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## **With Latin In The Service Of The Popes**

**The Continuation of the Memoirs  
of**

**Antonio Cardinal Bacci  
Translated by the Chairman**

### VI. Latin and the Council

#### I. What Language Is Used at the Council, and in What Style of Latin Are the Conciliar Documents and Acts Written?

As the opening day of the Second Vatican Council drew near, the question arose: What language should be used for the deliberations of the Council? In February, 1962, I published the following ideas in the press.

#### The Constitution *Veterum Sapientia*

The solemnity with which the Supreme Pontiff John XXIII deigned to sign, in the important audience held in the Vatican Basilica on the Feast of Saint Peter's Chair, 1962, the apostolic constitution *Veterum Sapientia* for the increase in the study of Latin especially in seminaries and in Catholic schools, motivates me to return to the important issue of what language should be used at the Second Vatican Council.

In this matter, there have been advanced, by certain individuals, ideas which are not quite correct and which do not agree with the ancient tradition that was maintained even at the last Ecumenical Council held in 1870.

#### The Views of Fr. Dehon

While I was reading the *Diary of the First Vatican Council* by the Servant of God Leo Dehon (*Diario del Concilio Vaticano I* by Leo Dehon, edited by Vincenzo Carbone, Vatican Polyglot Press, 1962), I found, together with the high degree of spirituality that pervades those pages, certain observations that appear to me to be most opportune and worthy to be known during the celebration of Vatican Council II.

Fr. Dehon served as the official stenographer at the sessions of that Council. Not only was he an inspired soul pervaded by a sense of profound *Romanita*, so much so that he affirmed, with St. Brigid, "Rome is the short-cut to heaven", but he was also a lively fellow, an acute observer of men and things, and a fair commentator on the events of his time.

Thus, he reproved, for example, the assertion of those who, on account of their excessive zeal, spoke of the work of the various preparatory commissions as a "Pre-Council" that would take away or reduce the Council Fathers' liberty of discussion. This may be recalled today when, in a magazine that is supposed to be taken seriously, they talk, once again, with regard to the *schemata* (drafts) prepared by the different Commissions and Secretariats, of a written Pre-Council, which will be succeeded by the oral Council. This accusation is not only inexact, but theologically false. According to Catholic doctrine, the gift of infallibility in matters of faith and morals belongs personally to the Pope and collegially to the Council Fathers in union with him. The aforementioned drafts, therefore, do not form a written Pre-Council, but merely enjoy whatever authority corresponds to the competence of the members and consultants who form the Commissions that composed them.

There are also certain pages in that *Diary* concerning the question of Latin and the way in which the conciliar debates were held in that language. First of all, Fr. Dehon writes explicitly and significantly:

Without Latin, that vast assembly would have degenerated into a linguistic Tower of Babel. It was, in fact, on account of Latin that the prelates were able to get their ideas across easily. Of course, not everybody spoke with the same facility, but they were all able to be understood without difficulty. . . and were able to send back their reactions and comments in Latin to the Conciliar Commissions, which had taken the place of the Preparatory Commissions. Naturally, there were differences in pronunciation, and it often happened in the first days that the gravity of the Italian cardinals and bishops did not prevent their bursting out in laughter when they heard the language of Cicero spoken with pronunciations to which their ears were not accustomed. Msgr. Pie wittily applied the words of Sacred Scripture to this variety of pronunciations, *Multifariam multisque modis olim Deus loquens patribus in*

*prophetis* (Hebrew 1, 1), and Msgr. Mermillod begged everyone's pardon, saying, "Through our pronunciation, Reverend Fathers, may be French, our hearts are Roman."

Fr. Dehon continues and says that "the English were notorious for their pronunciation", that the Germans were harsh and rough, that the Hungarians gargled, that the Spaniards pronounced *vivere* like *bibere*, that "the French did not shine in the elegance and correction of their Latinity", that grammatical mistakes were flying in from every direction, but that nevertheless everyone succeeded in getting himself understood; "*Peu importe, on se comprenait.*"

#### Linguistic Organization of the Council

I think that if at the First Vatican Council, all the Fathers spoke in Latin and succeeded in being understood without great difficulty, the same should be true at the Second Vatican Council.

In this matter, there are two quite distinct questions. Both, however, are very important; we are not dealing here with peripheral issues, like whether or not to drape the bright polychrome marbles of the Vatican Basilica with imitation tapestries; it is a question of giving an intelligible and worthy clothing both to the discussions of the Conciliar Fathers and, even more, to those documents containing the precepts and norms which the Ecumenical Council, after wise examination, deliberation, and approval, will promulgate. In my humble opinion, the two questions require at once not only a prudent and accurate examination, but also that some appropriate provisions be made.

Everyone knows that the study of Latin is everywhere in decline; one can discuss the causes and the remedies, but one thing is certain: a decline there surely is. This situation, which a recent circular letter of the Sacred Congregation of Seminaries and Universities, directed to the episcopate of the whole world, correctly recognizes, has spread most troublesome even into the ranks of the clergy. From the clergy in general, this tendency to decline

might well spread, God forbid, even to the Sacred Congregations of the Roman Curia, especially if those who are in charge of Latin in its various offices cannot find the wherewithal to increase the number of their Latinists and, what is more, to educate them not only with the word but by their personal example.

In short, what is necessary, in my modest opinion, is to increase the number of Latinists in the Curia and to give them that complete and practical formation which only experienced Latinists know how to give. It is not enough that they be intelligent, cultured, and skillful in other subjects; it is necessary to be such *in this particular subject*, so much the more because a good formation in Latin cannot be improvised in a few months or in a few years, but requires a long apprenticeship.

There are still some excellent Latinists in the Roman Curia, as I well know from direct experience, but they are few; I'm talking here of the small and courageous band that works in the two Latin secretariats of the Holy See. From this little company, and not from those who may have left Latin behind on their school desks, must come the masters of the Latin offices of the Curia, whom we need so much, especially today.

## 2. In Which Language?

The first question that I proposed, namely, what language should be spoken at the Second Vatican Council, might seem useless and out of place to some. Isn't Latin, in fact, the official language of the Church, lively recommended by the Supreme Pontiffs and the Code of Canon Law, and used even at the First Vatican Council? With good reason Benedict XV affirms that Latin is much more suited than modern languages to express the dogmas of the Church with faithfulness and precision, and Pius XI affirms as much, when he calls it "the Catholic language" (*quam dicere catholicam vere possumus*). And the Pontiff now gloriously reigning has many times exhorted the clergy in particular to study this language, which is the bond of communication and of unity among the different peoples who form the Church, the *vinculum unitatis*.

The vulgar languages are in continual change; often words do not have today the same meaning that they had yesterday, or at best have one meaning for one person and another meaning for someone else. About these terms we can truly say with Sallust, *Vera vocabula rerum amissimus* (*Catil.*, c. 52). We have lost the right words in these cases. However, the Latin language is not only the most organic and logical language that has ever existed, but, for the very fact that it is no longer spoken by the people, it is now fixed, precise, and unequivocal, and presents us with well defined technical terms which have already been consecrated by the Church as the fruit of long discussions and solemn definitions, terms which it would be

dangerous to ignore.

By means of Latin, the Church can avoid that damaging linguistic Babel, which not rarely is the seed of misunderstandings and discord even in international gatherings.

All the same, in various places, especially in America, people have noted the grave difficulty that this problem presents today; some have even mentioned the possibility that in the Ecumenical Council, as in other great international congresses, for practical reasons one allow everyone to talk in his own language and then have it translated simultaneously by some system into other languages. There are two main difficulties with making Latin the sole language: first, the great trouble many Council Fathers have in speaking in Latin, and second, the not lesser difficulty everyone else has in understanding them, given the differences in pronunciation of this language in the various countries.

These difficulties were already noticed by the late Cardinal Secretary of State Domenico Tardini who, in a talk given on October 31, 1959 to representatives of the world press, used these wise words, which were quoted in the *Osservatore Romano* on the next day:

As regards the language that will be used in the proceedings of the Council, it will be Latin, the language of the Church, since it is particularly suited to express precisely, clearly, and concisely the concepts of doctrine and the norms of discipline. We are not for now thinking about simultaneous translations *via* headphones, because in matters of faith, one word poorly or even imprecisely translated might give rise to confusion.

### A Plain and Scholastic Latin

One couldn't put it better; I fully understand that the two principal difficulties which people have put forward really do exist, but I insist that they are quite separate. One the one hand, to hold an Ecumenical Council in the various national languages with a system of cubicles and headphones would give the impression, if not of repudiating Latin as the official language of the Church, at least of making it one among many. Now is it at all possible that right at this very moment when, with great superficiality some people are trying to reduce or banish outright the study of that wonderful language, which, together with Greek, is the natural womb of our civilization and of our literatures and which is still the sole linguistic bond among cultured people amidst such a variety of tongues, is it at all possible, I ask, that even the Church, which has always maintained, defended, and encouraged the study of Latin, should now repudiate or abandon it? In interviews, contacts, and even special meetings related to the Council, one might use other languages, but in the solemn sessions and general congregations, there is no doubt

that the official language of the Church, Latin, must prevail.

One could get around the first difficulty in great measure by having recourse not to Classical Latin (which very few indeed would be able to speak), but to a plain, fluent, and flexible Latin, such as is ordinarily used in the documents of the Sacred Congregations, or even to that kind of Latin which we call *scholastic*, which is spoken and can be heard in the lecture halls of the Gregorian University and of other ecclesiastical universities, which are attended by a great number of students from almost all nations. If those professors can manage to be understood and those students to understand, why shouldn't the venerable Fathers of the Ecumenical Council not be able to do the same?

Surely there were not lacking at the Ecumenical Councils of Florence, Trent, and the Vatican Fathers who knew how to speak in the language of Cicero, renewed and brought back to life by the inspiration of Christianity. I recall having read with deep pleasure the inaugural address pronounced in elegant Latin by Archbishop Ragazzoni at the beginning of the Council of Trent; Archbishop Passavalli, himself from Trent, did not achieve the same heights when he made the inaugural address at the First Vatican Council. Yet it is good to hope that in our Council there will not be a complete lack of the best examples of a pure Latinity. This will give a necessary prestige to the Church before the learned of the world, who still cultivate the great humanistic traditions. But it would be unrealistic to require that everyone talk like that; a Council is not a literary academy. The language of the Fathers will have first of all to be scientific, precise, clear, and exact, and this is what scholastic Latin, which our Medieval doctors and modern professors of various ecclesiastical disciplines have studiously and wisely forged, so admirably offers.

In this respect, one must note that the Church, even in the matter of Latin, as in every other matter, is moved by higher and universal criteria: she has embraced and embraces Latin during all her varied and glorious history, and, according to different circumstances, needs, and classes of persons, she has used and continues to use that Latin, which is more fit for the purpose and for the intellectual formation of the people whom she addresses. In this way, it becomes possible, in my opinion, to use Latin even in an international gathering at which bishops and theologians from all nations come together.

### Keep to the Roman Pronunciation

The Second difficulty remains, that of the different pronunciations. It is known that the

pronunciation of Latin, as that of every other language, has not always been the same. The pronunciation used today in the liturgy of the Church, which is customarily called the Roman pronunciation, is not that of the classical period, but rather that which came into use in the fourth century, that is, at the time of the great Fathers of the Latin Church. Such is the prevailing view among the learned today, though others claim that the classical pronunciation maintained itself for a further few centuries, but these latter rely on an inexact argument, namely, they rely on the fact that even after the fourth century the grammarians continued to teach the classical pronunciation. However, the traditional teaching of the grammarians is one thing, while the living usage of the people is another. In the age of Cicero, the pronunciation was quite different. The letters *c*, *g*, and *t*, for example, were then read as hard even before the letters *e* and *i*, and the diphthongs *ae* and *oe* were pronounced in a disarticulated fashion, that is, about as they are written. A little later, these sounds became softer and blurred, and as a result there emerged the pronunciation that is still in use today, not only in the Church, but even in the Italian schools, if we except the universities, where the classical pronunciation was introduced some time ago. It is not a matter of one being false and the other true; they are both true. They are like different photographs of the same person, one of him in his youth, the second in the fullness of his manhood, and the third in his old age.

There is a document of St. Pius X, a Pontifical Letter to the French Archbishop Louis Dubois (*Acta Apostolicae Sedis* 1912, p. 578), in which it is recommended that one continue to promote, not for critical or philological reasons, but for reasons of uniformity, the Roman pronunciation of Latin in the liturgy. The same point was made, though with greater vigor, by Pius XI in his letter to Cardinal Bisleti (*Acta Apostolicae Sedis* 1926, p. 302 ff.). It seems to me that these documents retain their full validity; thus, for reasons of uniformity and practicality, it is best that the Council Fathers stick to the aforementioned Roman pronunciation of Latin.

Finally, in order that the Press Office might operate in an opportune, timely, and precise manner, it is necessary that an adequate group of competent Latinists, attentively following the progress of the discussions among the Council Fathers, write up an exact summary in the various modern languages, a summary that can be dispensed to the various representatives of the press, lest these fellows make use of other sources of information that might be inexact and imprecise.

### 3. In Which Latin?

If, in replying to the first question, I held it necessary to follow quite wide criteria, because

I considered them opportune for evident practical reasons, in responding to the second, however, namely, in what kind of Latin should the documents and acts of the Council be written, I believe it necessary to be somewhat strict, insofar as it seems to me that one should not relegate to oblivion the noble traditions of classical Latin, which flourished in the Roman Curia from the time of our best humanists and which were later on taken up again with renewed vigor by Leo XIII and the pontiffs who came after him.

If, in reading the acts of the Council of Trent and of Vatican I, we do not find the language of Cicero, we find before us nevertheless a decorous and clear Latin not without an elegance of its own. If the best Latinists did not write those documents, good Latinists certainly did. The results were drafts which, though not in an academic-literary style, were certainly worthy of those two great congresses of the Church universal.

If, now, we take in hand that golden volume produced by the Council of Trent, the *Catechismus ad parochos*, whose fourth section was composed by Giulio Cardinal Pogiani, the Pope's secretary, and whose previous sections were accurately revised by the same prelate, we see how the classical language of Rome can be perfectly harmonized with Christian thought, and how it docilely and nimbly, though without literary embellishments, accommodates itself so as to express those new thoughts and those new teachings which Christianity has bestowed on mankind.

#### Humanistic Latin and a Latin of Dignity and Decorum

There have always been two contrasting parties among the Latin Secretaries of the Popes. The head of one was Bembo, a great humanist in the tradition of Cicero, but a man with a paganizing tendency, who repudiated that store of Christian words that are absolutely necessary to express the dogmas of our faith and who, writing to his friend Giacomo Sadoletto, dared to reprove him because, in his opinion, he was wasting his time writing a commentary on the letters of St. Paul, rendering barbarous with Christian terminology the golden tongue of Cicero. The other current had for its chief this same Cardinal Sadoletto, who, though also a polished and elegant Latinist, did not reject that linguistic treasury with which the Christian classics enriched and revived the ancient language of Rome. It is clear that the line followed by Sadoletto and pursued by many of his successors is that which should be followed today. It is obvious that one should not, on account of some false love of purity or classical elegance, call the Eucharist *crustum salvificum* or refer to the Holy Trinity as *triforme numen*, but neither is it permissible to fall into the trap of producing a sort of pig-Latin, something that satisfies all requirements except that it is not

Latin, but instead smacks of Italian, German, or English, and gives the horrible impression of a carpet turned upside-down.

It is necessary to resume the connection with and return to the noble traditions of our best and most sensible humanists, those most near to us in time, to the era of Leo XIII, and to those Latin Secretaries who, like A. Volpini, C. Nocella, V. Tarozzi, A. Angelini, A. Gallii, and others, knew how to compose the most important documents with classical dignity and decorum, and through whom the Supreme Pontiff communicated to the bishops, the priests, and the people of the whole Catholic world his teachings and his exhortations as universal shepherd of the Church. This is a difficult and delicate job that requires great and long preparation and more than the ordinary amount of talent. And it is for this reason that, today especially, on the occasion of the Second Vatican Council, it is necessary to double the ranks of good Latinists and give them a complete formation. This formation is made more difficult not only on account of that indifference and superficiality that all lament, but also because the technical terms, which have increased in number on account of the enormous advances in the natural sciences, and the new problems that modern thought and life pose uninterruptedly, can cause the translator to become the traitor by engendering confusion in those places where precision and accuracy are absolutely necessary.

I have complete confidence that Latin, this language which, to quote Pliny the Elder, *tot populorum discordes ferasque linguas sermonis commercio contraxit*, has united with community of speech the discordant and barbarous languages of so many peoples (*Historia Naturalis* III, 6, 2), this language which first cemented the union of so many nations in the vast structure of the Roman Empire, and which later on, through the work of the Church, served to bring together as brothers in the one great family of the *civitas christiana* all the barbarian peoples who had broken in from every direction, may once again serve as a strong instrument of communication, and be not only a bond of unity in the Church, but also a bond of unity among nations.

Through this bond of linguistic unity, all nations, divided by ideologies, disputes, and languages, will see the superiority of Rome, of which Ovid long ago wrote: *Gentibus est aliis tellus data limite certo; Romanae spatium est Urbis et orbis idem*; the territory allotted to other nations has definite limits, but the whole world is the domain of the City of Rome (*Fasti* II, 683-684).

#### VII. Latin and Esperanto 1. Can Latin Really Become an International Language?

When my *Italian-Latin Dictionary of Modern and Difficult-to-Translate Words* first came off the press, some Esperantists thought that,

having enriched Latin with new terms and having thereby accommodated it to modern times. I was planning thereby to supplant Esperanto. Nothing could be farther from the truth.

With the goal of making my intentions clear and of defining accurately the terms of the question that was being discussed in various publications, even foreign ones, I decided to express my views in print.

I am a devoted student of Latin, but not a fanatic. I will say right off that if one means by *international language* something that is understood and spoken by all the peoples of the world, then the question was settled long ago when, after the fall of the Roman Empire, the different national tongues slowly came into being, which, both in popular usage and in literature, supplanted the ancient imperial tongue of Rome; each nation wanted to have, and indeed ended up having, its own language.

Latin, therefore, was an international language only while it was imposed by the conquering power; it came as the colonizer and bringer of Roman civilization, at first enriched with the Greek heritage, and later strengthened by Christian thought. When the Empire fell and the whole human race was broken up into different ethnic and linguistic entities, it was inevitable that, at least among the people, the use of Latin would be supplanted by that of the different vulgar tongues.

We are therefore dealing with an historical problem which has now been settled in the most absolute manner possible. Petrarch was still unsure about this in his time, and he decided to entrust his literary fame to his Latin poem *Africa* rather than to his Italian *Canzoniere*, but Dante saw further, and after having begun *The Divine Comedy* in the language of Vergil, foreseeing the new times to come and the new linguistic developments among the people, he composed his greatest poem in the new language, which was sprouting like a vigorous shoot from the old Latin trunk.

Then there came the humanists, who gave a new life and a new impulse to the old language of Rome, and who composed pages worthy of the century of Augustus. But the people did not understand them, and their writings, however wonderful, were valued only in the restricted circle of the learned and the cultured. There was also a school of thought among the humanists that tried to suffocate and suppress the vulgar tongues, then everywhere rising, and replace them with the one imperial language supported and sustained by the Germanic Holy Roman Empire, Latin.

But history could not turn back; Latin was then and remains today the language only of the learned and cultured, nothing more.

Then, when the natural sciences and technology made those enormous advances, which we all so admire today, even many scientists thought

it necessary to free themselves of the ancient tongue of Rome, which they considered incapable of expressing new subjects and the innumerable new inventions. Thus, for example, Galileo, having written his *Sidereus Nuntius* in Latin in 1610, so that all the scientists of the world might understand him, later on set aside this language, then common to all the learned men of his age, and began to compose his works in Italian, a novelty for which Kepler severely rebuked him, calling it "a crime of contempt for humanity."

People still continued to write in Latin, it is true, in medicine, anatomy, botany, and zoology, for example, C. Linneo, G. M. Lancisi, G. B. Morgagni, A. Malpighi, and not a few others. Right up to the most recent times, one still wrote medical prescriptions in Latin, in North America until around 1831, in Spain until about 1865, in Sweden until around 1872, in Germany until about 1882, and in Austria until around 1882, and some doctors still do so today.

But by this time one could say that Latin had been left to men of letters and humanists; scientists resolutely abandoned the ancient language of Rome, each in favor of his own native tongue.

This was certainly a great calamity, because it broke apart that linguistic bond, by means of which researchers in every part of the world could take notice, through this one language, of whatever scientific genius and progress had produced in the field of human learning.

Nevertheless, it is my opinion that it would be ridiculous to propose that Latin be made the international language of all peoples.

No one can claim that people learn Latin well enough to understand it and speak it properly, even if we mean Mediaeval Latin instead of Classical Latin. It would be absurd to imagine that the tourists who come to Italy might be able to speak in Latin with the inn keepers, with the taxi drivers, or with the tour guides that confront them at the entrances to the basilicas and the other monuments of Rome, and one would have to say the same thing with respect to other cities and other nations.

Ought one then to look for some other language which might be the common link to hold together all peoples and all nations?

Many have thought so and have made truly praiseworthy efforts in this direction.

The desire to provide a common linguistic bond to our divided world is certainly a most noble one. If everyone spoke the same tongue, it would without a doubt be easier to understand one another, and this would remove many causes of misunderstandings, ambiguities, and disputes.

But, I wonder, is it really possible today to

impose a single international language upon peoples linguistically divided among themselves?

Once Latin, the linguistic cement of a great but now fallen empire, had been abandoned, some thought of another, national, language to replace it, French, for example, or English. But this will never happen, because no nation would permit a foreign tongue to displace its own language, if only for reasons of pride and prestige.

In the case of Latin, this consideration of national pride and prestige was not felt, because Latin was considered, as it still is today, far above and beyond all feeling of nationalism.

Once Latin was set aside, and every other modern language likewise rejected, some thought that the only possible solution was to create an artificial language, which everyone could accept without any question of race or nation popping up, a language which would at the same time express every thought, every result, and every discovery of science and progress.

## 2. Esperanto

Various attempts were made, but the only one that had noteworthy success was that of Dr. Louis Lazar Zamenhof, the author and creator of Esperanto. His intention and work were certainly noble and praiseworthy; to give divided humanity a single linguistic bond. I believe, however, that an artificial language can never be a true language. In order truly to deserve the name of language, it has to be something alive, something born from the mind, from the sensibility, and from the heart of a people, not from a formula or a mechanical calculator. Only if it can respond to the special genius of a people, to all the necessities expressed by the human heart, to all the different shades of thought, sentiments, and ideals, can it be and be called a language. A prefabricated language will always be something dead, and will, at best, be nothing more than one more language among many.

In saying this, I do not want in any way to belittle the lofty and noble goals that Dr. Zamenhof set for himself, and by which his successors are even today motivated.

When the Esperantists held a convention in Rome, they requested an audience with the Holy Father Pius X, who greeted them and blessed them as he greeted and blessed all his children and all those who wanted to draw near to him. From this, however, one cannot claim, and even less publish, as some have done, that St. Pius X approved of Esperanto as a universal language. This was not his intention, nor could it have been.

What is more, between Latin and Esperanto there has never been, nor could there ever be, antagonism of any sort, and this is for a very simple reason, namely, that Esperanto aspires to be an international language, whereas Latin does not.

Latin only wants to be the official language of the Church; what is more, it can and ought to be the common language of the learned. Even today, when Latin is in decline, there are in every country a reasonable number of people who know Latin and are able to express themselves and their thoughts in it with various degrees of fluency. For most of them, this will not be the Classical Latin of Cicero, nor even that of our humanists; it will be that easier Latin that came into being in the Dark Ages and in the early Middle Ages when, the vulgar tongues not having yet developed, everyone still wrote in Latin. Or, perhaps, it might be the simple, clear, and flexible speech of our scholastic philosophers, or the so-called scientific Latin which our scientists, physicists, doctors, and anatomists used right up to the end of the eighteenth century.

Why should one not continue on this bright path, which might once again provide to all the learned of the world a common link?

Let no one say that this is impossible because Latin is too difficult and has too small a vocabulary. If it is too difficult, then one must study it harder, and if it has too small a vocabulary, then one must enrich it with the necessary new terms.

#### Two Necessary Steps

In my opinion, two steps are necessary before the language of Rome can recover the status it held as the linguistic channel of the learned right up to the end of the last century.

#### 1. First of all, a more practical method of teaching

Today, unfortunately, many learn Latin as if it were a science instead of a language. There are too many syntactical subtleties, too much criticism, too much philology, but almost no practical training in writing and speaking in Latin. A lot of theory and no practice, and this is why the students in our schools are bored and hate Latin; they study it under compulsion until they pass their examinations; then they abandon it forever with a sigh of relief. Unless we change our method, it will always be like this.

#### 2. Enrich the Latin lexicon with the necessary new terms

Let no one say that this is how one pollutes a language. Horace himself, in his *Ars Poetica*, allows for this, provided, of course, that one proceeds with the necessary restraint and prudence. What is more, this is precisely what our humanists did, our epigraphists, and many of our scientists, right up to the beginning of the last century. One can introduce new words and at the same time respect the native genius of the Latin language. Sometimes these will be short periphrastic expressions, useful for the most part for those who want to compose inscriptions and literary compositions, and on other occasions there will be a need for a technical term, to be derived *parce detorta* (with as little deviation as possible) from a Greek root or, by

analogy, from expressions already existing.

#### The Example of the Church

To those who shrug their shoulders as if to say that it is an impossible dream to make Latin once again the linguistic bond among the learned, one can point to the example of the Church. In the Church, Latin is still today, as a matter of fact, the living and official language. The Church uses it today just as she used it in the past to transmit her teachings, her orders, and her wholesome admonitions to the whole Catholic world. She teaches in Latin, today as she did yesterday; she legislates in Latin in the Roman Curia, in the Ecumenical Councils, and in the Synods. She gives her verdicts in Latin in her tribunals; she prays in Latin in her churches. The chief documents of the Roman Pontiffs, the encyclicals, bulls, briefs, and *motu proprio*s, are ordinarily written in the ancient language of Rome. Let no one say that these documents have to be written in Latin because they deal with things of a bygone era and have nothing to do with modern life and thought. Whoever reads the *Acta Apostolicae Sedis*, the official organ of the Holy See, will immediately be convinced of the opposite. No one of those great problems that agitate today's world is absent from those pages, in so far as all of them, directly or indirectly, are related to the great religious and moral questions that lie at the base of human life. Philosophy, like theology, politics, like pedagogy, are examined there from the serene and penetrating viewpoint of the Gospel.

Not too long ago, for example, an encyclical of Pius XI, *Vigilanti Cura* (A.A.S. 1936, p. 249 ss.), looked into the motion picture industry and did not have difficulty in expressing in the ancient language of Latium things and concepts that are typically modern. Some years later, norms and directives about an almost unknown science were given (A.A.S. 1942, p. 148), and, more recently, a whole encyclical of Pius XII, *Miranda Prorsus* (A.A.S. 1957, p. 768 ss.), treated expressly and in full detail all the issues involving motion pictures, radio, and television. What is more, the Roman Congregations, the chief ministries of the Church, usually write in Latin, and their teachings and directives are received and put into effect in all the extremities of the world. The Code of Canon Law is composed in Latin, and in the Roman ecclesiastical universities, as in schools in many other cities of Europe, Asia, and America, the teaching is ordinarily done in Latin, and just as the professors have no difficulty, when they lecture, in expressing themselves in Latin, scholastic Latin rather than Classical Latin though it may be, even when they have to deal with the most modern and various disciplines, so also the students follow the progress of the lectures comfortably and give evidence, in their drill sessions and papers, of their knowledge and cultural progress.

If, then, in the Catholic Church, the Latin language is still, after so many centuries and so

many vicissitudes, the official language that unites peoples and nations spread out over the whole world in its capacity as the living and indispensable vehicle of the Supreme Magisterium, why cannot it once again, even in the great community of human thought and culture, become the universal instrument of communication among the learned? If the Church has overcome and continues to overcome all the difficulties that have arisen in using Latin, why would the great family of learned men of all nations not similarly be able to overcome them? Facts are more important than arguments, and the facts not only prove that a solution is possible, but they also point out the way to be taken, namely, the way which the Church has taken and continues to take. Even in the question of Latin, as in every other, she is moved by higher and universal motives.

The day on which the learned of the world, following at least in part the example of the Church, decide to learn how to use this common linguistic bond, if not for the complete texts of their books and papers, then at least for a summary placed at the beginning, a Latin summary that would give sufficient information about their thoughts and scientific discoveries even to those who do not know their own language, that day will mark a step forward in achieving mutual understanding among peoples and easier communication of the achievements of human culture and of the inventions of the human intellect.

#### VIII. The Latin Language Alive in the World

##### 1. Latin in the School

Latin - Yes!. Latin - No!. Latin - How?

When the attack against Latin in Italy grew acrimonious, I felt compelled in conscience to express my opinion clearly. To the consternation, no doubt, of many, I did not align myself on the side of those who wanted Latin to be a required subject for everybody, for the simple reason that to me, Latin for everybody means wasted time for everybody. To the two sides *Latin - Yes!* and *Latin - No!*, I would like to add a third: *Latin - How?*

I believe that mandatory attendance at school for those 14 years of age and younger is a very just system of instruction, and it has been adopted, as a matter of fact, in other countries as well as ours. This means that everyone, even peasants and manual laborers, have the right to enough education to enable them to be good and free citizens, to understand the problems of life and society, to make their own intelligent and useful contributions, and to maintain a decent standard of living. Now what good is Latin for them? Or, to be more precise, one academic year of Latin? I think that it would be time lost, time that could be better spent on more useful matters. Latin is a serious subject.

If one can learn only a little in one year of studying a modern language, so, then, in studying Latin for only one year, there is only one thing that a student will learn, namely, how to

grin and bear something worthless, because one year of Latin is useless, given the conditions of the majority of pupils, who cannot continue on with the subject.

One may then object that studying Latin causes discrimination by introducing an aristocratic element into education, insofar as only the children of the rich can continue school beyond the age of fourteen and thereby benefit from it.

To this I reply, first of all, that one can most efficaciously take care of this problem by setting aside scholarships for those poor students who have a true ability and disposition to continue their studies beyond the legal minimum; what is more, we should, I feel, arrange for suitable integrated studies, including a serious amount of Latin, for those who plan to progress from elementary school to high school and beyond. This is all the more necessary because if our youngsters are not able to choose their course of studies when they are eleven years old, they will with difficulty be able to do it at fourteen years of age, when mandatory schooling ends. A process of selection, and therefore of integration, is thus necessary.

Having one school for everybody does damage to everybody. It harms those who do not continue their studies because it lays down a foundation upon which they will never build anything; it will *begin* teaching them some things, like Latin, which will never amount to more than a useless and inconclusive smattering of knowledge for them, and they might more profitably have devoted their hours of study to matters that would have proven more practical and useful in their station of life.

Having only a common school for all would furthermore harm those who plan to advance further in their education, right up to the university, because for these students, the three years of schooling that remain after they leave the common school but before they enroll in the university, the three years when their minds are fresh and supple and their memories most tenacious, these three years are not sufficient to provide the rigorous foundation for their future cultural progress, a foundation which must be laid right from their youth. This is particularly true in the case of Latin, which one has to study in earnest; it's one of those things one ought not to begin studying unless one intends to finish.

In my opinion, therefore, parallel to the required elementary school, there should also be instituted, right from the earliest years, another kind of school, which would lay solid and secure foundations for higher studies, a school whence the ruling class will issue, *a ruling class which is necessary in any political system.*

Latin, an irreplaceable element of our culture, will surely have a worthy place in this type of school.

It is Utopian to reduce to a common denom-

inator the brains, temperaments, and aspirations of all citizens. Not all minds, not all temperaments, are equal. To reduce them to a common denominator is, as I have said, unnatural, and therefore *impossible*. Quite rightly did Horace write: *Naturam expellas furca, tamen usque recurret*. You may drive nature out with a pitch-fork, but it will soon return (Epis. 1, 10, 24). Along the same lines, a French proverb affirms: *Chassez le naturel; il revient au galop*. What's bred in the bone comes out in the flesh. Not everyone can be professors, doctors, engineers, or scientists. Those who think so are imagining a society more Utopian than that of Plato.

*To Be Continued*

\* \* \*

## The Pronunciation Of Latin To Be Used In The Liturgy

The Chairman publishes below his translation from the French of the letter of Pope St. Pius X to Archbishop Louis Ernest Dubois of Bourges, France, on the pronunciation of Latin to be used in the Catholic Church.

Venerable Brother,

Your letter of June 21, like those others which We have received from a great number of pious and distinguished French Catholics, has informed Us, to Our great satisfaction, that, since the promulgation of Our *Motu proprio* of November 22, 1904 on sacred music, people are working with great zeal in the various dioceses of France to see to it that the pronunciation of Latin conforms more and more to that which is used in Rome, and that they are trying, consequently, to render more perfect, according to the best rules of art, the execution of the Gregorian melodies which We have restored to their ancient traditional form.

You yourself, when you occupied the episcopal see of Verdun, embarked upon this endeavor and took useful and important steps to see that success was assured. We furthermore notice, to Our great pleasure, that this reform has already spread to many places, and that it has already been introduced successfully into a great number of cathedral churches, seminaries, colleges, and even simple country churches.

It is a fact that the question of the pronunciation of Latin is intimately connected with that of the restoration of Gregorian Chant, a constant object of Our thoughts and Our recommendations since the beginning of Our pontificate.

The accent and pronunciation of Latin had a great influence on the melodic and rhythmic formation of the Gregorian phrase, and, consequently, it is important that in their execution, these melodies be reproduced in the manner in which they were artistically conceived originally. What is more, the diffusion of the Roman

pronunciation will have this additional advantage, namely, as you have already observed, it will more and more consolidate liturgical unity in France, a unity accompanied by the happy return to the Roman liturgy and to the Gregorian Chant.

This is why We wish that the movement for the return to the Roman pronunciation of Latin continue with the same zeal and with the same consoling successes which have marked its forward progress right up to the present moment, and for the reasons given above, We hope that, under your direction and under the direction of the other members of the episcopate, this reform may happily spread into all the dioceses of France.

As an indication of heavenly favor, We impart with all Our heart, to you, venerable brother, to all the people of your diocese, and to all those who have addressed similar questions to Us, the Apostolic Benediction.

From the Vatican, July 10, 1912

Pius PP. X.

(*Acta Apostolicae Sedis*, Annus IV, Vol. IV, Num. 17, pp. 577-578.)

## Local Officers Of The Latin Liturgy Association

New members are urged to contact their local chairman to be included in the activities of the chapter.

The Chairman lists below only those chapters whose officers keep in touch with him. All other chapters are hereby declared dissolved and their officers, in consequence, relieved of their duties.

### BATON ROUGE

Chairman

Mr. G. Allen Kirkpatrick  
P.O.B. 1148  
St. Francisville, LA 70775  
1-504-635-3664

Secretary

Mr. John P. Zmirak  
Department of English  
Louisiana State University  
Baton Rouge, LA 70803

Treasurer

Dr. Leonard Stanton  
1800 Cherokee Street  
Baton Rouge, LA 70803  
1-504-383-6465

### CAMDEN

Chairman

Hon. Philip A. Gruccio, J.A.D.  
1592 Fairmount Avenue  
Vineland, NJ 08360

### CHICAGO

Chairman  
Fr. Frank Phillips, C.R.  
Pastor, St. John Cantius Church  
825 N. Carpenter Street  
Chicago, IL 60622

Vice-Chairman  
Mr. William Dean III  
1369 E. Hyde Park  
Chicago, IL 60615  
1-312-643-7837

Secretary  
Mr. Patrick D. Flaherty, Sr.  
1520 Lake Avenue  
Wilmette, IL 60091  
1-312-251-3702

Treasurer  
Sr. Marie Juan, O.P.  
2445 West 112th Street  
Chicago, IL 60655

#### **HARTFORD**

Chairman  
Dr. Richard P. Waido  
737 Farmington Avenue  
West Hartford, CT 06119  
1-203-236-3680  
523-1735 after 5 PM

#### **LOS ANGELES**

Chairman  
Mr. George Krestyn  
5043 N. Acacia Street  
San Gabriel, CA 91776  
1-818-287-2675

Vice-Chairman  
Mr. Arthur Haight  
23223 Canzonet Street  
Woodland Hills, CA 91367  
1-818-888-8798

Secretary-Treasurer  
Mr. Robert Kennedy  
1820 East Del Mar, #205  
Pasadena, CA 91107  
1-818-578-1347

#### **NEW YORK CITY**

Chairman  
Attorney William J. Leininger  
3074 Hylan Boulevard  
Staten Island, NY 10306-4124  
1-718-979-5200

Secretary-Treasurer  
Mr. Donald Cherry  
321 East 43rd St.  
New York, NY 10017

#### **PHILADELPHIA**

Chairman  
Mr. Francis Braccia  
1011 South Sixth Street  
Philadelphia, PA 19147

Vice-Chairman  
Dr. Rudolph Masciantonio  
429 South Twentieth Street  
Philadelphia, PA 19146

#### **ST. LOUIS**

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Mr. Theodore L. Cover  
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St. Louis, MO 63129

Vice-Chairman  
Fr. James Rodis  
St. John the Apostle & Evangelist  
15 Plaza Square  
St. Louis, MO 63103

Secretary  
Mr. Cyril Echele  
519 Houston Street  
St. Charles, MO 63301  
1-314-724-7327

#### **ST. PAUL - MINNEAPOLIS**

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2546 Cedar Avenue  
Minneapolis, MN 55404  
1-612-729-0609

Vice-Chairman  
Rev. Mr. Harold Hughesdon  
1154 Portland Avenue  
St. Paul, MN 55104  
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Secretary-Treasurer  
Dr. Terence J. Coyne  
485 Summit Avenue  
St. Paul, MN 55102  
1-612-291-1137

#### **SAN DIEGO**

Chairman  
William J. Hammond  
10115 Vista de la Cruz  
La Mesa, CA 92041  
1-619-444-7802

Vice Chairman  
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San Diego, CA 92116  
1-619-272-9425

Secretary  
Robert B. Grant  
14104 Durhullen Drive  
Poway, CA 92064  
1-619-486-1167

#### **TRENTON**

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Plainsboro, NJ 08536  
1-609-275-1343

Vice-Chairman  
Fr. Gerard Farrell OSB  
302 Nassau Street  
Princeton, NJ 08540

#### **WASHINGTON DC**

Chairman  
Mr. M.J. Moses  
Highway 5 South, Box 25

Waldorf, MD 20601  
1-301-645-5567

Treasurer  
Mr. James Hodgson  
506 A Street, S.E.  
Washington, D.C. 20003  
1-202-543-8174

## **From The Chairman**

### **The Third National Convention of the Latin Liturgy Association**

We are planning to hold our Third National Convention in Los Angeles over the Corpus Christi weekend of June 1-2, 1991. The meetings will most likely take place on the campus of Loyola-Marymount University. In the September Newsletter, the Chairman will publish the program of the Convention and information on how to register. Meanwhile, the members may read the letter which the Archbishop of Los Angeles sent to the Vice Chairman, Dr. Edgeworth, who had written to inform him of our plans.

#### **ARCHDIOCESE OF LOS ANGELES**

1531 West Ninth Street  
Los Angeles, California 90015-1194  
(213) 251-3288

January 17, 1990

Office of the Archbishop

Mr. Robert J. Edgeworth, Vice-Chairman  
Latin Liturgy Association  
740 Carriage Way  
Baton Rouge, LA 70808

Dear Mr. Edgeworth:

I wish to acknowledge your kind letter of January 1, 1990, and your desire to hold the Third National Convention of the Latin Liturgy Association here in Los Angeles in June of 1991.

You would certainly be very welcome to hold your Convention here in Los Angeles, and I would extend to you my blessings for the success of this gathering. I appreciate your great love for Latin in the Liturgy, and especially with the understanding that the Rite follows the current liturgical books and use within the Church.

Whether or not I would be available personally for the Convention is uncertain at this time. It would depend upon the date and the other calendar commitments which I already have. I would point out that June is an extremely busy month for me because of our Annual Priests' Retreats which span three weeks during June, the Annual NCCB Meeting in June, and the Annual Convention of Serra International which also usually meets in June.

If I am unable to participate, I am confident that Bishop John J. Ward of this Archdiocese would be pleased to be present and to serve as principal celebrant.

With every best wish, I am

Sincerely yours in Christ,  
Most Reverend Roger Mahony  
Archbishop of Los Angeles

## The Twin Gables Affair

When the Association held its First National Convention in Washington DC in 1987, the officers thought it would be a good idea to have the proceedings taped, so that the members might have a memento of this important event, and at the recommendation of Moe Moses, our local chairman in Washington, the taping was entrusted to Fr. Brady of Ministr-O-Media, who performed his job to the satisfaction of all.

Two years later, when we were about to meet in St. Paul for our Second National Convention, the officers, at the recommendation of Attorney Galles, our Minnesota Chairman, allowed Kenneth Schotl of Twin Gables Enterprises to tape the proceedings. The agreement was that if Mr. Schotl made any money, it was all his, and if the tapes did not sell, we would not be responsible. Many members made orders at the convention and later on through the mail; the Chairman himself sent in a check for \$200.

Three months passed without the tapes arriving, and some members began to write to the Chairman to protest the long delay. At the beginning of September, the Chairman received a form-letter from Schotl claiming that the tapes would be provided within a few weeks. After two months, the Chairman wrote to remind Schotl that he owed him \$200 worth of tapes. The Chairman received no reply to his letter. Meanwhile, more and more members wrote to the Chairman to complain about the delay. Finally, in December, the Chairman lodged a complaint with Jill Robbel of the Consumer Affairs Unit of the Office of the Attorney General of Minnesota, 124 Ford Building, 117 University Avenue, St. Paul, MN 55155 (1-612-296-3353). Miss Robbel's letter of acknowledgement was published on page 19 of the March Newsletter; she assigned the file number JJR-89-047-33056 to our case, and all correspondence to her about it must mention this number. At the same time, the Chairman asked Attorney Galles to look into the matter; his reply to the Chairman also appeared on page 19 of the March Newsletter.

Miss Robbel's office then began making inquiries. As a result of this heat, Mr. Schotl telephoned the Chairman on January 29 and boldly asked who these people were who had not received their tapes; he behaved as if he did not know of any. The Chairman replied that he, for one, was owed \$200 worth of tapes, and that he would send Mr. Schotl a complete list of those who had complaints against him. Mr. Schotl said that he would like to see the list, but that he remembered having sent the Chairman his tapes in October. The Chairman replied that he had never received anything from Mr. Schotl, either in October or at any other time. The Chairman then cut the conversation short,

since he realized that he was dealing with a bold-faced liar.

On February 15, the Chairman received the following letter from Jill Robbel:

Dear Dr. LoBello:

As we explained in our earlier letter, we have forwarded your complaint to the company. However, the company has not yet responded. Therefore, this office has sent them a reminder letter.

In matters of this type, we cannot force the company to respond. But, we do advise the company that we expect them to report to us and to cooperate in resolving this problem.

If the company responds to our letter, we will send a copy of the report to you. If the company contacts you directly, please notify us.

Sincerely,  
Jill Robbel  
Consumer Services Unit

On March 6, 1990, the Chairman received the following additional letter from Miss Robbel:

Dear Dr. LoBello:

Our office has received your most recent correspondence regarding your complaint against Twin Gables Video Production.

On January 16, 1990, our office spoke with Ken Schotl of Twin Gables Video Production. At that time, he explained that he would be contacting you with regard to your order. Since that time, our office had sent additional correspondence to Mr. Schotl, which has been returned to us by the post office. We have also tried to contact Mr. Schotl by phone; however, at this time 612/439-2492 has been disconnected.

Since there is no forwarding address on file with the post office, it appears that the company is no longer in business. If you have a more current address or phone number, please notify us and we will try again.

We regret that we could not be of further assistance to you in this matter. Your complaint will become part of this office's permanent record. In the event additional information regarding the company becomes available in the future, we will contact you. In the meantime, if we can be of assistance to you in any other manner, please feel free to contact us.

Sincerely,  
Jill Robbel  
Consumer Services Unit

From this letter it appeared that Mr. Schotl had closed shop and gone into hiding. Sure enough, the Post Office returned to the Chairman the list of claims he had sent by certified mail to Mr. Schotl; the envelope was marked: *Return to Sender. Undeliverable as Addressed. No Forwarding Order on File.* On March 13, the Chairman received the following handwritten letter from Mr. Schotl:

Dear Mr. LoBello:

I have been recovering from a long serious illness and am prepared to continue to fulfill my Video obligations.

I will be moving my office to a new location on or before March 25, 1990.

Please continue to accumulate names & addresses of individuals in need of a refund.

I will mail you my new address by said date March 25th.

Thank all for their patience.

Ken Schotl

Of course, March 25 came and passed without the Chairman's hearing anything more from Mr. Schotl. The Chairman then sent a list of telephone numbers to Miss Robbel, numbers where he had reason to believe that Schotl or his accomplices could be reached. On April 10, the Chairman received the following letter from Miss Robbel.

Dear Professor LoBello:

Our office has received your recent letter which included additional information regarding Twin Gables Video Production Company.

Again, we have made several attempts to contact Kenneth Schotl with regard to your complaint. Unfortunately, our efforts have been unsuccessful. At this time, we find that this office is unable to assist you further.

Thank you for making us aware of this matter. We will contact you if additional information regarding this company becomes available in the future.

Sincerely,  
Jill Robbel  
Consumer Services Unit

From this letter, the Chairman deduced that the Consumer Affairs Unit of Miss Robbel, like Pontius Pilate, was washing its hands of the whole affair. The Chairman then approached Attorney Galles again, and asked for his advice about what to do next. On April 14, the Chairman received Attorney Galles's reply, in which he wrote, "If you would like to send me copies of the statements I should be happy to take them to the county attorney and see if he will



not raise some sort of action against these people. I do not expect a civil remedy would be worth pursuing. Even if one got a judgment, there would probably be no assets for the sheriff to execute on." The Chairman sent the statements to Attorney Galles on Monday, April 16.

On Friday, May 4, at 9 PM, Mr. Kenneth Schotl telephoned the Chairman at home and asked for the Chairman's mailing address, as if he did not know it, saying that he was mailing out the next day the fifteen video and fifteen audio tapes for which the Chairman had paid \$200 eleven months earlier. He said that all orders for tapes would be filled by the end of the following week. Sure enough, the Chairman began receiving letters from members informing him that they had received the tapes they had ordered, though not all were satisfied with the quality. The box with the Chairman's tapes arrived on Friday, May 11; one video tape was missing, and there was a note included: "Please refer any future correspondence to Ken Schotl, Post Office Box 16215, St. Paul, MN 55116." The Chairman immediately informed Jill Robbel of the Consumer Affairs Unit of this new address. He examined some of the video tapes and found them to be of variable quality; that of his own address, for example, which surely few people would care to own, was quite good, but that of the Pontifical High Mass, which must have been the most commonly ordered tape, was far below mediocrity. The Chairman therefore assumes that some members will want to demand from Mr. Schotl, at his address given above, a refund of their money; a copy of their demand should be sent to Miss Robbel at her address on page 8.

## Delays In Depositing Checks

Due to illness and overwork, the Secretary-Treasurer, Attorney Spangler, was unable to deposit expeditiously those checks mailed to him by the members during the last half of 1989. The Chairman has made arrangements so that this problem will not arise again, and all checks will be presented for deposit within ten days of being received. If you notice that your check has not cleared within a month, something is wrong; bring the matter to the attention of the Chairman at once.

## Notitiae

*September-October, 1989 (Numbers 278 and 279):* The whole issue is taken up, quite unnecessarily one would think, by a concordance of the orations and prefaces in the *Collection of Masses of the Blessed Virgin Mary*.

*November, 1989 (No. 280):* It is announced that from December 3, 1989, communion in the hand is permitted in Italy.

*December 1989 (No. 281):* It is announced that the monks of Solesmes have published a new edition of the Gregorian Chant of the Passion,

which is sung during Holy Week in the churches. This new edition was made necessary by the fact that the old texts of the Passion, from the Vulgate, have been replaced by the new texts of the *Neo-Vulgata* (the *Novae Vulgatae Bibliorum Sacrorum Editio*) that was introduced by the present Pontiff on April 25, 1979.

\*

Our member Mr. Michael Pearce has brought to the attention of the Chairman an error that he made on page 2 of the December, 1988 issue of the Newsletter, when he was reviewing the July, 1988 number of *Notitiae* (#264). The Chairman had written, "There is a short note to the effect that the *Asperges* and the use of incense may be introduced into any Mass." What the Chairman ought to have said was, "There is a short note to the effect that the *Asperges* may be introduced into any *Sunday* Mass, and the use of incense may be introduced into any Mass."

## Membership Figures

As of March 1, 1990, the Association had 1897 dues paying members, 1838 in the United States, 24 in Canada, and 35 overseas. Dues remain at \$10 per year for Americans, \$12 for Canadians, and \$15 for other foreigners.

Unlike other organizations, our Association's roster does not consist of a mere mailing list of people who receive our Newsletter whether they pay or not. The Chairman regularly orders the treasurer to remove the names of deadbeats from the rolls. For example, The Friends of Cardinal Newman Association claims 1000 members, but of these only 200 pay dues; it would therefore be more precise to say that they have 200 members. Membership totals are often inflated to impress the credulous. Many groups find it convenient to claim hundreds of members, although only a handful of specimens actually pay.

## The French Latin Liturgy Association

A Latin Liturgy Association has been formed in France, and the Chairman has begun swapping newsletters with them. Their chairman is Professor Crouan, 23, rue de la Glaciere, 67300 Schiltigheim, France. Their official title is *L'Association pour la Promotion de la Liturgie Romaine Latine*.

## Iucunda Laudatio

A learned member has inquired of the Chairman what was the import of the letter *Iucunda Laudatio* of Pope John XXIII, issued on December 8, 1961.

The letter is addressed to the Apostolic Protonotary *ad instar* Hyginus Angles Pamies, who was President of the Pontifical Institute of

Sacred Music; the occasion was the fiftieth anniversary of the foundation of the Institute by Pope St. Pius X in 1911. The Latin text may be found in the *Acta Apostolicae Sedis*, volume 53, (1961), 810-813.

The Pontiff congratulates the institute on their anniversary and praises them for their work in promoting Latin sacred music; Gregorian chant, polyphony, and the organ are given special mention, and the Pope refers all to the Apostolic Constitution *Divini Cultus Sanctitatem* of Pius XI and the Encyclical Letter *Musicae Sacrae Disciplina* of Pius XII. He says that the provisions of these documents are to be obeyed, as are the directives in the *Instructio de musica sacra et sacra liturgia* promulgated by the Sacred Congregation of Rites on September 3, 1958.

The Constitution of Pius XI, written for the twenty-fifth anniversary of the *Motu Proprio Tra le sollecitudini* of Pius X, required almost daily Gregorian Chant in the seminaries and ordered the major churches to have Gregorian capellas. Symphonic music was deprecated, but the organ was recommended. The people were encouraged to sing the chants that pertained to them; it was in this context that Pope Pius said that the congregation were not to be mute spectators.

The Encyclical Letter of Pius XII, issued in 1955 on Christmas Day, further promoted Gregorian Chant, sacred polyphony, and the participation of the faithful in singing the Latin tunes; specific norms about this were contained in the Instruction of the Sacred Congregation published three years later.

Pope John praised the Latin language as the clear and ancient sign of unity, an august language worthy of veneration, the maternal tongue of Catholics. Vernacular tunes may be tolerated outside of the solemn liturgy, but Latin must and will forever wield the royal scepter and imperial power, whether in the grandest basilicas or the humblest chapels.

In the territories of the missions, it is encouraged that the music of the local population be put to the use of the Church.

## From The Local Chapters

### BATON ROUGE

Members of the chapter sang Latin First Vespers for the Feast of the Purification of the Blessed Virgin Mary on Thursday evening, February 1, and Latin Second Vespers on Ash Wednesday February 28, at the Maryville Convent Chapel on Essen Lane in Baton Rouge.

### CAMDEN

Judge Gruccio, the local chairman, met with Bishop McHugh last December, and the Bishop subsequently instituted a monthly Latin Mass in the cathedral. Judge Gruccio reports that he

has since been told that several other parishes have also asked to institute Latin Masses, and he is looking into the matter.

### LOS ANGELES

The Chapter has begun a class for altar servers, which meets an hour before each Latin Mass on the fourth Sunday of the month at the *Mater Dolorosa* Monastery. They took out a large advertisement in the February 1, 1990 issue of *The National Catholic Register* to promote the Latin Mass at the Monastery, where they hold their meetings. After each Mass, they retire to the Monastery garden for refreshments and conversation.

### NEW YORK CITY

The Chapter sponsored a Holy Hour of reparation for offenses committed against the Sacrament, especially the recent sacrilege at St. Patrick's Cathedral. The Holy Hour took place from 2:30 to 3:30 PM on Saturday, January 13, and was followed by the Latin Mass at St. Ann's Church on East 12th Street in Manhattan. Two Latin Masses were celebrated for friends of the Latin Liturgy Association at St. Charles Parish on Staten Island during the first six weeks of the year. The Chapter held a Day of Recollection at the same church on Saturday, March 24, from 9:45 AM to 3:15 PM; there were several talks as well as Latin High Mass, Vespers, and Benediction.

### PHILADELPHIA

An organizational meeting was held on Sunday, March 25 at 12:30 PM at the home of Mr. Francis Braccia. New officers were elected during the following hour, and the members then adjourned to attend the Latin Mass at St. John's Church on Thirteenth Street at 2 PM.

### ST. LOUIS

The Chapter approved the Charter which the local chairman, Mr. Cover, had drawn up for it. A Board of Directors was to be elected at the general meeting held during Eastertide.

## Additions And Corrections To The *Latin Mass Directory*

### ALABAMA

#### Diocese of Birmingham

The Latin Mass is no longer celebrated at Our Lady of the Angels Monastery.

Instead, it is celebrated at:

St. Teresa's Church  
Post Office Box 525  
Leeds, AL 35904  
1-205-699-8534

1962 Missal

Celebrant: Fr. Peter T. MacCarthy (LLA)

### ARIZONA

#### Diocese of Tucson

The time of the Latin Mass at the Immaculate Heart of Mary Novitiate is now 1:30 PM. The

Latin Mass is also celebrated here on all Holy Days of Obligation.

### CALIFORNIA

#### Archdiocese of Los Angeles

There are no more Latin Masses at the Little Flower Missionary House or at St. John Vianney Chapel of Daniel Murphy High School.

#### Diocese of San Bernardino

The Latin Mass at Our Lady of Solitude Church in Palm Springs is also celebrated on the 5th Sunday of the month when it occurs.

#### Diocese of San Diego

The Latin Mass is no longer celebrated at the Mission San Luis Rey. The last padre there capable of pronouncing Latin died two years ago.

#### Archdiocese of San Francisco

A new pastor has stopped the Latin Mass at St. Raphael's Church in St. Rafael, California.

The Latin Mass at St. Brigid's Church has been discontinued on account of the retirement of the celebrant, Msgr. Robert F. Hayburn. In addition, the Latin Mass at St. Patrick's Church has been interrupted *sine die* by order of the pastor; the reason given is that the earthquake damaged the organ.

#### Diocese of Stockton

Chapel of Central Catholic High School  
200 South Carpenter Road  
Modesto, CA 95350  
First Sunday of the month at noon  
1962 Missal

### CONNECTICUT

#### Diocese of Norwich

St. Joseph Church  
Main Street  
North Grosvenordale, CT 06255  
Sundays at 1 PM  
1962 Missal  
Celebrant: Fr. Gregory J. Fluet

### DELAWARE

#### Diocese of Wilmington

Amend the entry for St. Joseph's Church as follows:

Sundays, Holy Days and New Year's Day at 10:30 AM

Christmas Eve at 10:30 PM

Other Holy Days at 10:30 AM (if a Saturday) or 7:30 PM (if a weekday)

This is usually a Low Mass, but it is sung on the last Sunday of the month except in May (when it is sung eight days before Memorial Day), June, July and August (when there is no sung Mass).

On the second Sunday of the month, and on all Holy Days except Christmas morning, the 1962 Missal is used; otherwise the Revised Missal is used.

Because of the Christmas Eve, Christmas, and Easter sung Masses, the Masses on the last

Sunday of March, April and December may not be sung.

### DISTRICT OF COLUMBIA

Old St. Mary's Church

There is now an additional Latin Mass (1962 Missal) on the first Saturday of each month, in honor of the Blessed Virgin Mary; it is followed by Rosary and Benediction.

### FLORIDA

#### Archdiocese of Miami

Chapel of Mercy Hospital  
3663 South Miami Avenue  
Miami, FL 33133  
Second Sunday of the month at 8:30 AM  
1962 Missal

Blessed Sacrament Church  
1701 East Oakland Park Boulevard  
Ft. Lauderdale, FL 33334  
Fourth Sunday of the month at 9:30 AM  
1962 Missal

#### Diocese of Pensicola-Tallahassee

The Latin Mass is no longer celebrated at St. Dominic's Church in Panama City.

### IDAHO

#### Diocese of Boise

Cathedral of St. John the Evangelist  
804 North 9th Street  
Boise, ID 83702  
Every other Thursday at 7:30 PM in the chapel  
1962 Missal

### ILLINOIS

#### Diocese of Belleville

St. Henry Church  
5315 West Main Street  
Belleville, IL 62223  
First Saturday of the month at 9 AM  
1962 Missal  
Celebrant: Msgr. Leonard A. Bauer

#### Diocese of Rockford

The Latin Mass is celebrated at the Corpus Christi Monastery of Poor Clares only on the last Sunday of the month.

### INDIANA

#### Archdiocese of Indianapolis

The Time of the Sunday Latin Mass at St. John Church is 11 AM.

### KENTUCKY

#### Archdiocese of Louisville

The Latin Mass at St. Martin of Tours Church uses the 1962 Missal.

### LOUISIANA

#### Archdiocese of New Orleans

The time of the Latin Mass at St. Patrick's Church has been changed from 9:45 AM to 9:30 AM. Also, the Latin Mass at St. Frances X. Cabrini Chapel is celebrated only on six of the First Fridays, not on all twelve. Which six depends on the availability of a celebrant.

### MASSACHUSETTS

#### Archdiocese of Boston

There is now a Latin Mass (1962 Missal) every Sunday at noon at Holy Trinity Church in the South End.

**MICHIGAN**

**Diocese of Kalamazoo**

The Latin Mass is no longer celebrated at St. Mary's Church.

**NEW JERSEY**

**Diocese of Camden**

Cathedral of the Immaculate Conception  
642 Market Street  
Camden, NJ 08102  
First Sunday of the month at 9 AM

**NEW YORK**

**Diocese of Brooklyn**

The Latin Mass is no longer celebrated at the Newman Center of Queens College in Flushing.

**Archdiocese of New York**

The Latin Mass is no longer celebrated in the St. Ignatius Loyola Chapel of Loyola High School.

**Diocese of Ogdensburg**

St. Mary's Church  
Brushton, NY 12916  
1-518-529-7433  
Sundays at 2 PM  
1962 Missal

**OHIO**

**Diocese of Columbus**

The Latin Mass is no longer said at St. Patrick's Church and at the Shrine Center for Renewal.

**PENNSYLVANIA**

**Diocese of Erie**

St. Mark's Center Chapel  
439 East Grandview Boulevard  
Erie, PA 16514  
Second Sunday of the month at 2 PM  
1962 Missal

**TEXAS**

**Diocese of Brownsville**

St. Martin de Porres Church  
901 North Boulevard  
Weslaco, TX 78596  
First Sunday of the month at 4 PM  
1962 Missal  
Celebrant: Fr. Herman J. Delfer

**Diocese of San Antonio**

Chapel of Incarnate Word College  
4301 Broadway  
San Antonio, TX 78209  
First and third Sundays of the month at 9 AM  
1962 Missal

**WISCONSIN**

**Diocese of La Crosse**

St. Mary's Church  
1811 Lynn Avenue  
Altoona, WI 54720  
Every Saturday at 5:15 PM  
1962 Missal  
Celebrant: Fr. Norbert Wilger

**CANADA  
ONTARIO**

**Archdiocese of Ottawa**

The Latin Liturgy left the Oratory of St. Philip Neri (St. Brigid's Church) along with the Oratorians.

**Newsworthy Items**

1. The Choir of St. Ann Chapel at Stanford University sang the Latin Mass on Christmas Eve and Christmas Day (*Missa Simile Est Regnum Caelorum* by Victoria), on New Year's Day (*Missa Caca* by Cristobel de Morales), on the Feast of the Epiphany (*Missa D'ung Aultre Amer* by Josquin Des Pres), and on Candlemas Day.

2. The following announcement from our member Abbot Bernard Kaul of Hauterive announces the election of our member Fr. Blaise Fuez to the post of Abbot of the Monastery of Our Lady of Spring Bank:

*Lecturis salutem.*

*Notum vobis facimus Rev. mum D. Joseph van Grevenbroek officio Abbatis Monasterii B.M.V. ad Fontem Ordinis Cisterciensis diocesis Crossensis in Statibus Foederatis Americae Septentrionalis die 12 Decembris 1989 propter propectam aetatem sponte renuntiasse.*

*Die sequenti communitas*

*Rev. mum D. Blasium Fuez, priorem monasterii, sibi novum Abbatem elegit quem statim in officio confirmavimus et installavimus. Die vero 17 Decembris 1989 novus abbas ab infrascripto, uti Abbatibus Generalis commissario, benedictionem abbatialem in oratorio monasterii rite recepit.*

*fr. Bernardus Kaul  
Abbas monasterii de Altaripa  
Pater immediatus.*

3. Archbishop John F. Whealton of Hartford presided at the Latin High Mass (1962 Missal) celebrated on January 14 at Sacred Heart Church in New Haven, Connecticut. The Schola Cantorum of St. Gregory's Society sang Palestrina's *Missa Papae Marcelli*. Afterwards there was a reception to commemorate the fourth anniversary of the Latin Mass at that church.

4. The officers report with regret the death of our member Miss Theresa Fanelli, a tireless laborer for the return of the Latin Mass to the Archdiocese of Chicago. She passed from this life to the next on January 14, 1990, at the age of 48. The officers offer their condolences to her brother, Rev. Fr. Charles Fanelli, Pastor of St. John Vianney Parish in Northlake, IL and also a member of the Association.

5. A priest associated with the archdiocesan seminary in St. Louis, Missouri, told Theodore L. Cover, the local LLA chairman, that at least one year of Latin is required at

Kendrick Seminary. There is a *schola cantorum*, and the Divine office is regularly sung in Latin. There is a growing interest in Latin on the part of the seminarians.

6. The Chairman alerts the members against the concoction, *The Holocaust: 120 Questions and Answers*, by Charles E. Weber, which has been brought to his attention, and which may soon be referred to with approbation in certain newspapers and bulletins. It belongs to what is now called "Holocaust denial literature" and requires no refutation, when the truth is so evident. Neither would the most iron-clad arguments suffice, since people who hold a diabolical conspiracy so close to their hearts will not change their minds so soon. *Veritas tam evidentem apparet.*

7. Several people in Albany complained to Cardinal Mayer in Rome that the Bishop of Albany is requiring the priests who celebrate the Latin Mass under the Indult to use the readings from the Revised Missal, and that the Mass is being celebrated towards the people rather than towards God. The Cardinal replied, they say, "It is wise counsel, for the moment, to accept these two qualifications of the bishop with respect and gratitude."

8. A member has asked the Chairman about the two Latin verses on the new British pound coin. *Nemo me impune lacessit* means "No one gets away with attacking me." The second, *Decus et tutamen*, "Honor and safety", is from the *Aeneid*. Book V, verse 262. Another member asks about the motto of Louis XIV, *Nec pluribus impar*, which he found all over Versailles; it means "I win, even when outnumbered."

9. The Chairman erred in ascribing to Mr. Eric Ormsby the article in the July 15 number of *The Spectator* (London) mentioned in the December, 1990 issue of our Newsletter (page 15, no. 22). Mr. Ormsby was the one who sent the clipping in to the Chairman.

10. The Chairman has received from our member Mr. Ken Solak the schedule of ceremonies sung in Latin by the Choir of St. Ann Chapel at Stanford University. The choir was founded in 1963 by the mathematician William F. Pohl; its present director is Professor William Mahrt.

For Candlemas, February 2, the Choir sang the *Missa Sancta Dei Genetrix* by Pierre de La Rue (ca. 1460-1518). On Ash Wednesday, it chanted a Gregorian Mass, with motets of the Spanish and Roman schools. On March 18, the choir sang Renaissance music from Spain and Mexico at the Latin First Vespers of the Feast of St. Joseph and at Benediction.

11. Our member Mr. Clarence Zaar has reported to the Chairman that the Latin plainchant is making a "come-back" at St. Mary's Cathe-

- dral in San Francisco. The music for the 9 AM Mass is now Gregorian Chant. The Cathedral's Schola Cantorum leads the chant, and there is a "Gregorian Society" that meets on the third Wednesday of the month to learn how to chant the Mass. John Balka is the Director of Music, and Thomas Manguem the Cantor. Mr. Balka's telephone number is 567-3775.
12. It is reported that at the Latin Mass (1962) celebrated in Seaside Heights, New Jersey, the priest celebrates facing the people, communion in the hand is allowed, and the priest gives the Host with the English words "Body of Christ".
  13. The SIU-Edwardsville Chorale sang Palestrina's *Missa Papae Marcelli* at the Latin Mass celebrated at 10 AM at St. Agatha's Church in St. Louis on Sunday, February 11.
  14. The March *Newsletter* cost \$1882.14 to print and \$371.43 to mail out, for a total expenditure of \$2253.57.
  15. *Una Voce* - Canada has published a booklet entitled *Red Light for Roman Celebrets*, which is an English translation by James Scheer of an article published in Europe by Dr. Eric M. de Saventhem, the President of the International Confederation *Una Voce*. In this eight-page publication, the author discusses the tension between two groups among the authorities, those who claim that the *celebrets* and additional old-rite Masses should be allowed only for people who have left Archbishop Lefebvre, and those who claim that the permissions should be for anyone who likes the old liturgy.
  16. On Sunday, March 4, at 10:30 AM, the Choir of Our Lady of the Atonement Church in San Antonio, Texas, sang *L'Hora Passa* by Ludovico Viadana (c. 1565-1644) at the Latin Mass in their church. Francis Elborne conducted.
  17. Moe Moses reports that attendance at the Latin Mass at St. Charles Church in Benedict, Maryland, is a little less than fifty. Twenty-seven people attended the Latin Mass celebrated on March 2, the first Saturday of the month, at Old St. Mary's Church in Washington DC.
  18. The Chairman has received a letter from Dr. Denis Crouan of 23, rue de la Glaciere, 67300 Schiltigheim, France, informing him that Dr. Crouan has formed an Association for the Promotion of the Latin Roman Liturgy in France. He favors the revised rites. To receive his monthly newsletter, send him 100 French Francs. (This is the only price listed on his order form, and so it is probably meant for people living in France; you may well have to pay more for airmail or even surface delivery to the United States.) The newsletter is, of course, written in French.
  19. Dr. William S. Carnazzo has donated a sum of money to help pay the Vatican in order to obtain its permission to print the Chairman's translation of the Memoirs of Cardinal Nasalli Rocca.
  20. A Gregorian Chant School will be held July 9-13 at St. Michael's College in Winooski, Vermont; the faculty will be Dr. William Tortolano, Fr. Columba Kelly, O.S.B., and Dr. Robert Fowells. It is sponsored by The National Association of Pastoral Musicians (NAPALM). For information and registration forms, call or write The National Association of Pastoral Musicians, 225 Sheridan Street, N.W., Washington, DC 20011-1492 (1-202-723-5800).
  21. Mr. Daniel Pross, Basement Apartment 1, 2729 Kennedy Boulevard, Jersey City, NJ 07306 (1-201-434-4294) has issued his 1990 catalogue of Latin Sacred Music. To obtain this long list of sheet music and books (there are several pages), send him a long stamped (45¢) envelope addressed to you.
  22. Our member Mr. Paul Scott of New Zealand has sent the Chairman a brochure which lists the music sung at the Solemn Mass (10:30 AM) on Sundays at the Cathedral of the Blessed Sacrament in Christchurch. Almost every Sunday, the choir sings one of the great Gregorian, polyphonic, or orchestral Masses. They will perform in San Francisco, at St. Mary's Cathedral, on December 9, 1990.
  23. Our member Mr. Paul Berry reports that he was the acolyte at the second Latin Mass allowed under the Indult in the Diocese of Columbus. The Mass was celebrated at 3 PM by Fr. Clement Faistl at the Rosemont Center, 2440 Dawnlight, Columbus, Ohio. There were 150 communicants.
  24. Fr. Edward M. Grosz, who celebrates the four Latin Masses according to the 1962 Missal that are allowed every year in the Diocese of Buffalo, has been promoted to Auxiliary Bishop of Buffalo. Eight days after being consecrated, he celebrated the Latin Mass at St. Timothy Church in Buffalo.
- ## From The Press
1. The English edition of *L'Osservatore Romano* printed, on January 15, 1990, the *Instruction on the Study of the Fathers of the Church* signed by William Cardinal Baum, Prefect of the Congregation for Catholic Education. The next to last section reads as follows:
 

66.6 It is obvious that the study of the Fathers also requires adequate instruments and aids such as a well-equipped library from the patristic viewpoint (collections, monographs, reviews, dic-
  2. The January 18, 1990 issue of *The Wanderer* reports that Fr. Timothy Cloutier, O.M.V., the 34 year old English language secretary of Augustin Cardinal Mayer and a native of Minnesota, publicly celebrated the Latin Mass according to the 1962 Missal in Kansas City and Topeka during a holiday visit to the States. In the former city, he gave an address entitled "The Traditional Rite Latin Mass: Our Liturgical Heritage".
  3. The Latin message on the Christmas Card of the Pope for 1989 was: *Pacis Principem Christum Jesum venite adoremus. Joannes Paulus Pp. II in Nativitate Domini 1989*. It was reproduced on the front page of the English edition of *L'Osservatore Romano* on January 2, 1990.
  4. On January 28, 1990, *The National Catholic Register* contained an editorial that called on Rome to answer what the author calls "unresolved questions" about the Indult. He asks: What calendar should be used in those Masses, the old or the new? Must the revised lectionary be used? Must the priest celebrate facing the people or towards God? Other questions that are posed, such as whether women must wear hats, or whether the fast before Communion should be one hour or three hours, recall the adage *De minimis non curat praetor*.
  5. In a letter to the editor published in the January, 1990 number of *The Homiletic and Pastoral Review*, Msgr. Orville R. Blum indignantly rebukes the editor, Fr. Baker, for encouraging priests to apply to Cardinal Mayer for *Celebrets*. He says that this runs counter to the local bishops' responsibilities and divides the Church. In a comment printed after the letter, the editor rejects the complaint. The same issue contains an article, *Liturgical Music Today*, by Fr. Giles R. Dimock, O.P., in which the author calls for (among other things) more Latin chant and sacred music. Finally, Fr. Joseph J. Farragher, S.J., in his column *Questions Answered*, says, in reply to an inquiry, that no, Mass need not be celebrated facing the people.
  6. In an article on the state of Poland published in the December 31, 1989 issue of *Our Sunday Visitor*, Desmond O'Grady, the paper's Rome correspondent, says that many Polish bishops and priests treat Ukrainian and Lithuanian Catholics roughly, and that the Primate, Cardinal Glemp, denies the existence of German speaking Catholics who want Mass in German. The author does not

mention that if Mass were celebrated in Latin, there would be no such tyranny. In many countries, selecting the language in which Mass is to be celebrated is a political issue, and people are required to hear Mass in the language of their enemies or oppressors. Yet one hears even high authorities saying, "Latin is divisive," a silly and false statement. It is people who divide, not Latin. Latin is neutral; like nature it is indifferent to our lot.

day speech". Modern versions of the Bible had the same faults, in Prince Charles' opinion. There were good scholarly reasons for many of the changes from the King James version, "but a good many more changes were made just to lower the tone, in the belief that many of us would not get the point if the word of God was a bit over our heads. But the word of God is supposed to be a bit over our heads. Elevated is what God is."

Contrasting "Why take ye thought for raiment?" with "And why are you anxious about clothing?" the Prince of Wales asked: "Where is the comfort in a phrase too banal to be remembered? How can we be lifted up by a sentence which itself needs lifting, on a stretcher?" "Crass", "mean" and "trite" were some of the epithets he employed for the language of the Alternative Service Book and new versions of the Bible.

11. An editorial "A Clarification of the *celebret*" appears in the February, 1990 number of *The Homiletic and Pastoral Review*. The editor, Fr. Baker, says that he has received word from Cardinal Mayer in Rome that the *Ecclesia Dei* Commission will not grant the Tridentine *celebret* to priests unless their local bishop approves. If a priest applies to the Cardinal without having notified his bishop first, the Cardinal refers the matter to the bishop, who has the power of *veto*. In the same issue, the question "Was the 1962 Mass proscribed?" is answered in the column "Questions Answered" by Fr. Joseph J. Farraher. The reply given is that the new rite was proscribed as obligatory. Fr. Farraher says that this obligation did not appear as clear as he thought it had when he checked the 1969 *Missale Romanum*. He says, however, that a brief and more forceful paragraph appeared later in the *Acta Apostolicae Sedis* 61 (1969), pp. 217-222, which convinces him of the obligation. ("What we have proscribed in this Our Constitution will begin to take effect on November 30 next, the First Sunday of Advent.") Fr. Farraher also refers to the instruction of the Congregation for Divine Worship given on October 20, 1969, which said that the new Mass could be used beginning November 30, 1969 but had to be used no later than November 28, 1971, except by senile priests celebrating private Masses. Fr. Farraher goes on to imply that the local bishop may prohibit the celebration of the new Mass in Latin, a claim that the Chairman feels is contradicted by the Code of Canon Law, n. 928.

12. In the December 1989 issue of his publication *Christian Order*, the editor, Fr. Crane, repeats, with his personal approbation, most of the usual complaints that one hears about Archbishop Bugnini and the reform of the liturgy. The article is entitled "The Mass:

Old and-New".

13. Attorney Spangler, Secretary-Treasurer of the L.L.A., is the author of the article "Bishop speaks at Lexington Latin Mass", which appeared in the diocesan newspaper, *The Messenger*, on January 7, 1990. Bishop J. Kendrick Williams gave the sermon at the High Mass in Latin according to the 1962 Missal on Sunday, December 3, 1989, at St. Peter Claver Church in Lexington, Kentucky. The music was provided by the Lexington Chorale, who sang the "Mass in Honor of the Holy Rosary" by J.V. Schiffer.
14. In the February 11, 1990 issue of *Our Sunday Visitor*, Fr. Frank Sheedy answers a question from a fellow who was confused by the affair of Bishop Higi and the Latin Mass, discussed on page 13 of the March, 1989 L.L.A. Newsletter. Fr. Sheedy says that he too is confused and thinks that there is something more to it than we know about, because the bishop seems to have overruled canon 928; Fr. Sheedy also refers to canon 249, and says that it is not being enforced. (Canon 928 says that Mass may be said in Latin or in the vernacular; canon 249 says that future priests must learn Latin in the seminary.) Finally, he says that the Latin Mass is really only suitable for Latinists or for people who have no common language; in general, he thinks one need not go further than an occasional Greek *Kyrie*, Latin *Sanctus*, or simple Latin hymn.

As a matter of fact, seminarians do not learn Latin except in a few places, and even there they don't learn much more than the Chairman learned when he was ten years old. If a priest is under fifty nowadays, and an American, he will probably be an illiterate, or at best be able merely to pronounce or sing the Latin. If asked to translate something, he will be speechless.

With respect to canon 928, Rome has refused to say plainly whether a bishop may prohibit a priest from celebrating a public Mass in Latin according to the Revised Missal. When the Chairman wrote to the Congregation for Divine Worship years ago, he received no reply, perhaps because he wrote in Latin.

15. In an editorial published in the February 8, 1990 issue of *The Wanderer*, Frank Morris attacks what he calls "the liturgists", whom he blames for ruining the Mass and persecuting the people who like Latin. In truth, "liturgist" is one of those professions for which there are no qualifications; if one can play the organ by numbers, one may be enrolled among the liturgists. Dancing and clowning are more useful to its practitioners than Latin. It is a profession, as Hubert Humphrey said of college teaching, which one enters if one is no good for anything else.
16. The January-February number of the French

7. In a front-page account of the return of the old-rite Latin Mass to West Tennessee that appeared in the December 25, 1989 issue of the *Memphis Commercial Appeal*, the Chairman was surprised to read the sentence, "The Roman Catholic Church had mothballed the old Tridentine Mass in 1969 in the wake of the modernist reforms of the Vatican Council II." Did the editors not realize the negative connotation of the word *modernist* in the Catholic vocabulary?
8. Our member Mr. Paul Berry is the author of a letter to the editor which was published in the February 4, 1990 issue of *The National Catholic Register*. Mr. Berry congratulates Fr. Robert Skeris for his article on liturgical music in the January 14 issue, and goes on to point out that all the abuses that have arisen came into being through the options and alternatives which the New Rite allows. The same issue of the *Register* reported that a commotion has been made in the diocese of Tulle, France, over the sale of a little Romanesque church, which has belonged to a family of cafe owners since the French Revolution, to the Society of St. Pius X for the celebration of the Latin Mass. Archbishop Lefebvre was at one time Archbishop-Bishop of Tulle.
9. Here is the cancellation with the Latin error mentioned on page 13 of the December, 1989 issue of the Association's Newsletter (The Press, item No. 2)



10. Charles, Prince of Wales, has made some sensible remarks about liturgy, which were reported in the January 6, 1990 number of *The Tablet* (London). Speaking of the Book of Common Prayer, the Prince said that the language used by Archbishop Cramner "was quite deliberately 'not of an age, but for all time'". It saddened him, he said, that the old liturgy was now being battered and deformed in the unlikely cause of making it easier to understand.

"We seem to have forgotten", he said, "that for solemn occasions we need exceptional and solemn language; something which transcends our every-

periodical *Una Voce* has an article on the Latin Solemn High Mass (1962 Missal) sung by the Abbot of Fontgombault on December 2, 1989 at the Church of Ste. Odile, Paris, in commemoration of the twenty-fifth anniversary of the foundation of the International Confederation *Una Voce*. Among the many messages received from well-wishers was one from the ex-President of Senegal, Leopold Sedar Senghor, who wrote, "I wish I could be with you, because I am devoted to Latin. I say all my daily prayers in Latin."

17. The February 15, 1990 issue of *The Remnant* lists the six norms which Dr. De Saventhem, President of the *Una Voce* Confederation, claims to have been recommended in 1986 by a commission of cardinals appointed by the Pope to study whether the Indult should be expanded.

1. In the offices of the Roman rite, due honour (*debitus honor*) should be accorded to the Latin language. Bishops should thus take care that at least one Mass in Latin is celebrated in each major location of their dioceses on Sundays and holydays. Nonetheless the Lessons and the Gospel may be read in the vernacular.

2. For their private Masses all priests may always use the Latin language.

3. For any Mass celebrated in Latin - *cum vel sine populo* (with or without a congregation) - the celebrant has the right of freely choosing between the Missal of Paul VI (1970) or that of John XXIII (1962).

4. If the celebrant chooses the Missal of Paul VI, he is to observe the rubrics of that Missal.

5. If the celebrant chooses the Missal of John XXIII, he shall follow the rubrics of that Missal, but he may:

-use either Latin or the vernacular for the Readings.

-select prefaces and propers from the Missal of Paul VI and introduce the "*preces universales*" (prayers of the faithful).

6. The liturgical Calendar for feasts shall be that of the Missal chosen by the celebrant.

Dr. De Saventhem says that the Pope shelved the recommendation as "inopportune" because they were opposed by influential prelates from many episcopal conferences.

18. The February issue of *30 Days* magazine has a few items of interest to members of the LLA. In an address on educating seminarians given in Philadelphia in January, Cardinal Ratzinger said, "When I was young, it was customary to think that preparation for

the priesthood consisted essentially in learning to "read the Mass". It was no wonder that this took so long since it was also known that you had to learn Latin, and that was no easy thing." On page 35, there is a report about purported attempts by followers of Archbishop Marcel Lefebvre to establish contacts with Chinese Catholics; the "Patriotic Church" in China uses the old Latin Mass; the report appears to be nothing but speculation. Most importantly, there is the first of a series of articles on the implementation of the Indult of 1984 around the world; in this issue, the situation in Italy is described. In general, the most "liberal" bishops have granted the "old Mass", and the most conservative have made difficulties. In Rome, Florence, Milan, and Venice, there is a Sunday Latin Mass according to the Roman Missal of 1962; in Gorizia, there is a Saturday evening Latin Mass. In Parma, there is a Latin Mass on the vigil of the most important feasts; in Piacenza there is a monthly Latin Mass on a Sunday. In Udine, a Latin Mass is allowed twice a month, on the second and fourth Sundays. In Reggio Emilia and Trieste, there are monthly Latin Masses, but not on Sundays. In Bologna, there is a Latin Mass at 11 AM on Saturdays. This is it.

19. The third newsletter of the *Fraternitas Sacerdotalis Sancti Petri* is eight pages long; the first two pages are devoted to a letter from a Fraternity priest, Fr. Barreiro, while the remaining six are given over entirely to illustrations. The Fraternity is hoping to start a house of studies for first year men in the United States, since so many of their seminarians come from here. The U.S. mailing address of the Fraternity is P. O. Box 993, Ridgefield, CT 06877.

20. The latest newsletter (volume 6, number 1) of "The Society of Traditional Roman Catholics" contains an exchange of letters between Msgr. Ruscitto, former head of the "Tridentine Rite Conference", and Cardinal Mayer of the Roman *Ecclesia Dei* Commission. The Cardinal writes, *inter alia*, "'A separate Tridentine Rite under an understanding and sympathetic Bishop or cardinal' would not solve your problem. The only solution to your problem remains the submission of your intellect and will to the faith of the Church as it continues to be taught by the Successor of Peter and the Bishops in union with him. If you cannot perceive the continuity in the Church's teaching tradition, then, dear Father, make an act of faith that it is so because the Holy Spirit will never abandon the Church."

21. The Friday, February 9, 1990 issue of *The Catholic Star Herald*, newspaper of the Diocese of Camden, contains an illustrated article by the Managing Editor, Kevin McLaughlin, entitled *Cathedral resounds with Mass in Latin*, in which it is reported

that seventy souls attended the first Latin Mass in twenty years celebrated in the city's Cathedral of the Immaculate Conception. The Mass, which took place at 9 AM on Sunday, February 4, was celebrated by the Bishop, James T. McHugh; the Auxiliary Bishop was seated within the sanctuary. This was a sung Mass, with Gregorian Chant, according to the Revised Roman Missal of Pope Paul VI. The Mass will continue to be celebrated on the first Sunday of each month at 9 AM.

22. The Winter, 1989 number of *Sacred Music* is full of items of interest to our Association. In his first editorial, the editor, Msgr. Richard J. Schuler, discusses whether the liturgical reform has been successful. (He says, "Yes, where it has been properly carried out.") In his second editorial, he mentions the recent instruction from Cardinal Baum; see item #1. There is an article about some utterances of Hans Ursus von Balthasar with respect to the liturgy, and a paper of our Minnesota Chairman, Duane Galles, on private chapels in Mediaeval England. Professor Fowells, in his contribution "Chant in the City of the Angels", discusses the history of the annual two-week work sessions on Gregorian Chant which have been held for many years at California State University in Los Angeles. Finally, in the *Letters to the Editor* section, a Roman correspondent warns of the current money-making racket, whereby American choirs pay to sing in the Roman basilicas and churches, and then announce that they have been "invited" to sing there; sometimes tours are organized, and the tour promoters let the choir director go free, provided that he brings along enough paying singers.

23. Two letters to the editor about the Latin Mass appear in the March, 1990 issue of *30 Days*. In the first, an English woman writes to reprove the editors for perpetuating the error that Latin Mass means old-rite Mass and vernacular Mass means new-rite Mass; readers should not be misled into thinking that the new rite of Mass cannot be said in Latin. In the second letter, the English Jesuit Deryck Hanshell condemns identifying Mass in Latin with Mass according to the old books and reproves those who imagine that the new rite of Mass can be appropriately celebrated only in the vernacular languages. He condemns the ICEL concoctions, which are to blame for much of the dissatisfaction with the new state of affairs. He points out that the desire for Latin is not a desire to indulge in the nostalgia; the great works of art from the past, of which the Latin Mass is one, are forever contemporary, and we shall always have need of them.

24. The April, 1990 issue of *The Homiletic and Pastoral Review*, in the column "Questions and Answers" by Fr. Joseph J. Farragher,

## Last Minute Additions

1. The following question was posed to Russell Shaw to be answered in his column *Answers* in the April 29, 1990 issue of *The National Catholic Register*: "I've heard that the Second Vatican Council actually called for the retention of Latin in the Mass. If so, how come we now have English?" In his reply, Shaw says that yes, the Council did order that Latin be retained, but it also left it to the Pope and bishops to decide how much of the vernacular languages should be admitted, and these authorities, after the Council, decided to allow the vernacular languages for everything, and to reduce Latin to an exception. Shaw says that this is OK, since the same people, Pope and bishops, who were at the Council were the ones to do away with the Latin, so they must have known what they were doing. Shaw's reply is the typical answer of one trained in homiletics: he must defend what is done, since that is his job. If Latin is not preserved, but the Council said that it should be, he must concoct some ridiculous argument to show that black is white and white is black, and everything can be reconciled and harmonized. It would be much more honest simply to say that the directives of the Council were not carried out, or that they were interpreted to mean something contrary to their original meaning. This happens all the time, when one must explain away an unpleasant or neglected teaching, as, for example, *extra ecclesiam nulla salus*. In certain cases, this is a good thing, because one needs to get rid of some extra and embarrassing baggage, but in the case of the Latin Mass, one has gotten rid of a whole heritage.
2. In *The Chicago Tribune Magazine* of March 18, 1990, Bill Granger, in his column *Chicago Voices*, laments the closing of several parishes and schools in Chicago. He complains about the overthrow of the Latin tradition in the Catholic Church, and he ridicules the vernacular Masses, which he calls "cheerful idiocy".
3. *The Wanderer*, on April 26, reported on the front page that Cardinal Ratzinger celebrated the Pontifical High Mass of Easter morning at St. Peter's Seminary in Wigratzbad, Germany. He had spoken in Latin the previous evening with the seminarians and their teachers. In the same issue, it is reported that over a thousand souls attended the Solemn High Latin Mass celebrated at St. John Cantius Church on Easter Sunday by our member Msgr. Charles Meter. Our local Secretary, Pat Flaherty, puts the number at 1400. The Coronation Mass of Mozart was sung, with Gregorian propers. There was a bass solo at the Offertory (*O Quam Suavis*), and the choir also sang the *Ave Verum* of Mozart, the *Regina Caeli* by Lotti, and the hymn *O Filii et Filiae*. Fr.

discusses whether a diocesan bishop has the authority to insist that when the Latin Mass is celebrated in his diocese under the Indult (i.e., when the 1962 edition of the *Roman Missal* is used), the readings and calendar must be that of the *Revised Roman Missal* of 1970. This situation is becoming more and more common, and a correspondent wrote in to inquire whether this was not a mingling of the two Missals, the sort of thing prohibited by the Indult of 1984. In reply, Fr. Farraher, following a private communication from Cardinal Mayer in Rome, says that although the insertion of the 1970 readings into the 1962 Missal was surely prohibited by the Indult of 1984, nevertheless, the words "wide and generous application of the directives", which were used by the Pope in his *motu proprio Ecclesia Dei*, make such a commingling possible now. When people write to Cardinal Mayer to complain about this, he advises them to grin and bear it and not to make waves. For him, it seems to be a case of *De minimis non curat lex*.

25. In an interview published in the April, 1990 issue of *30 Days*, the German "Catholic thinker" Robert Spaemann attacks the practice of putting microphones on the altar and having the priest say Mass facing the people. These things, he says, make it clear to the people that in reality the priest is addressing them, not God, and "what the priest has to say to them is not sufficiently interesting to justify, for an entire lifetime, attendance at Mass every Sunday. Thus people simply cease to attend." If the Church has nothing more to offer than the vernacular Mass now in fashion, people will just stay home and tend to their private devotions.

\* \* \*

### Open Forum

RD 5, Box 412  
Flemington, NJ 08822-9314  
February 10, 1990

Professor Anthony J. Lo Bello  
Box 29, Dept. of Mathematics  
Allegheny College  
Meadville, PA 16335

Dear Professor Lo Bello:

Enclosed is my renewal for the coming year. My one major regret after completing a year as an LLA member is that I neglected to enroll earlier. Otherwise, it has been a most rewarding and spiritually refreshing experience; hopefully, I will be able to attend the annual convention sometime, although at present other obligations seem likely to impinge.

I write to you from the Diocese of Metuchen where, as you know, Bishop Edward Hughes has initiated a bi-weekly celebration of the Tridentine rite. Attendance has grown considerably, although I suspect the geographical

expanses of the diocese and limited publicity given to the 1984 Indult have kept the numbers lower than might be the case otherwise. This is no reflection at all on Bishop Hughes, I must add, who sent me a very courteous letter announcing his decision. In general, my impression is that the Bishop is quite sympathetic to the wider use of Latin. Indeed, he last year issued a request that greater attempts to use Latin in local parishes be made, especially in the Ordinary of the Mass and with some of the great hymns and chants once so well-known. Unfortunately, nothing has come of this in my own parish, or in any of the neighboring ones either, due to the intense clerical hostility to Latin in any form. As is so frequently the case, liturgical irregularities are quite common, and many priests approach the Mass as though it were a forum of personal expression. There is a growing inclination to purge the vernacular liturgy of "sexist language" as well, for which I have proposed liturgical Latin as the ideal solution, but thus far have found no takers. This overall experience has led me to reflect on the best route for the future of Latin, which like you, I once believed was with the *Novus Ordo*. Now I am not at all so certain. In our diocese, for instance, there are no restrictions of any kind on the celebration of the *Novus Ordo* in Latin, in accordance with Canon 928. The problem of course is that the greater proportion of the clergy simply refuse to do so, indeed cannot even discuss the question with minimal civility in some instances. The other difficulty, at least in my experience, is that the laity in general are wholly unaware of church norms governing the *Novus Ordo*, which one labors to explain often without much success. "The Latin Mass" for many still refers exclusively to the old rite, which a large number were overjoyed to welcome back. This has led me to wonder whether discussions of Latin are not better focused on the 1984 indult, given the public understanding I so often encounter.

I seldom write, so let me come to my shopping list. First, I'm pleased to pass some good news from Calvert House, the Catholic student center at the University of Chicago. In the first edition of the new Calvert alumni newsletter, dated July 1989, I read the following with some amazement:

The St. Thomas Aquinas Society at U. of C. has co-sponsored several events with Calvert House, including several solemn high Latin masses (according to the Vatican II rite), complete with Gregorian chant. More liturgies are looked forward to.

I say amazement, because when I was pursuing graduate studies at Chicago from 1975-1982, there was no St. Thomas Aquinas Society, and the staff of Calvert House were as hospitable to Latin as the Sahara desert is to water. This is, to say the least, quite a change for the better.

Sincerely,  
Glenn M. Ricketts

Frank Phillips conducted the orchestra and choir and played the organ. The Benedictine Fr. Downey was deacon, and the Augustinian Fr. Day was subdeacon. LLA members Flaherty and Ludwig assisted as thurifer and acolyte respectively, and their sons Steve and John were torchbearers. *Keep the Faith* filmed the whole Mass, which will soon be available for home viewing. St. John Cantius Church is in Chicago.

4. The Vice Chairman reports that 400 souls attended the Latin Mass at St. Agnes Church in Baton Rouge on April 14.
5. *The Wanderer*, in its April 12 issue, reports on page 8 that the Africans gather in the cathedral of Mwanza, Tanzania, to sing Gregorian Chant for several hours once a month.
6. The Fourth Annual Master Schola will be held at the Community of Jesus in Orleans, Cape Cod, Massachusetts, from August 7 to August 13. The Masters who will be leading the Schola are Stephen Cleobury (Organist and Director of Music at King's College, Cambridge), Dr. Marilyn Keiser (Professor of Music at Indiana University), David Hill (Organist and Master of Music at Winchester Cathedral), James Litton (Music Director of the American Boychoir), and Hilary Hill (Head of the Singing Department at King's College School, Wimbledon). For more information, write to The Community of Jesus Master Schola, 11 Bayview Drive, P.O. Box 1094, Orleans, MA 02653

(1-508-255-6204).

## Further Changes In The *Latin Mass Directory*

### FLORIDA

#### Archdiocese of Miami

The Latin Mass is no longer celebrated at Blessed Sacrament Church in Fort Lauderdale. Instead, it is celebrated at:  
Holy Cross Hospital  
4725 North Federal Highway  
Route 1  
Fort Lauderdale, FL 33308  
Fourth Sunday of the month at 9:30 AM  
1962 Missal

### INDIANA

#### Diocese of Fort Wayne and South Bend

Sacred Heart Church  
1020 Capitol Avenue  
Fort Wayne, IN 46806  
First and second Sundays of the month at 12:30 PM  
1962 Missal  
Celebrant: Fr. James F. Seculoff

Our Lady of Hungary Church  
829 West Calvert Street  
South Bend, IN 46613  
First and second Sundays of the month  
1962 Missal  
Celebrant: Fr. Thaddeus Kwak

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