire that thine has known.*

*Blessed Mother of prediction,*

*Stamp the marks of crucifixion  
Deeply on my stony heart,  
Ever leading where thy bleeding  
Son is pleading for my needing,  
Let me in his wounds take part.*

*Make me truly, each day newly  
While life lasts, O Mother, duly  
Weep with him, the Crucified;  
Let me, 'tis my sole demanding,  
Near the cross, where thou art standing,  
Stand in sorrow at thy side.*

*Queen of virgins, best and dearest,  
Grant, oh, grant the prayer thou hearest,  
Let me ever mourn with thee;  
Let compassion me so fashion  
That Christ's wounds, his death and passion,  
Be each day renewed in me.*

*Oh, those wounds do not deny me;  
On that cross, oh, crucify me;  
Let me drink his blood I pray:  
Then on fire, enkindled, daring,  
I may stand without despairing  
On that dreadful judgment-day.*

*May the cross be my salvation;  
Make Christ's death my preservation;  
May his grace my heart make wise:  
And when death my body taketh,  
May my soul when it awaketh  
Ope in heaven its raptured eyes.*

## From the Chapters

### Baton Rouge

The Baton Rouge Chapter of the LLA attended the 9:30 AM Latin Mass at St. Agnes Parish on Sunday, January 29, and held its meeting immediately afterwards in the parish hall. Twenty-five members attended, and three new members joined at the meeting. The chapter decided to meet at 10:30 AM at St. Agnes on the last Sunday of each month. Mr. John P. Zmirak, a Ph. D. candidate in the Louisiana State University Department of English, was elected secretary. Miss Margo Olinde, a reporter for the Baton Rouge *Morning Advocate*, attended the meeting and interviewed the chapter chairman and Dr. Edgeworth, the national vice-chairman. On Sunday, February 26, 14 members were present at the next meeting, which took place after 250 souls had attended the Latin Mass at St. Agnes. They discussed the propriety and utility of the commentator's role at a Mass according to the old edition of the Roman Missal. No general agreement was reached.

### Boston

Joseph Conwill, local chairman, reports that his telephone number is now 1 (617) 951-1499.

### Chicago

Over 200 people attended the Latin High Mass at St. John Cantius Church on Sunday, February 12. The celebrant was Fr. Gertler,

S.J. The music included the polyphonic pieces *Popule Meus* by Vittoria and *Adoramus Te, Christe* by Palestrina.

### Hartford

Despite all his efforts, Dr. Waido, local chairman in the Archdiocese of Hartford, reports that he gets little response when he calls for organizational meetings. The chapter is therefore declared inactive. He writes, "Latin liturgy is healthy at the indult Masses, which appear to me to draw mostly those hostile to the *novus ordo*. The *novus ordo* well celebrated in Latin needs to reach a wider cross section of the faithful of the Archdiocese, not just the small lay following of a remote abbey as is the case now."

### Los Angeles

The Vice Chairman, Dr. Edgeworth, visited the city on February 19 and addressed the local chapter on "The Spirit of the Latin Liturgy Movement". The talk took place after the 12 noon Latin Mass at the Mater Dolorosa Passionist Monastery, which was concelebrated by Fr. Robert Bishop, C.M.F. (principal celebrant) and Fr. James Garceau, C.R.I.C. The choir was under the direction of Stephen Grimm; the servers were Messers Robert Kennedy and James Bisciglia, officers of the chapter. Certain members of the chapter are preparing a choir with an eye to the establishment of a new Latin Mass on the West Side of Los Angeles. The chapter now meets at the monastery at 12 noon on the 4th Sunday of every month (except for Easter and possibly Christmas).

### New York City

The Latin Mass for the First Sunday of Lent at Our Lady of Vilna Church in Manhattan began with the Litany in Procession. The Mass was followed by Vespers, which 23 souls attended.

### Philadelphia

The position of local chairman is declared vacant.

### San Diego

The chapter met for a Latin Mass at 7 PM on Tuesday, January 24 at the Little Flower Haven, 8585 La Mesa Blvd., La Mesa, CA. On Thursday, March 9, at 7 PM, Msgr. Richard J. Schuler of St. Paul, MN celebrated the Latin Mass for the chapter, also at the Little Flower Haven.

### Washington/Arlington

The chapter met on February 12 and March 12, both Sundays, at 2:30 PM at St. Anselm's Abbey. The Latin Mass was sung at 4 PM after each meeting. Chairman Moe Moses reports that 275-300 people attend the newly authorized Latin Mass at Old St. Mary's.

High Mass was sung on July 16, 1988, the feast of the Madonna del Carmine, at the Shrine Church of Our Lady of Mount Carmel in Manhattan; Cardinal O'Connor has since allowed the old rite of Mass to be said there every Sunday. The St. Gregory Society of New Haven sang at the Latin High Mass (1962 Missal) at this church on the feast of the Epiphany.

- Mr. Michael Gilchrist reports that St. Benedict's Parish, Sydney, Australia, has a regularly scheduled Latin Sung Mass every second Sunday of the month. He says that Mass was celebrated in Latin at the recent Campion Fellowship Congress in Sydney, December 27-30; Benediction was sung in Latin after the Mass.
- Mr. Thomas Elliott Blanch writes that at least 200 souls have been attending the Indult Mass at Trinity High School (Shiremanstown) in the diocese of Harrisburg, PA.
- Our member Fr. Eduard Perrone sang the Latin High Mass at St. Nicholas Church in Capac, Michigan on January 8, the Feast of the Epiphany. The church was filled to capacity for this, its first Latin Mass in 25 years. They used the *Ordo Cantus Missae* of Solesmes and Mozart's *Missa Brevis*, K. 140. The visiting choir and orchestra from Old St. Joseph's Church in Detroit were directed by Mr. Thomas M. Kuras. The Prelude was Mozart's Sonata in E-flat Major, K. 67, for two violins, cello, bass, and organ; the Postlude was his Sonata in G major, K. 274, for the same instruments. During the Communion, the Schola sang Giovanni Matteo Asolo's *Omnis de Saba venient*.
- Two hundred souls attended the Latin Mass (1962 Missal) at St. Agnes Church in Manhattan on January 15, which was the first time it was held there under the Indult. This church has no regular congregation, since no one lives near Grand Central Station, where it is located. One member reports that the celebrant, Msgr. Clark, was not at all rusty.
- Our member Mr. Bob Demer reports that 230 people attended the Latin Mass at Trinity High School in the Diocese of Harrisburg on Saturday, December 2. The Mass on the first Saturday of January had to be cancelled because the scheduled celebrant, Msgr. Kajofsky, could not make it to the school on account of the icy road conditions.
- Fr. John Emerson of the new Society and Seminary of St. Peter held a seminar in St. Paul, Minnesota on February 7, during which he spoke and answered questions on the new Papally approved entity. He was subsequently interviewed by the English-

## Newsworthy Items

- Antoniette Scarpinato writes that the Latin

man Michael Davies, and the interview was published in the January 31 issue of *The Remnant*, the traditionalist newspaper.

8. Dr. Robert Fowells of the California State (Los Angeles) Department of Music has informed the Chairman that his department and his school's Office of Continuing Education are sponsoring a Gregorian Schola at the Abbey of St. Pierre de Solesmes, France, from June 21 to July 9. There will be twelve days of concentrated study of Gregorian semiology under the supervision of Dom Jean Claire, chantmaster, and M. Clement Morin. There will also be a tour, which will be led by Dr. Fowells. For more information, contact Dr. Fowells at 1-213-343-4060.
9. More than 150 souls attended the Latin High Mass (1962 Missal) at St. Peter Claver Church in Lexington, Kentucky, on February 5. Groups of over 20 each drove over an hour distant from both Louisville and Cincinnati.
10. For the first time in 23 years, a Latin Mass was sung at the Madonna della Strada Chapel at the Lakeshore Campus of Loyola University on Sunday, January 23, 1989. The chief celebrant was Fr. Gary Gertler, S.J., and LLA member Fr. Paul Quay, S.J., was among the concelebrants. *Adoro Te Devote, Ave Verum Corpus*, and *Salve, Regina* were chanted. The acolytes were Jesuit seminarians; the music was provided by the Schola Cantorum of the University of Chicago. Local LLA vice-chairman Bill Dean set the affair up.
11. The Latin Midnight High Mass at St. John Cantius Church in Chicago was sung by Fr. Phillips, LLA chairman there. The Choir sang Mozart's *Missa Brevis* in C and the Gregorian propers. On the Feast of the Epiphany, Fr. John Sheehan, S.J. celebrated the Latin High Mass at the same church. The Montey College Choir sang Haydn's *Missa Brevis Sancti Joannis De Deo*; a chamber orchestra accompanied them. The Schola Cantorum sang the Gregorian propers.
12. The monthly Latin Mass (1962 Missal) at the Monastery of the Discalced Carmelite Nuns in Des Plaines, Illinois draws 50-60 people; it is celebrated on the first Saturday of the month at 8:30 AM. The nuns sing.
13. The Latin Mass at the Holy Trinity Newman chapel of the University of Illinois at Chicago was discontinued when the pastor returned from leave and asked that it be moved away from the chapel. It was then celebrated at St. Ann's Hospital, where it had very low attendance, which was then used as a pretext for discontinuing it.
14. The Capella Antiqua sang the service of Vigils at Old St. Mary's Church in Washington DC on Wednesday, March 22 at 8 PM. The service is a form of the old *Tenebrae* and followed the 1977 Benedictine Monastic Rite. They used Psalter Scheme D. The Capella also presented the *Lamentations of Jeremiah* by Thomas Tallis without the usual transpositions and modernizations. They used the classical pronunciation of Latin. Professor Jacobson's Capella has reconstructed an early form of ancient Coptic monastic chant, which is being used as background music for the exhibit *Coptic Monasticism and Culture* which is currently touring certain American cities. During the period February 9 - April 30, it was at the Museum of Art of the Rhode Island School of Design. From May 21 until July 16, it will be at the Walters Gallery in Baltimore.
15. The March newsletter cost \$1124.71 to print and \$327.54 to mail out. We received a \$250.00 discount because of the smudgy logo on page 1. *O felix culpa!*
16. Our member Pasquale Varallo of Philadelphia writes that a small group of souls from his city will make a pilgrimage to the Shrine of Our Lady of Mt. Carmel in Manhattan on or before the Virgin's Feast day of July 16. The Latin Mass (1962 Missal) is celebrated every Sunday at the church of the same name where the shrine is located. The Shrine contains one of two statues in the United States which have been crowned by Pontifical direction. Interested members may call Mr. Varallo after 7 PM at 1 (215) 728-7992.
17. Our new member Kent Riley of the United States Air Force, who is stationed in West Berlin, reports that there is a Latin Mass at St. Bernhard's Church in that city on the first and third Sundays of the month.
18. Mother Agnes Therese of the Discalced Carmelite Nuns of the Monastery of our Lady of Guadalupe in Grand Rapids, Michigan, writes that their late chaplain, Fr. Conrad Fliess, was the one who taught the Vatican Latinist Fr. Reginald Foster his Latin. The nuns need 12-15 sets of the 1977 Latin Breviary and several copies of the old *Liber Usualis*. If you can help them, write to Mother Agnes Therese at the Monastery, 1036 Valley Avenue, N. W., Grand Rapids, Michigan 49504.
19. Mr. Paul Berry reports that the first Latin Mass permitted under the 1984 Indult in the Diocese of Columbus, Ohio, was celebrated by the 80 year old Fr. Faistl on Saturday afternoon, February 11; the Chapel of St. Charles was full of people, although the wrong time had been published in the diocesan newspaper two days before. Nearly everyone had one of the old Missals.
20. Martin E. Morrison writes that Fr. Vla-

dimir Kozina sang the Latin High Mass at Midnight on Christmas Eve at St. Margaret Mary's Church in Oakland, California. The *Coronation Mass* of Mozart was performed.

21. Fr. Burt Boudoin and Mr. Bernard Clavet of the San Diego Chapter are composing a 1990 Ordo for those following the 1962 Roman Missal. If any member has an Ordo from the past, it would be a valuable guide for them, and they would appreciate receiving it. Mr. Clavet's address is 3442 Conrad Avenue, San Diego CA 92117.
22. The pastor of Old St. Mary's Church in Washington, DC has indicated that the faithful who attend the newly allowed Latin Mass every Sunday at his church have increased the total collection two-fold.

## From The Press

1. Our member Dr. Martin Seidel of Chicago has generously bought the Chairman a subscription to the English monthly *Christian Order* (65 Belgrave Road, London SW1V 2BG), which has recently carried many articles related to the Lefebvre case. The December issue has Cardinal Ratzinger's address to the bishops of Chile, a chronicle of the Lefebvre affair by his biographer Michael Davies, an article by Dom Gerard on his traditional monastery of Sainte Madeleine, and a criticism by Frank Morris of the decision of the Bishop of Boise not to allow the old Mass in his diocese.
2. Mr. Bernard Clavet, our San Diego secretary, has sent the Chairman a copy of the article "Revival of Latin Mass welcomed by many Catholics" which appeared on page B-4 of the Saturday, January 7 issue of *The San Diego Tribune*. The Religion Writer of the Tribune, Mr. Robert Di Veroli, has, in this report, presented many facts which the newspapers generally get wrong. He writes that the extension of the Indult in the United States was discussed by the American bishops in secret because, to quote Archbishop May, it is a "sensitive issue". The Archbishop said that the bishops were not encouraged to extend the application of the Indult because the Catholics who want that generally reject Vatican II; Msgr. Andreatta, LLA chaplain in San Diego, disagreed forcefully with the Archbishop's opinion.
3. Our member Dr. J. H. Foegen, in a letter to the editor published in the January issue of *The Courier*, the monthly newspaper of the Winona, Minnesota, diocese, asked for a fuller implementation of the Indult in accordance with the *motu proprio Ecclesia Dei*.
4. A knowledgeable correspondent writes from

- Omaha that the December 14, 1988 issue of *The Omaha World Herald* (metropolitan edition) carried on its front page an illustrated article "Building Permit Is Sought, Latin Rite Church Has Plans to Expand" by John Melingagio. The church in question, *Regina Caeli*, is said to have about 140 members. The paper reports that its pastor, Fr. Pivarunas, was ordained by someone who had been consecrated by the late Archbishop Ngo Dinh Thuc; Archbishop Thuc, whose brother Ngo Dinh Diem was president of South Vietnam from the overthrow of the Emperor Bao Dai to his own assassination in 1963, had difficulties after his retirement with Pope Paul VI and was placed under ecclesiastical censures for some of his activities. Archbishop Sheehan of Omaha told the paper that the group is not considered Catholic. Fr. Pivarunas was quoted as condemning Archbishop Marcel Lefebvre for negotiating with "these men who are teaching heresy" in Rome.
5. The November 25, 1988 issue of *The National Catholic Reporter* has an article on language and liturgy by Fr. Richard Mazziotta, Assistant Professor of Religious Studies at Stonehill College, North Easton, Massachusetts. The author says that language is culture, that people are what they speak, that ritual and word are indivisible, and that it was folly to imagine that one could translate the *Missale Romanum* into English successfully, any more than one could sing the *Marseillaise* properly in German. He does not call for a return to Latin, but for the creation of an indigenous American liturgy, a North American rite.
  6. The formulation of the following question in Russell Shaw's "Answers" column in the January 29 issue of the *National Catholic Register* is a sign of the times: "How can we excommunicate Archbishop Lefebvre and not excommunicate Catholic public officials who support abortion? Isn't abortion as serious as celebrating the old Mass?"
  7. An editorial by A. J. Matt, Jr., in the January 26 issue of *The Wanderer* encouraged readers to flood the American bishops with petitions to allow Mass under the old rite. He urged readers to send copies to Cardinal Mayer in Rome and to a "Coalition in Support of *Ecclesia Dei*", whose secretary is LLA member Mary Kraychy (POB 2071, Glenview, IL 60025-6076.)
  8. Fr. Kenneth Baker, S.J., editor of *The Homiletic and Pastoral Review*, published the editorial "Pope to bishops: More Latin Masses!" in the February issue of his journal. He praised the old rite for its solemn and sacred character; he pointed out that the Council decreed the retention, not the abolition, of Latin, and suggested that the Pope's letter *Ecclesia Dei* should be implemented by having a Latin Mass on Sunday in any parish where 12 or more people asked for it. He related how he himself had given up celebrating the Mass in Latin because he imagined that the Church was asking that of him, and he tells how he practiced in order to celebrate the old rite properly at one of the Saturday afternoon Latin Masses allowed under the Indult at St. Ann's Armenian Rite Cathedral in Manhattan.
  9. In his December 22 address to the prelates of the Roman Curia, the Pope had the following to say about his letter *Ecclesia Dei*; the excerpt is taken from the January 16 issue of *L'Osservatore Romano* (English edition):
 

The first results of the application of the Motu Proprio *Ecclesia Dei* provide reasons for hope. I hope that, thanks to the prudent action of this Commission, to the generous and sincere collaboration of the bishops, clergy and faithful of the particular Churches more directly concerned, and obviously to the good will of those for whom the norms were issued, Catholic unity can be consolidated in accordance with the final will of Christ manifested in his prayer at the Last Supper "that they may all be one . . ." (cf. Jn 17:21 ff.).
  10. The *San Francisco Sunday Examiner and Chronicle* carried on January 15 the article "Vatican scholars breathe life into dead language" by Philip Pulella of Reuter. The article discusses the activities of Abbot Karl Egger, Lamberto Pigni, and Fr. Reginald Foster. Abbot Egger, the retired Papal Chief Latinist, has finished work on the first volume (A-L) of his modern Italian-Latin lexicon; he is the head of the Vatican's Latinitas Foundation. Signor Pigni is the inventor of Latin comic books, the successful *Adulescens* and *Juvenis*; he produces Latin versions of famous comic strips featuring the characters Snupius, Carolus Brunus, Donaldus Anas, and Michael Musculus. Fr. Foster, 47, is the Vatican's chief American Latinist. He says that the Council had no intention of eliminating Latin, but "Psychologically and sociologically, the baby went out with the bath water."
  11. A most moving letter to the editor was published in the December, 1988 issue of the *St. Anthony Messenger*. Mr. Stanley Degorski, a church musician from Whitefish Bay, Wisconsin, writes that the Church was not charitable to him, an organist and choir director, when it kicked out the Latin Mass. He and others like him lost their positions to less educated musicians who did not have to know any Gregorian Chant and polyphonic music. "The church has turned its back on those who spent count- less years on special training and has replaced them with amateurs." He further writes, "The Church authorities sinned against those faithful who were attached to the old ways."
  12. The January 29, 1989 issue of *Our Sunday Visitor* ran a two page article, with pictures, on the Catholic Church in Tallinn, Estonia, and the one Catholic priest in the country. Mass is celebrated in Latin, but the priest is translating the text into Estonian, so the vernacular version will evidently soon be substituted. There are 400 practicing Catholics in the country, most of them of Polish ancestry. On page 17 of the same number, there is an account of Catholic life in Kazakhstan by the Catholic priest there, the Lithuanian Fr. Dumliauskas. He celebrates four Masses a day, two in German, one in Polish, and one in Latin. The sermons are in Russian.
  13. The December 24, 1988 issue of *The Tablet* (London) reported that Augustin Cardinal Mayer ordained the Austrian Walthard Zimmer, formerly a seminarian at Econe, at the German national church of Santa Maria dell' Anima in Rome. He is now a priest of the Fraternity of St. Peter. The ceremonies were celebrated according to the old rite and were attended by large crowds of curious clerics.
  14. The February 16, 1989 issue of *The Wanderer* contained the front page article "Requests Growing for Traditional Latin Mass", which concentrated on the activities of the newly formed Coalition in Support of *Ecclesia Dei*.
  15. An English translation of the "Cologne Declaration" of 163 German, Austrian, Swiss, and Dutch theologians appeared in the 4 February 1989 issue of *The Tablet*. In addition to rebuking the Pope for attempting to impose his appointees on unwilling archdioceses and for restricting the academic freedom of Catholic theologians, the statement refers as follows to the Pontiff's handling of the Lefebvre case:
 

The Pope lays claim to the ministry of unity. It is thus part of his ministry to bring people together in cases of conflict, as he has done to an excessive degree with regard to Marcel Lefebvre and his followers despite their fundamental calling into question of the teaching office.
  16. On February 9, 1989, *The Pittsburgh Press* carried the article "Wuerl willing to talk on use of Latin Mass". The Bishop is considering a diocesan approved Latin Mass according to the 1962 Missal.
  17. The 7 January, 1989 issue of *The Tablet* carried two items of interest to our membership. In the article "Western Europe's crisis of faith", we read:

*Vatican II's declaration on religious liberty was one of its key documents and shows how the development of doctrine sometimes proceeds not by progression but by mutation: Archbishop Lefebvre was right in pointing that out and, because of his static view of tradition, could not accept it. But the mutation was wholly for good and whatever concessions may be made to the Lefebvrists on liturgy, on this score there must be no concession whatever.*

In the item "Shape of the schism", it is reported that the Holy See has, since June 30, 1988, reincorporated into the active ministry 20 former members of the Society of St. Pius X, more than 60 men and women religious, and 30 seminarians. This would be about 10% of the numbers in those categories belonging to Archbishop Lefebvre's movement before the consecrations. The Archbishop's colleagues, however, report that merely 15 priests have left. Bishop Tissier de Mallerais, one of the newly consecrated bishops, said that the Society now has 211 priests, 250 seminarians, 50 nuns, 30 brothers, and 500 chapels in 25 countries. Msgr. Perl of the Pope's *Ecclesia Dei* Commission is quoted as saying that one major obstacle to bringing the Archbishop's followers back is the resistance of many bishops to allowing the old Mass in their dioceses. "Many laity want the old liturgy," he said. "It is not always easy for some bishops to follow the mind of the Pope." It is his job "to help bishops understand".

18. One of the objections brought against Georg Eder, the Pope's new appointee for the archbishopric of Salzburg, is that he celebrates Mass in Latin with his back towards the congregation (or, more positively, with his face "towards God"). The February, 1989 issue of *30 Days* had the following quotation on page 49 ("An Archbishop of the Old School for the City of Mozart"):

Then, asked why he has continued up to today to celebrate Mass with his back to the congregation and in part in Latin, he replied: "No reasonable person can think that turning the altar 180 degrees would not have some consequences." For Eder, in any case, "the Council never pretended that every church had to have the new type of altar. Even in the new Code there is nothing on this point." On the use of Latin: "I have always been in favor of bilingualism in the Church . . . and I will work in the future for this freedom with regard to language and the position of the altar which the Council gave us."

19. A front page article in the March 2, 1989 issue of *The Wanderer* reports that the old rite of Mass is being used daily in St. Peter's Basilica in Rome by priests who have received special permission from the commission of Augustin Cardinal Mayer. These celebrations are not listed on the basilica's official program; to learn the particulars, one must call Fr. Cloutier at the *Ecclesia Dei* Commission (6982).
20. The February 23, 1989 issue of *The Wanderer* has a front page account of the visit of Fr. Emerson of the Society of St. Peter to the Archdiocese of Kansas City, Kansas. He is making a tour of the United States to gather students for the Society's seminary, which expects to be filled to capacity (80) in the next academic year. Interested parties may write to Fr. Emerson at the Seminary of St. Peter, Wigratzbad, D-8996 Opfenbach, West Germany.
21. Cardinal Hume of Westminster has decided to allow the weekly celebration of the Latin Mass according to the old Missal every Sunday at three parish churches in the archdiocese: St. Dominic, Haverstock Hill; St. Joan of Arc, Highbury; and the Sacred Heart of Jesus and St. Joseph, Ware (Hertfordshire). So reports *The Tablet* of 25 February, 1989 (p. 237).
22. The January-February 1989 issue of the French periodical *Una Voce* reports on page 30 that Archbishop Virgilio Noe, Secretary of the Congregation for Divine Worship, has acted to suppress a wide permission for the old rite of Mass granted by the Archbishop of Udine in Italy. Archbishop Battisti, having been petitioned by some faithful to allow a more frequent celebration of Mass in the old rite, had responded favorably. Msgr. Noe then wrote to the Archbishop, the report says, reproving him for exceeding the limits of the 1984 Indult and ignoring its conditions which, Noe says, were not revoked by *Ecclesia Dei Adflicta*. This last *motu proprio*, Noe said, was meant for the followers of Archbishop Marcel Lefebvre, not for everybody. Archbishop Battisti then withdrew his sanction. This episode, if true, underlines the reality that to speak of "a generous application of the 1984 Indult" is to wander into the realm of oxymoron. In this same issue of *Una Voce*, on page 31, it is reported that the ordinations at the Abbey of Fontgombault (see the March Newsletter, page 4, item 8) were bestowed not by Cardinal Mayer, as had been scheduled, but by the retired Msgr. Milleville, a bishop *in partibus*, because of the intervention of the French episcopate. Finally, this issue also contains a complete list of the licit celebrations of the old rite of Mass in France (pages 11-13).

## Open Forum

JAN G. HALISKY, P.A.  
Attorney at Law  
507 S. Prospect Avenue  
Clearwater, Florida 34616

January 5, 1989

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

Dear Dr. Lo Bello,

I hope that you also will be able to attend *Feriae Latinae* during the week of July 22-29, 1989, at the St. Leo Abbey Retreat Center in St. Leo, Florida.

For those who love the Latin language -whether beginner or expert - this is a rare opportunity to become much more adept and fluent by experiencing it as a living language. For those who love the Latin liturgical tradition of the Church, this is an opportunity to participate in the Mass, Liturgy of the Hours, and spiritual exercises in the Latin language.

The atmosphere of the sessions is light and relaxed. The moderator, Father Suitbertus Siedl, emphasizes that the participants should enjoy themselves and have no fear of making errors.

This will be the first time that the program has ever been held in the United States. It took a great effort, requiring the cooperation of the bishop of St. Petersburg, to obtain the Vatican's approval to allow the program to be held here. It was also necessary to obtain the approval of Father Siedl's superiors. That is why I am so hopeful that you and other members of the LLA who are familiar with the Latin language will attend. I can assure you that it will be a truly worthwhile and enjoyable experience, and because of what it represents it should set an important precedent for the future of the Church in this country.

If you will, please tell any of your colleagues and students who might be interested about the program. All are invited. If you should have any questions about the program or the accommodations, please call or write me.

Thank you very much.

Sincerely yours,  
Jan G. Halisky

P.S. Please let us know if you are coming as soon as possible, but in any event not later than May 15, 1989. The fee for the course and room and board may be paid on arrival. Thank you.

## CENTER FOR WARD METHOD STUDIES

The Benjamin T. Rome School of Music  
The Catholic University of America  
Washington, D.C. 20064

Dr. Theodore Marier, Director  
Dr. Elaine R. Walter, Dean

## MEMORANDUM

To: Latin Liturgy Association  
From: The Catholic University of America  
Subject: Summer Course in Gregorian Chant  
23 June to 26 July

The attention of all members of the Latin Liturgy Association of America is drawn to the 1989 summer offering of a course in Gregorian Chant at the Catholic University of America. See enclosed brochure.

This special course will be helpful to those who prepare music for Latin Liturgies. No special formal musical training is necessary as a pre-requisite for the course.

Because of a special foundation grant, the course is offered tuition-free. Materials will be provided.

Interested persons should contact the Director of the Ward Center as soon as possible so as to arrange the proper housing and class registrations.

*Laudate Dominum, omnes gentes!*

In Domino,  
Dr. Theodore Marier LLA  
Director

(202) 635-5417 / 635-5428

\* \* \*

The Bishop Cheverus Society  
Post Office Box 3758  
Boston, Massachusetts 02101  
(617) 288-0615

Latin Liturgy Association  
Prof. Anthony J. Lo Bello, Chairman  
Box 29, Dept. of Mathematics  
Allegheny College  
Meadville, PA 16335  
22 February 1988

Dear Professor Lo Bello:

I am a member in good standing of the LLA, and until recently I have been rather active in the Boston Chapter. Lately however, I've been dedicating most of my time to a new project, The Bishop Cheverus Society.

It is the aim of The Bishop Cheverus Society to obtain the Traditional Mass of the Latin Rite in the Archdiocese for all those who desire it. We are presently formulating a petition to be presented to His Eminence, Bernard Cardinal Law, requesting this Rite in accordance with the Holy Father's Apostolic Letter, *Ecclesia Dei*.

I would be most appreciative if you would mention The Bishop Cheverus Society in your newsletter in order to help us "get the word out" to interested Boston area Catholics.

Thank you in advance for your consideration.

Sincerely,  
John J. Skelley  
Secretary

\* \* \*

FORDHAM UNIVERSITY  
Bronx, N.Y. 10458-5165

Department of Theology

20 February 1989

Prof. Dr. Anthony Lo Bello  
Chairman, Latin Liturgy Association  
Box 29, Dept. of Mathematics  
Allegheny College  
Meadville, PA 16335

Dear Professor Lo Bello,

You may be interested to know that the study of Latin has now been made compulsory for at least some doctoral students of theology in our Department. Some of them had been writing dissertations on the works of the Fathers and Scholastics on the basis of translations only. A committee was set up to study the question, and made the following recommendation, which was unanimously accepted by the faculty on 16 February 1989.

THE DOCTORAL PROGRAM IN HISTORICAL AND SYSTEMATIC THEOLOGY REQUIRES READING COMPETENCY IN FRENCH AND GERMAN;

IN ADDITION, DOCTORAL STUDENTS MUST ESTABLISH READING COMPETENCY IN LATIN, IF THE PRIMARY SOURCES OF THEIR RESEARCH ARE IN THAT LANGUAGE;

THEY MUST ALSO ESTABLISH READING COMPETENCY IN OTHER LANGUAGES THAT ARE NECESSARY FOR THEIR DISSERTATION RESEARCH.

A small step, but still a step, to realizing Virgil's goal: (*ut*) *fiant omnes uno ore Latini*.

Sincerely,  
Jose Pereira  
Professor of Theology

\* \* \*

Feb. 4, 1989

Dear Sirs:

On Thursday evening, Feb. 2, the Feast of the Presentation, the Blue Army of Our Lady of Fatima sponsored its second Solemn Latin Mass in the Gary, IN, diocese. The Blessing of the Candles and a procession replaced the Penitential Rite. The Antiphon "Lumen ad

revelationem" was sung by the congregation and "Ave Maria" by the choir during the procession, all in Gregorian chant, the choir alternating with the Canticle verses.

The Antiphon "Suscepimus, Deus, misericordiam" and Psalm 47 were sung for the Introit, with no Kyrie. The Gloria and all other propers were from Mass XVI, in which the congregation joined, except for the four-part "Et incarnatus est" from Palestrina's *Missa Brevis*. Credo III was used. (Beautifully done!). The *Ave Maria* by Thomas Vittoria was sung during the Offertory, the *Ave Verum* by Liszt during Communion.

The celebrant was Rev. David Yankauskas, O.M.V., a native Hoosier from Hebron, ordained Dec. 31, 1988. As a result of his studies in Rome, his Latin was superb! He was assisted by his brother, Peter, ordained Deacon in Rome last Sept. 10, in the same Order, the Congregation of the Oblates of the Virgin Mary. (They come from a family of 11 other brothers and one sister. Their mother, Virginia, travels all over the diocese playing the organ at countless Blue Army events.) Fr. Mark Mazza, Spiritual Director of the Blue Army and a marvelous parish priest from St. Thomas More in Munster, was the Master of Ceremonies and remains the driving force behind these attempts to restore the dignity and beauty of the Latin liturgy.

The celebration took place at St. Joseph Church, Hammond, IN, Rev. Stephen Vrabely, pastor.

Incidentally, we have run into a stone wall trying to get a Tridentine Mass established at even one parish in the diocese according to the Holy Father's wishes as expressed in *Ecclesia Dei*.

Sincerely,  
Richard O'Connor  
3734 Boulevard Dr., Highland, IN 46322

\* \* \*

THE INDULT IN THE DIOCESE OF X

January 22, 1989

Dear Professor Lo Bello,

Just a short note to tell you that our next Mass is on February -; it is an Ember Saturday with a commemoration of St. Simeon, but that won't matter, since the celebrant takes no note of Ember Days. The Bishop has decided to allow us only 4 Masses per year despite *Ecclesia Dei*; he said that four fulfill our need. To top the cake, Msgr. G, who says the Mass for us, said, "I hate the Tridentine Mass, and I hate to say that Mass." He says it because the Bishop told him to: no other priest is allowed to do it. What a disposition! Also, Fr. F asked the auxiliary bishop to intercede on his behalf to allow the old Mass to be said in his parish, because certain families are leaving to join the Orthodox and the St. Pius X group, but the



bishop said, "Let them go. So What?"

As Always,  
B.

Dear Dr. Lo Bello,

I sent you a small note, which I hope you received, about Msgr. G and his attitude. Now you will want to hear about our Latin Mass of February - at H Church right here in X, down the street from my house.

Msgr. G wore his new cassock with the piping and sash; it was the second time since being made a monsignor that he wore it.

We joked around; he knew the assistant vicar. Not much had to be set up, as everything was still in this Irish church, including all the marble altars and rails and, yes, even the old pulpit. We put the priedieu out, and Msgr. G started the rosary around 10:45 AM. He starts it now, so we don't get to add any petitions that might embarrass him or the chancery. He said the Glorias in Latin and either sang or said the rest in English.

After the rosary, he asked everyone to be seated, and we had at his count 300 people; I counted roughly 275. He proceeded to thank the pastor for the use of the church. Then he said, "This is the only Mass okayed by the diocese. There are two Latin Masses going on here, but the other one, right down the street from this church, is run by the St. Pius X Society, which is in schism. This Mass, which Bishop H has authorized four times a year, is the only legal one which is in union with the Pope." He spoke of how the only people that should be at this Mass are the ones who signed the petition, and that if you want to go to future Masses, you must sign the petition after Mass and swear that you follow all the teachings of Vatican II and are loyal to Rome and to Bishop H, etc. etc. He also said that if you want to be notified of future Masses and of the places where they will be celebrated, you must sign the list so that you can be contacted. As you know, he was very much disappointed that there was so much advertising of this Mass in the local newspaper, in pennysavers, and in the Polish American paper. He said, "I told you that all are not welcome; only those who signed the petition are welcome. You are not supposed to advertise, and this must stop!"

Then he announced, also before Mass, that if hundreds, hundreds of people were interested in this Mass, perhaps we could go in force to the Bishop and then say, "See, many people want the Old Mass," and then, and only then, can something be done.

Well, Mass started late because of all this talk. As usual, I had brought the vestments, which were crushed velvet, Roman style, purple, with a nice cross on it; everything else was there for a change. There was no tabernacle

curtain, although the Blessed Sacrament was in the tabernacle. Mr. C played the organ; he was the Principal from Bishop T High School around the corner. The parish organist was also there, but he bowed out of doing it, claiming that he didn't know how to play for the Old Mass, but he knows how to play Latin, as I have seen and heard him do it. There was a little group in the choir, the Mass was chanted, and the entire hymn selection was in Latin.

When it came time to kneel for Holy Communion, everybody knelt at the rail, but some of the people had their hands out and received Holy Communion in their hands from the assistant parochial vicar.

When the Mass was over, I went to bring my items back to my car and was upset to hear the group in the choir making fun of the Old Mass. I just glared at them. Why did they come, to gawk?

Well, we have a meeting Thursday, lunch with Msgr. G to discuss the Mass and the possibility of having it once a month. He mentioned that he is getting a parish in three months or sooner. It is a new church, very ugly, and he wants to have it there on Sunday afternoon. It just isn't the proper setting, and the hour is odd. So who knows what will happen? I have written to Rome, but so far no response has come back.

I must go. I hope this fills you in a little better on what is happening in our area, despite the good news from some places on *Ecclesia Dei*, it is not followed here and does not apply according to our bishop!

By the way, just a short note to mention that when I phoned some of the Pius X people who don't live more than a block away from me to come to our Mass, they told me to tell Msgr. G ..... (expletive deleted) as far as they are concerned. Would you believe that Msgr. G said the exact same thing to me before I could finish getting the statement from my mouth, so I assume they must have phoned him and told him this over the phone.

Sincerely,  
B.

\* \* \*

His Excellency  
The Most Reverend John Lawrence May  
President  
National Conference of Catholic Bishops  
1312 Massachusetts Avenue, N.W.  
Washington, D.C. 20005  
U.S.A.

Rome, 22 July 1988

Dear Archbishop May,

Your Excellency has been informed by His Eminence, Cardinal Ratzinger about the steps taken by the Holy See to prevent the schism of Monsignor Lefebvre. Unfortunately, all these

generous efforts have proven to be in vain.

Since the infliction of this new wound of division upon the Church, the Holy Father, on 2 July 1988, has promulgated the Apostolic Letter *Ecclesia Dei* "Motu Proprio", whereby a special Commission has been instituted. The task of the Commission is to facilitate a true and complete reconciliation of priests, seminarians, members of communities of consecrated life, and individual faithful who, even at the price of great sacrifice, do not wish to follow Monsignor Lefebvre into schism. Thus, they now are in need of contacts with the church which, with great charity, will promote their reconciliation.

As you probably have heard, the Holy Father has given me the task of presiding over the above mentioned Commission. From the outset, we have made the first contacts with priests of France, Switzerland and Germany who have decided to break their relationship with Lefebvre and have submitted to the Holy Father the declaration of their full submission. Continuing these initiatives, Monsignor Perl, the Secretary of this Commission, has met with interested persons in France and in Switzerland, remaining in close communication with Cardinal Lustiger of Paris and Cardinal Decourtray, the President of the French Episcopal Conference. Similar contacts are in process with Cardinal Groer of Vienna and some Bishops of Austria and Germany.

There is hope that with a concerted effort on the part of all concerned, a substantial number of priests and seminarians will find the strength to renounce a "mind-set" which, until now, has been permeated by prejudices, accusations, and misinformation. In many cases the choice will require that they give up everything which represented security for them until now, (e.g., insertion in a community, availability of a chapel, a house, relations with confreres or friends and neighbors), committing themselves confidently to the benevolent care of Holy Mother Church.

To foster this greatly desired reconciliation, the assurance given both in the protocol of agreement signed May 5, 1988 and in the "Motu Proprio" *Ecclesia Dei* of 2 July appears decisive: i.e. the concession that they may continue to use the Liturgical Books which were in vigor in 1962. In this same context, the "Motu Proprio" hints also at the special situation of priests and faithful who never have followed Monsignor Lefebvre, but have ardently desired, already for a long time, to be authorized to utilize the Roman Missal of 1962. On behalf of them, the "Motu Proprio" invites Bishops to follow a "wide and liberal application of the norms" contained in the Indult published October 3, 1984. Would it not be indeed regrettable if those who have remained faithful in obedience to the Holy Father and their local Ordinaries, often with great suffering, would be put in a far worse position than those who

are only now returning to full ecclesial communion?

In this spirit, I kindly request that Your Excellency, in the manner you deem opportune, encourage your brother bishops in the U.S.A. to support the Holy Father in this initiative of reconciliation. This moment, both as painful as it is precious, offers a unique opportunity to restore serenity and peace to the lives of no small number of good priests and faithful. We have good reason to believe that the charity with which the priests returning to the Church from association with Monsignor Lefebvre are received will contribute greatly toward fulfilling the hope that, with them, also numerous faithful whom they have served until now will return through their mediation. Often, a temporary solution may be indicated, such as the concession to celebrate Holy Mass and to use faculties whilst reserving the question of incardination to a later time. As for the members of the "Fraternite St. Pie X" who after reconciliation want to remain united, the Holy See will grant their request for the erection of a "Society of apostolic life" (Can. 731-746), which they themselves have asked to name "Fraternite St. Pierre", underlining thus, their regained union with the Successor of Peter.

To promote these efforts, and to solve questions which certainly will arise, this Commission will pursue its task in close contact with the local Ordinaries. Therefore, we wish to indicate our desire for a close and active communication with the Bishops. The following indications of address and telephone hopefully will be effective from September 1, 1988 when the new commission will enter the offices designated for its use, until now occupied by the Committee for the Marian Year.

Piazza del S. Uffizio, 11,  
00193 Roma, Italia

Monsignor Camillo Perl, Secretary;  
Assisted by: Sister Benedicta Schroetel, S.Sp.S.

Deeply thankful for your kind collaboration, with cordial wishes for your great apostolate, I remain,

Yours fraternally in Our Lord,  
Augustin Cardinal Mayer

\* \* \*

## General Rubrics of the 1962 Missal

By  
Dennis M. Duvelius  
Continuation from last issue

He kisses the Altar in the middle, then stands erect with his hands, joined before his breast, saying:

*ui accepta habeas, et benedicas,*

and makes the sign of the cross thrice over the Host and Chalice together:

*haec + dona, haec + munera, haec + sancta sacrificia illibata,*

and with his hands extended before his breast, he continues:

*in primis, quae tibi offerimus pro Ecclesia sancta catholica: quam pacificare, custodire, adunare, et regere digneris toto orbe terrarum: una cum famulo tuo Papa nostro N. et Antistite nostro N.*

2. When he says "una cum famulo tuo Papa nostro N. ", he mentions the name of the Pope. If the See is vacant, he omits these words. When he says "et Antistite nostro N. ", he specifies the name of the Patriarch, Archbishop, or Ordinary Bishop in the respective Diocese, and not the name of any other Superior, even if the Celebrant is entirely exempt, or under the jurisdiction of another Bishop. If however the Bishop who is Ordinary of that place, in which the Mass is being celebrated, is deceased, these words are omitted, and are omitted even by those who are celebrating at Rome. If the Celebrant is a Bishop, Archbishop, or Patriarch, the aforementioned words are omitted, and in their place he says: *et me indigno servo tuo*. When the Supreme Pontiff celebrates, omitting the words "una cum famulo tuo Papa nostro N. et Antistite nostro N. ", he says *una cum me indigno famulo tuo, quem gregi tuo praeesse voluisti*. And all continue as follows:

*et omnibus orthodoxis, atque catholicis, et apostolicis fidei cultoribus.*

### The Commemoration of the Living

3. When he says "Memento, Domine", he joins and elevates his hands up to his face or breast, and with his hands thus joined, stands quietly for a little while, with his head inclined somewhat, calling to mind the living faithful of Christ as he pleases, whose names, if he wishes, he may say quietly. It is not necessary, however, to pronounce them, only to call them to memory. If the Celebrant wishes to pray for many, lest the bystanders become fidgety, he may before the Mass propose to them all those living and dead for whom he intends to pray during the Mass, and may make a general mention in this place of the living, for whom he proposed to pray before the Mass:

*Memento, Domine, famulorum, famularumque tuarum N. et N. :*

4. The commemoration of the living finished, he continues with his hands extended and hanging down:

*et omnium circumstantium, quorum tibi fides cognita est, et nota devotio, pro quibus tibi offerimus: vel qui tibi offerunt hoc sacrificium laudis, pro se, suisque omnibus: pro redemptione animarum suarum, pro spe salu-*

*tis et incolumitatis suae: tibi que reddunt vota sua aeterno Deo, vivo et vero.*

### Within the Action

Standing in the same manner, he says the Communicantes. When he says "Jesu Christe", he bows his head to the cross. At the end, when he says "Per eundem", he joins his hands:

*Communicantes, et memoriam venerantes, in primis gloriosae semper Virginis Mariae, Genitricis Dei et Domini nostri Jesu Christi: sed et beatorum Apostolorum ac Martyrum tuorum, Petri et Pauli, Andreae, Jacobi, Joannis, Thomae, Jacobi, Philippi, Bartholomaei, Matthaei, Simonis et Thaddaei: Lini, Cleti, Clementis, Xysti, Cornelii, Cypriani, Laurentii, Chrysogoni, Joannis et Pauli, Cosmae et Damiani: et omnium Sanctorum tuorum; quorum meritis, precisibusque concedas, ut in omnibus protectionis tuae muniamur auxilio. Per eundem Christum Dominum nostrum. Amen.*

[Other proper forms of the Communicantes may be found in the Missal: for Christmas, Epiphany, Easter, Ascension, and Pentecost.]

When he says "Hanc igitur", he places his hands together over the oblation, so that his bare palms are above and face the Chalice and Host, and holds them this way until the words "Per Christum Dominum nostrum", at which he joins his hands: [There is a proper form of the Hanc igitur for Easter and Pentecost.]

*Hanc igitur oblationem servitutis nostrae, sed et cunctae familiae tuae, quaesumus, Domine, ut placatus accipias: diesque nostros in tua pace disponas, atque ab aeterna damnatione nos eripi, et in electorum tuorum jubeas grege numerari. Per Christum Dominum nostrum. Amen.*

With his hands joined, he continues:

*Quam oblationem tu, Deus, in omnibus quaesumus,*

He makes the sign of the cross thrice over the Host and Chalice together:

*Bene+dictam, adsrip+tam, ra+tam, rationabilem, acetabilemque facere digneris:*

He makes the sign of the cross over the Host:

*ut nobis Cor+pus,*

and over the Chalice:

*et San+guis fiat dilectissimi Filii tui*

and elevating and then joining his hands:

*Domini nostri Jesu Christi,*

and inclining his head to the Cross, cleanses his thumbs and forefingers, if necessary, on the Corporal, continuing secretly:

*Qui pridie quam pateretur,*

He takes the Host between the thumb and index finger of his right hand, and holding it also with the index finger and thumb of his left hand, standing erect before the middle of the Altar, says:

*accipit panem in sanctas, ac venerabiles manus suas,*

and elevating his eyes to heaven and immediately casting them down again, says:

*et elevatis oculis in caelum ad te Deum Patrem suum omnipotentem,*

He bows his head somewhat:

*tibi gratias agens,*

and holding the Host between the thumb and index finger of his left hand, produces the sign of the cross over it with his right, saying:

*bene+dixit, fregit, deditque discipulis suis, dicens: Accipite, et manducate ex hoc omnes.*

5. If there is a vessel with other Hosts to be consecrated, he uncovers the Chalice, or vessel with the other Hosts, with his right hand. When he finishes the above-mentioned words, with his elbows placed upon the Altar, standing with his head inclined, he pronounces distinctly, reverently, and secretly the words of consecration over the Host, and at the same time, over all, if more are to be consecrated, and hold his own Host with his thumbs and index fingers, he says:

**HOC EST ENIM CORPUS MEUM.**

When this has been said, the Celebrant, holding the Host between his afore-mentioned thumbs and index fingers upon the Altar, with the remaining fingers of his hands extended, and at the same time joined (and with the Hosts, if more have been consecrated, in the place in which they were placed at the beginning of the Mass, upon the Corporal or in another Chalice), genuflecting, he adores It. Then he arises, and as much as he can comfortably do, elevates the Host in the air, and directing his eyes toward It (which is also done during the elevation of the Chalice), shows It reverently to the people, for their adoration. And soon he reverently replaces It upon the Corporal with his right hand only, in the same place from which he raised It, and without interruption, he does not disjoin his thumbs and index fingers up to the ablution of the fingers after the Communion, except when he must touch or handle the consecrated Host.

6. When the consecrated Host has been replaced upon the Corporal, he genuflects and venerates It. If there is another vessel of Hosts, he covers it with a Paten or Pall, as above. The minister warns the faithful a little before the Consecration with a ring of the small bell. Then, when the Celebrant elevates the Host, the minister elevates with his left hand the posterior fringes of the Chasuble, so it may not

hinder the Celebrant in raising his arms, (which is also done during the elevation of the Chalice), and with his right hand rings the small bell three times at each elevation, or continuously until the Celebrant replaces the Host upon the Corporal. The Minister does the same a little bit later, at the elevation of the Chalice.

7. The Celebrant, having adored the Sacrament, stands up and uncovers the Chalice, in which, if necessary, he wipes his fingers, which he should always do if a few Fragments adhere to his fingers, and standing erect, he says:

*Simili modo postquam coenatum est,*

and taking the Chalice with both hands near the node beneath the cup, and elevating it somewhat, and then immediately replacing it, he says:

*accipiens et hunc praeclarum Calicem in sanctas ac venerabiles manus suas:*

he inclines his head:

*item tibi gratias agens,*

and holding the Chalice below the cup with his left hand, he makes the sign of the Cross over it with his right:

*bene+dixit, deditque discipulis suis, dicens: Accipite, et bibite ex eo omnes.*

and holding the Chalice with both hands, that is, with the left holding the foot, and the right holding the node beneath the cup, with his elbows placed upon the altar and his head inclined, he pronounces attentively, continuously, and secretly, as above, the words of consecration of the Blood:

**HIC EST ENIM CALIX SANGUINIS MEI, NOVI ET AETERNI TESTAMENTI: MYSTERIUM FIDEI: QUI PRO VOBIS ET PRO MULTIS EFFUNDETUR IN REMISSIONEM PECCATORUM.**

Having said this, he replaces the Chalice upon the Corporal, saying secretly:

*Haec quotiescumque feceritis, in mei memoriam facietis.*

Having genuflected, he adores the Blood reverently. When he stands up, taking the uncovered Chalice with the Blood in both hands, as before, he elevates It, and raised as much as he can comfortably do, shows It to the people for their adoration. He soon replaces It reverently upon the Corporal in Its former place, and covers It with the Pall with his right hand, and genuflecting, venerates the Sacrament.

8. In solemn Masses, at the end of the Preface, at least two torches are lit by the acolytes, which are extinguished after the elevation of the Chalice, unless others are to communicate, in which case they are extinguished after the Communion. On fast days and in Masses for

the dead, they are held lit up to the Communion. When the Celebrant says "Quam oblationem", etc. the Deacon goes to his right and kneels there on the highest step of the Altar while the Sacrament is elevated, raising the fringes of the chasuble, and at the necessary time, rising to uncover and cover the Chalice. He genuflects with the Celebrant. The Subdeacon genuflects in his place. The thurifer, kneeling at the Epistle side, thrice incenses the Host, when It is elevated, and similarly the Chalice, having put incense in the Thurible without a blessing, which is done even in sung Masses in which the incensations are done. When the Chalice has been replaced, the Deacon goes to the book, unless someone else is assisting. The others rise and stand in their place.

## IX The Canon after the Consecration up to the Lord's Prayer

When the Chalice has been replaced and adored, the Priest, standing before the Altar, with his hands extended before his breast, says secretly:

*Unde et memores, Domine, nos servi tui, sed et plebs tua sancta, ejusdem Christi Filii tui Domini nostri tam beatae passionis, nec non ab inferis resurrectionis, sed et in caelos gloriosae ascensionis: offerimus praeclarae majestati tuae*

He joins his hands before his breast:

*de tuis donis, ac datis,*

And with his left hand placed upon the Altar within the Corporal, he makes the sign of the cross with his right hand over the Host and Chalice together, saying:

*hostiam + puram, hostiam + sanctam, hostiam + immaculatam,*

and then once over the Host and once over the Chalice, saying:

*Panem + sanctum vitae aeternae, et Calicem + salutis perpetuae.*

Then standing as before, with his hands extended, he continues:

*Supra quae propitio ac sereno vultu respicere digneris: et accepta habere, sicuti accepta habere dignatus es munera pueri tui justii Abel, et sacrificium Patriarchae nostri Abrahae: et quod tibi obtulit summus sacerdos tuus Melchisedech, sanctum sacrificium, immaculatam hostiam.*

He bows before the middle of the Altar, with his joined hands placed upon it:

*Supplices te rogamus, omnipotens Deus: jube haec perferri per manus sancti Angeli tui in sublime altare tuum, in conspectu divinae majestatis tuae: ut quotquot,*

He kisses the Altar, with his hands placed

henceforth upon the Corporal:

*ex hac altaris participatione sacrosanctum Filii tui,*

He joins his hands, and then, while the left hand is placed upon the Corporal, makes the sign of the Cross over the Host, and then over the Chalice:

*Cor+pus, et San+guinem sumpserimus,*

and then upon himself from forehead to breast:

*omni benedictione + caelesti et gratia repleamur.*

He joins his hands:

*Per eumdem Christum Dominum nostrum. Amen.*

### The Commemoration of the Dead

2. He continues:

*Memento etiam, Domine, famulorum, famularumque tuarum N. et N. qui nos praecesserunt cum signo fidei, et dormiunt in somno pacis.*

When saying this he extends and joins his hands before his breast and elevated up to his face, and with his eyes directed toward the Sacrament upon the Altar, he makes a remembrance of the faithful departed whom he pleases, in the same way as stated for the commemoration of the living. When the

remembrance has been made, he stands as before, with his hands extended, continuing:

*Ipsis, Domine, et omnibus in Christo quiescentibus, locum refrigerii, lucis et pacis, ut indulgeas, deprecamur.*

He joins his hands and inclines his head:

*Per eumdem Christum Dominum nostrum. Amen.*

3. He raises his voice somewhat and strikes his breast with his right hand, while his left is placed upon the Corporal:

*Nobis quoque peccatoribus*

And continues secretly, standing with his hands extended, as before:

*famulis tuis, de multitudine miserationum tuarum sperantibus, partem aliquam, et societatem donare digneris, cum tuis sanctis Apostolis et Martyribus: cum Joanne, Stephano, Matthia, Barnaba, Ignatio, Alexandro, Marcellino, Petro, Felicitate, Perpetua, Agatha, Lucia, Agnete, Caecilia, Anastasia, et omnibus Sanctis tuis: intra quorum nos consortium, non aestimator meriti, sed veniae, quaesumus, largitor admitte.*

He joins his hands before his breast:

*Per Christum Dominum nostrum.*

*Per quem haec omnia, Domine, semper bona creas,*

*(Continued next issue)*

### THE MEMOIRS OF CARDINAL BACCI

The Chairman has received permission to publish his English translation of the memoirs of Antonio Cardinal Bacci, who was Latin secretary to four Popes (Pius XI, Pius XII, John XXIII, and Paul VI), Excerpts will appear in the next few newsletters.

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