

LLA LATIN LITURGY ASSOCIATION

Office of the Chairman
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NEWSLETTER NO. 42
SEPTEMBER, 1991

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

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

LLA Receives The Apostolic Benediction

The Latin Liturgy Association has received the Apostolic Benediction of His Holiness the Pope. The Papal Blessing, which appears on page 2, was sent to Los Angeles, where we were meeting for our Third National Convention. It was accompanied by the following covering letter.

3339 Massachusetts Ave., N.W.
Washington, D.C. 20008-3687

Apostolic Nunciature
United States of America
No. 3246/7

May 24, 1991

Most Rev. Roger M. Mahony
Archbishop of Los Angeles
1531 West Ninth Street
Los Angeles, CA 90015

Dear Archbishop Mahony:

Enclosed please find the message of the Holy See destined for the members of the third national convention of the Latin Liturgy Association to be held in Los Angeles on June 1-2, 1991.

I am most grateful for your kind attention to this matter.

With cordial regards and very best wishes, I am,

Sincerely yours in Christ,

Monsignor Rino Passigato
Charge d'Affaires, a.i.

English Translation Of The Latin Letter

May 20, 1991

To the Most Reverend Roger Mahony
Archbishop of Los Angeles

Your Excellency,

The Supreme Pontiff was greatly pleased to learn recently that on June 1 and 2, in your Archdiocese of Los Angeles, there would be

held the Third National Convention of the Latin Liturgy Association, with delegates attending from all over the United States of America.

Our Most Holy Father extends his benevolent greetings in the Lord to each of the organizers of and participants in this Convention, furthermore congratulating them for their truly praiseworthy zeal for the Sacred Liturgy and its enduring Latin language. At the same time as His Holiness encourages them ever to be faithful to the leadership of Holy Mother the Church in this matter, he prays most earnestly that the incomparable treasures of that Liturgy be carefully preserved for all future generations.

For this reason, he enthusiastically urges the Association, through its painstaking service, wisely to educate the Christian faithful in the knowledge of and respect for liturgical Latin, from which source the whole Community of Saints may draw spiritual profit. Wherefore, in order that light and strength from heaven may never be wanting in these promoters of the Sacred Liturgy as they pursue their so lofty goal, he most lovingly imparts to all present, through you, the mediator of his intention, the Apostolic Benediction, as a token of divine favour and a proof of his own good will.

As I gladly fulfill my duty by writing to you about these sentiments of the Supreme Pontiff concerning the aforementioned Los Angeles Convention, I take the opportunity that is hereby afforded to express to you my most respectful devotion in the Lord,

Giovanni Battista Re
Substitute Secretary of State

The Proceedings Of The Third National Convention In Los Angeles

The first event of the weekend was a concert of Gregorian Chant and sacred polyphony by the Grimm Family Choir in the Sacred Heart Chapel of Loyola Marymount University on Friday evening, May 31, at 7:30 PM. The Convention was called to order the next morning by the

Chairman; alas, he had to begin twenty minutes late because the technicians who were to tape the proceedings arrived fifteen minutes late. The Chairman reported the following data (current as of June 1, 1991) about the frequency of the celebration of the Latin Mass in the United States. The figures in parentheses are the numbers as of June 1, 1989; they are included for purposes of comparison.

Number of Churches Regularly Offering the Latin Mass

	1962 Missal	1970 Missal
Every Sunday	59 (20)	46 (55)
1 or 2 Sundays a month	68 (27)	30 (25)
On a weekday at least once a month	14 (2)	24 (11)
Totals	141 (56)	100 (91)

Thus, out of 18, 595 churches in the United States, 241 are regularly offering the Latin Mass. The next speaker was the Vice-Chairman, Dr. Edgeworth, who emphasized that we are the only organization whose members promote both the old and the new rite of Latin Mass; in some places only one type is possible because of the local circumstances. The last speaker of the morning was the delegate of the English Association for Latin Liturgy, our colleague Mr. Bernard Marriott, who has attended all of our meetings; his address, entitled "Bernard and Benedict", was an illustrated tour of some of the major French abbeys which he had visited on the occasion of the nine-hundredth anniversary of the birth of St. Bernard.

There were long lines at lunch, as there had been at breakfast, because we were sharing the facilities with two hundred teenage camp counselors; at breakfast, they had consumed many of the entrees before the members of the Latin Liturgy Association had awoken. At 1:30 PM, we reconvened to hear Dr. Robert Fowells, the expert on Gregorian semiology, conduct a workshop on the rhythmic principles of plainchant. He was followed by the Rt. Rev. Ladislav K. Parker, Premonstratensian Abbot of St. Michael's, who gave an impassioned address in



N. 281.605

Reverendissime Domine,

Cognoscere nuper perplacuit Summo Pontifici Kalendis ipsis Iuniis ac postridie Angelopoli, in tuae videlicet Archidioecesis finibus, feliciter eventuram esse tertiam congressionem "Conso- ciationis pro Liturgia Latina" ex tota natione Civitatum Foedera- tarum Americae Septentrionalis.

Singulis quidem auctoribus et participibus huius congressus benevolam suam in Domino salutationem gratulationemque simul si- gnificat Beatissimus Pater de laudabili nimirum hoc Sacrae Litu- rgiae studio eiusque perennis linguae Latinae. Dum vero similiter Sua Sanctitas eos cohortatur ut fidelitas erga Matris Ecclesiae ductum hac omni in re semper excolatur, plurima prece exoptat ut incomparandi thesauri illius Liturgiae in posteros semper annos diligenter conserventur.

Huius rei causa vehementer eandem Consociationem admonet ut per eius operam industriamque christifideles sapienter instituantur in sermonis Latini liturgici cognitione et aestimatione, unde tota ecclesialis communitas utilitatem spiritualem possit haurire. Quocirca, ne caeleste umquam lumen et robur illis Liturgiae Sacrae fautoribus desit in adeo excelso persequendo proposito Apostolicam Benedictionem per te mentis suae interpretem veluti favoris divini pignus suaeque benignitatis documentum adstantibus cunctis peramanter dilargitur.

Hos Summi Pontificis sensus de memorato Angelopolitano con- gressu tibi pro meo munere libenter perscribens oblata sic opportu- nitate cupio pariter uti me in Domino tibi ut maxima cum observan- tia deditissimum esse profitear.

+ *Io. B. Re*

+ Ioannes Baptista Re

Substitutus

Reverendissimo Domino
D.no ROGERO MAHONY
Archiepiscopo Angelorum in California

AUDIO TAPES
THIRD NATIONAL CONVENTION OF THE LATIN LITURGY ASSOCIATION
May 31 - June 2, 1991

- 1 Opening Address, Prof. Anthony Lo Bello, LLA Chairman
- 2 Prof. Robert J. Edgeworth, LLA Vice-Chairman: "The Future of the Latin Mass Movement"
- 3 Mr. Bernard Marriott, Treasurer, the Association for Latin Liturgy (United Kingdom): "Bernard and Benedict: A Tour of Some Abbeys"
- 4 Prof. Robert M. Fowells: "A Demonstration of the New Rhythmic Principles of Gregorian Chant"
- 5 Rt. Rev. Ladislav K. Parker, O. Praem., Abbot of St. Michael's Abbey: "Latin in the Liturgical Life of a Contemporary Abbey"
- 6 Mrs. Mary Kraychy, Executive Secretary of the Coalition in Support of Ecclesia Dei: "Ecclesia Dei and Its Implementation in the U.S."
- 7 Prof. William P. Mahrt: "The Chant in Today's Liturgy—Disputed Questions"
- 8 Professors James H. White and Kari Windingstad: Gregorian Chant Workshop
- 9 Panel Discussion on the Formation of Local Chapters of the LLA
- 10 Second Vespers of Corpus Christi, Rev. Valentine Young, OFM, Celebrant
- 11 Pontifical Latin High Mass, Most Rev. John J. Ward, Auxiliary Bishop of Los Angeles, Celebrant

Please enclose \$5.00 for each tape or \$50.00 for the complete set.*

*This set comes in an attractive album.

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favor of the Latin Liturgy. The Abbot appeared in his white choir dress for Solemn Vespers immediately after his lecture; the Vespers were sung by the Gregorian Schola of Los Angeles, Dr. Fowells directing. Our member, the Benedictine Fr. Raymond Matulenas, with whom the Chairman enjoyed many long conversations over the weekend, presided. The Vespers were followed immediately by the Latin Mass for *Corpus Christi* sung by Fr. McCauley, S.J.; his arrival on campus the previous afternoon had been delayed three hours by an incompetent taxi driver, who thought that Loyola Marymount was near Pasadena and attempted to bring the Father thither. Those who wisely relied on the Super Shuttle, however, appeared to have suffered no misfortune. The Gregorian Schola of Los Angeles performed at the Mass, as they had at the Vespers. After supper, we met for the day's final session, a report by Mrs. Mary Kraychy of the Coalition in Support of *Ecclesia Dei* on the achievements of her organization; there was a long question and answer period following her presentation.

The Chairman found his accommodations quite satisfactory, except for the smell of the carpet, which odor he brought back with him to Pennsylvania. One member at least, however, suffered from the lack of a blanket, since the temperature fell to 50° at night, the weather being much milder than the hazy, hot, and humid conditions from whence most members had fled. Another member reported that the student counselors had behaved tumultuously over the night, and he had to turn on his air conditioner to drown out the noise of their celebrations.

The first address on Sunday morning was by Dr. Mahrt, who had served as Vice Chairman of the Association when it was founded sixteen years ago. His lecture, which provoked many questions, dealt with disputed issues in the liturgy. In response to a question from the Chairman, he assured us that the *Dies Irae* could still be sung at Requiem Masses, even though it is not in the Revised Missal. Professors White and Windingstad then conducted a Gregorian Chant workshop, concentrating on the chants we would be singing at Vespers and Mass later in the afternoon. After lunch, there was a panel discussion, presided over by Dr. Edgeworth, on the formation of local chapters of the LLA. Bob Kennedy, our Los Angeles Chairman, who did a fine job (almost single-handedly) making the local arrangements, noted how difficult it was to get people to attend the new-rite Latin Masses and the chapter meetings; the Chairman can well believe him, since we drew far fewer local people to this Convention than to the previous two, which had been held in much smaller cities, Washington, D.C. and the relative backwater St. Paul. The Californians evidently consider themselves west of their obligations to the Latin Liturgy Association.

Next, Scott Calta, our Miami delegate and Master of Ceremonies for the weekend, reported on the situation in Florida; he was followed by Jim Hodgson, retiring secretary of the Washington-Arlington Chapter. At this Convention, the Chairman was able to enjoy the company not only of Jim himself, but of his son Lawrence, who accompanied him. Attorney Bill Leininger, our New York Chairman, then gave his advice to our membership; Bill announced that he would be setting up a "Latin Mass Hotline" in early fall. Members will be able to dial an 800 number and then, upon indicating the first three digits of the zip code of the area where they were traveling, hear the listings from that area in our *Directory of Latin Masses*. When it is established, it will be announced in the Newsletter. The session was then closed by the Vice Chairman, who first made some comments about the activities of the Baton Rouge Chapter, of which he is a member and his wife a former officer.

Fr. Valentine Young, O. F. M., celebrated the Second Vespers of *Corpus Christi*; the music for the Vespers and the following Pontifical Mass was by Dr. Mahrt's Choir of St. Ann's Chapel, Stanford University. Fr. Young is the only member of the LLA who speaks Navaho; he translates the proceedings of the meetings of the Franciscans into Latin before they are sent to Rome. Bishop Ward then arrived and sang the Latin Mass; the choir performed Victoria's *Missa O Quam Gloriosum*. Fr. Young then read in Latin the letter of Msgr. Giovanni Battista Re, Substitute of the Secretary of State, conferring the Apostolic Benediction on the Latin Liturgy Association. This is both a great honor and a great responsibility for us; we must forever show ourselves worthy of this token of confidence from the Apostolic See. Special thanks are due to our member Bishop Ott of Baton Rouge, who particularly exerted himself on our behalf.

The Chairman returned home on Monday morning, after having saluted the Pacific Ocean, which he had never seen before. He will remember his trip until his first stroke, and he thanks all the members who, at great expense to themselves, took the time to come to Los Angeles to share the weekend with their colleagues in the Association.

Publications of the Latin Liturgy Association

1. The *Latin Mass Directory* of the Latin Liturgy Association (the March 1991 Newsletter) lists all the Latin Masses regularly and licitly celebrated in the United States and Canada, both according to the Missal of 1962 and that of 1970 \$5
2. The LLA's English translation, by Dennis Duvelius, of the *Ritus Servandus* to the

Missal of 1962, with the Latin text of the Mass combined with the rubrics in such a way that the flipping of pages is unnecessary (indispensable for Masses celebrated under the Indult) \$5

3. The Chairman's English translation of the *Memoirs of Cardinal Bacci*, the Vatican's chief Latinist (56 pages) \$6
4. The Chairman's English translation of the *Memoirs of Mario Cardinal Nasalli Rocca di Corneliano*, who worked in the Papal Household under four Popes (60 pages) \$6

Notitiae

No. 291 (October, 1990): This issue is dedicated to the twentieth anniversary of the promulgation of the revised Roman Missal of Paul VI. It begins with an editorial which says that the revised Roman Missal is the truly traditional Roman missal; according to the editor, it is wrong to apply the adjective "traditional" to the old Missal of St. Pius V.

No. 292 (November, 1990): The whole issue is given over to excerpts from the Latin text of the *Code of Canon Law of the Oriental Churches*.

No. 293 (December, 1990): The editors rebuke those priests who celebrate the Easter Vigil twice, or too early, or too late (on Sunday morning) in their churches. We then find the decree of the Congregation, with the accompanying norms, allowing the celebration of Mass in Esperanto at congresses of the devotees of that language; the other sacraments, however, are not to be celebrated in that tongue. Among the norms, there is the passage (I translate from the Italian), "Esperanto does not satisfy the prerequisites for being considered a liturgical language and for being used regularly in liturgical celebrations because it is not spoken by the people." Such a definition would rule out Latin, classical Greek, Old Church Slavonic, and every other language that was "liturgical" before 1962. Finally, there is published the decree of the Supreme Tribunal of the Apostolic Signatura upholding the interdict of the Archbishop of Miami against a Miss Maria Dolorosa Sama, who appears to have made a practice of interrupting the Mass at Holy Rosary Church in Perrine, Florida, to protest against liturgical abuses; the Archbishop prohibits her from entering the church.

Nos. 294-295 (January-February, 1991): This double issue is entirely devoted to the proceedings of the Plenary Session of the Congregation for Divine Worship and the Discipline of the Sacraments, held in Rome January 21-29. A quarter of the volume consists of the Italian, French, Spanish, Portuguese, English, and German versions of the Pope's allucation to the Congregation. The Congregation intends to put out a third edition of the Roman Missal;

it also plans to bring together in one document all current legislation concerning sacred music. The latter endeavor will not be easy, it is said, because relations between the Congregation and musical experts are not always good, and sometimes even difficult.

No. 296 (March, 1991): There is nothing of interest to us in this issue.

From the Local Chapters

CHICAGO

Pat Flaherty reports that Fr. Augustine Kulbis, O. S. M., made a Latin address at the Solemn Latin Mass sung by the newly ordained Fr. Seagraves, a member of the Association, at St. John Cantius Church in Chicago on the day before the Kalends of May, in the year 2744 since the founding of Rome.

LOS ANGELES

Fr. Robert Bishop, C. M. F., celebrated the Chapter's regular Latin Mass on Sunday, May 26, at noon at the *Mater Dolorosa* Passionist Monastery in Sierra Madre. On June 28, an earthquake struck the monastery, and the monastery chapel was destroyed, so the July Latin Mass had to be held in the retreat center's chapel; it was celebrated by Fr. Robert Bishop, C. M. F. The chapter must now find a new place for its monthly Mass and meeting.

PHILADELPHIA

The Chairman has appointed Dr. Rudolph Masciantonio to succeed Francis Braccia at the head of the Chapter; his address is 429 South 20th Street, Apartment A, Philadelphia, PA 19146.

ST. LOUIS

The Chapter held its elections by mail during April. The following officers were elected:

Chairman

Theodore L. Cover
6161 Clovergreen Place
St. Louis, MO 63129

Vice-Chairman

Regina F. Morris
3526 Oxford Boulevard
Maplewood, MO 63143

Secretary-Treasurer

Paul C. Smith
10325 Bellefontaine Road
St. Louis, MO 63137

These officers were installed at a general meeting of the Chapter on May 19. Fr. Reilly, the Chapter's spiritual director, will instruct candidates for the priesthood in Church Latin on Saturday mornings.

WASHINGTON DC - ARLINGTON

The Chapter held meetings on May 19 and June 16 at St. Anslem's Abbey in the Commons Room (4501 South Dakota Avenue, N.E., Washington, DC) at 1:30 PM, followed

by a *Missa Cantata* in the chapel at 4 PM. There were no meetings or newsletters for July or August, though the Latin Mass continued during those months. Jim Hodgson has moved to Michigan and has therefore resigned his post of chapter secretary. Chapter elections will be held in the autumn.

Fourth National Convention of the Latin Liturgy Association to Be Held in Chicago in 1993

The Chairman, upon consultation with the Vice Chairman and Secretary-Treasurer, has determined that the next National Convention of our Association will be held in Chicago, at St. John Cantius Church, in the late spring of 1993. He had originally hoped to hold this fourth convention in 1992, but the lower than expected turnout in Los Angeles displeased him and dampened his enthusiasm.

Hodgson's *Preces Latinae*

Aedes Hodgson has published a 26 page booklet of Latin prayers (no English translations) which costs (price of postage included) \$4.75 each for 1-9 copies, \$3.75 each for 10-99 copies, and \$2.85 each for 100 or more copies. When ordering 50 or more copies, specify if you would like "Property of _____" printed on the booklets. Make checks payable to Jim Hodgson and order from Aedes Hodgson, Star Route, Box 530, Drummond Island, Michigan 49726 (1-906-493-5503). Hodgson's Interlinear Latin-English Missal was advertised on page 18 of the last newsletter.

Washing Day

The Chairman frequently receives letters from members dated in the old way "St. Henry's Day", "Philip and James", "St. Ann's Day", "Peter and Paul", etc. This reminds him of the story of the Anglican Bishop Shuttleworth of Chichester who, in response to letters from his Tractarian friends at Oxford dated "St. So and So", used to write back with letters dated "Washing Day", "Pay Day", "Laundry Day", etc. Shuttleworth was Cardinal Manning's superior before that prelate converted to the Roman Church, when he was Archdeacon of Chichester.

Archbishop Lefebvre 29 XI 1905 - 25 III 1991

The death of Archbishop Marcel Lefebvre removes from the stage the most widely recognized figure whose name was associated with the promotion of the Latin Liturgy. When he thought it necessary, he disobeyed the Holy Fathers Paul VI and John Paul II, and for this

he was suspended and then excommunicated. He suspected that these Popes, with the cooperation of almost all the bishops, had changed the Catholic religion and behaved so as to favor modernism. He spoke his mind freely, and the Chairman had to draw the line when he read some of his utterances about the Jews. His motto was *Credidimus caritati*, we have put our trust in love, and he attracted to himself those who considered him to be the Athanasius of the twentieth century. His followers preserved the old traditions, and considered themselves to be the remnant of true believers. He was a towering figure, and those who relied on him will with difficulty survive his passing. His adherents saw that some of what was said by and followed the Vatican Council could not easily be reconciled with previous authoritative utterances and practices, and they chose to be suspicious of the Council rather than reconsider the ways of old. In these modern times, when people of many religions try to live together in peace and cooperate in all things, their hesitation to endorse religious freedom and "ecumenism" will not prove to be a trump card. Yet, in the matter of the liturgy, they saw clearly that the Latin ceremonies were a treasure not to be meddled with. Archbishop Lefebvre was certainly qualified to hold the opinions which became associated with his name, but the fact that he could find only one other prelate in the Catholic world to support him unreservedly in his attitude must have caused some to admire his bravery and others to suspect that he may have gone too far. Most decisively however, for the common sensible man, must be the fact that some associates of the Archbishop expressed views about the holocaust of the Jews which disqualified them from receiving the support of those who have learned the lessons of history.

The Prayer *Pro Perfidis Iudaeis* At Le Barroux

According to a report by the Academician Andre Frossard in the French daily *Le Figaro*, the "traditionalist" monks of the Abbey of Le Barroux in France have proposed to recite the prayer *Oremus pro perfidis Iudaeis* ("Let us pray for the treacherous Jews") at the Mass of the Presanctified on Good Friday. Frossard rightly condemned this project as a grave setback for the Latin cause. The prayer was thereupon defended by Jean Madiran in his publication *Present*; he wrote that "religious anti-Judaism is not the same thing as anti-semitism". The French Latin Liturgy Association, in an article by Monique Haushalter in the August number of its newsletter, condemned this view of Madiran as equivalent to saying that theological and liturgical anti-Judaism is inherent in the Christian religion.

The word *perfidis* (treacherous) was strong tobacco for the Americans, so in the old days

6 the authorities substituted the euphemism *unbelieving* in the English column of the bilingual hand-missals. The Holy Father John XXIII was offended by the word and ordered that it be removed from the text; so, in the 1962 edition of the Roman Missal, one reads *Oremus pro Iudaeis*, not *Oremus pro perfidis Iudaeis*. The word *perfidis* is therefore forbidden to those who follow the old rite. The rest of the prayer, which speaks of the Jews as having a veil over their hearts, was abolished in 1964 by the Instruction *Inter Oecumenici* and was replaced by a more courteous composition.

In the humble opinion of the Chairman, there is no excuse, in 1991, for anyone, under the pretext of following the Catholic religion, to call Jews treacherous or say that they have a veil over their hearts. Members of the Latin Liturgy Association who use the 1962 edition of the *Missale Romanum* on Good Friday should, on their authority as human beings, substitute the new prayer for the old. The fact that the old prayer is defended in France should come as no surprise, as the French right has always been tainted by anti-semitism; we Americans, though, need not swallow this nonsense. Singling out Jews for special attention has led to 6,000,000 deaths in this century.

Additions and Corrections to the Latin Mass Directory

ALABAMA

Diocese of Birmingham

The Latin Mass at St. Theresa's Church in Leeds is celebrated every other Sunday at 3 PM.

St. Mark Catholic Church
1010 16th Avenue, West
Birmingham, AL 35231
Alternate Sundays at 10:30 AM
1962 Missal
Celebrant: Fr. Crescenzo De Fazio, pastor

ALASKA

Diocese of Fairbanks

House of Prayer of the Chapel of St. Therese of Lisieux
Airport Way and Peger Road (adjacent to the Cathedral)
Fairbanks, AK 99709
Third Sunday of the month at 10 AM
1962 Missal
Celebrant: Fr. Norman Pepin, S. J.

ARKANSAS

Diocese of Little Rock

The Latin Mass is no longer celebrated at St. Bernard Parish in Bella Vista. The Latin Mass at the Chapel of St. John's Catholic Center in

Little Rock was not said in January, May, June, July, or August, and was celebrated at another chapel in March. It may therefore be prudent to call ahead, a thing which is true in all cases anyway.

CALIFORNIA

Archdiocese of San Francisco

St. Patrick's Church
756 Mission Street
San Francisco, CA 94103
Sunday at 11 AM

CONNECTICUT

Diocese of Bridgeport

Holy Name of Jesus Church
4 Pulaski Street
Stamford, CT 06902
First Sunday of the month at 8:30 AM
1962 Missal
Celebrants: Frs. Sherman Gray, pastor, and John Piluski

Archdiocese of Hartford

The Latin Mass celebrated by Fr. L'Arche at Our Lady of Sorrows Church in Hartford is now at 4 PM on the fourth Sunday of the month.

DISTRICT OF COLUMBIA

Archdiocese of Washington

The Latin Mass at St. Anselm's Abbey is sung on the third, not the second, Sunday of the month.

FLORIDA

Archdiocese of Miami

Cor Jesu Chapel of Barry University
11300 N. E. Second Avenue
Miami, FL 33150
Sundays at 9 AM
1962 Missal

ILLINOIS

Archdiocese of Chicago

St. Peter Church
557 West Lake Road
Antioch, IL 60002
Sunday at 12:15 PM (Holy Days at different times)
1962 Missal

Diocese of Joliet

Holy Cross Church
901 Elizabeth Street
Joliet, IL 60435
First Sunday of the month at 12:30 PM
1962 Missal
Celebrant: Fr. Richard M. Ruffalo, O. S. B., pastor

INDIANA

Diocese of Ft. Wayne and South Bend

The time of the Latin Mass at Sacred Heart Church in Ft. Wayne is now 7 AM. Also, it is now celebrated every Sunday and Holy Day.

MASSACHUSETTS

Diocese of Worcester

The Chairman has been informed that the Latin Masses at the Immaculate Heart of Mary Chapel at Still River are not authorized by the Bishop; they will therefore be removed from the *Directory*.

MINNESOTA

Archdiocese of St. Paul and Minneapolis

The time of the Sunday morning Latin Mass at St. Augustine's Church is 10 AM.

NEVADA

Diocese of Reno and Las Vegas

Chapel of Our Lady of the Blessed Sacrament
U.S. Highway 50 (30 miles southeast of Reno)
Silver Springs, NV
Sunday at 8 AM
1962 Missal
Celebrant: Fr. Harold Vieges (1-702-463-2882)

NEW YORK

Diocese of Rochester

Holy Rosary Church
420 Lexington Avenue
Rochester, NY 14613
First Sunday of the month at 11 AM

St. Thomas the Apostle Church
4536 St. Paul Boulevard
Rochester, NY 14617
Fourth Sunday of the month at 10:30 AM

OKLAHOMA

Archdiocese of Oklahoma City

St. Ann's Home
3825 N. W. 19th Street
Oklahoma City, OK 73107
Sunday at 10 AM and every Holy Day
1962 Missal
Celebrant: Fr. Jerome Talloen

Diocese of Tulsa

The Latin Mass is now celebrated on the second and fourth Sundays of the month at St. Ann's Church in Broken Arrow at 4 PM.

PENNSYLVANIA

Diocese of Erie

The Latin Mass has been switched from St. Mark's Center to:
Holy Family Carmelite Monastery
510 East Gore Road
Erie, PA 16509
Second Sunday of the month at 2 PM
1962 Missal

Diocese of Harrisburg

The monthly Latin Mass has been switched from Our Lady of the Blessed Sacrament Church to:
Chapel of Trinity High School
3601 Simpson Ferry Road
Camp Hill, PA 17011
First Saturday at 5:30 PM
1962 Missal

Diocese of Pittsburgh

The time of the Latin Mass at St. Agnes Church is now 11:45 AM.

SOUTH DAKOTA

Diocese of Sioux Falls

St. Mary's Church
340 North Idaho Street
Salem, SD 57058
Third Sunday of the month
1962 Missal
Celebrant: Fr. Joseph Ripp (1-605-425-2600)

TEXAS

Diocese of Dallas

St. Jude Chapel
1521 Main Street
Dallas, TX 75201
Sunday at 5 PM, every weekday morning
1962 Missal
Celebrant: Fr. Michael Irwin of the Priestly Fraternity of St. Peter

VIRGINIA

Diocese of Richmond

St. Joseph Villa Church
8000 Brook Road
U.S. Route 1
Richmond, VA 23227
Sundays and Holy Days at 10 AM
1962 Missal
Celebrant: Fr. Adrian Harmening

WISCONSIN

Diocese of La Crosse

The Latin Mass at St. Mary's Church in Altoona is a High Mass on every other Saturday; on alternate weeks, a low Mass is celebrated.

CANADA

ALBERTA

Archdiocese of Edmonton

Immaculate Heart of Mary Parish
9807 76th Avenue
Edmonton (South Side), Alberta
Saturday at 5:30 PM
1962 Missal

ONTARIO

Diocese of Hamilton

St. Clement's Church
27 King Street West
St. Clements, Ontario NOB 2M0
Sunday at Noon
1962 Missal
Celebrant: Fr. W.L. Ryan

Diocese of London

Chapel of Assumption High School
1100 Huron Church Line Road
Windsor, Ontario N9C 2K7
Sunday at 10:30 AM
1962 Missal
Celebrant: Fr. Walter Skoczylas

From the Vice Chairman

Henry Beard, *Latin for All Occasions, Lingua Latina Occasionibus Omnibus* (New York: Villard Books, 1990)

Reviewed by Robert J. Edgeworth

Mr. Beard has a good deal for which to atone, since he was a co-founder of the *National Lampoon*. But I am happy to report that, with this volume, he has made major strides toward bringing the account balance of his life back into the black.

Let it be clear at the outset that the book has no connection with the liturgy. It is noted here simply because many of the members of this Association are Latinists, either by profession or by avocation, and to such as these Mr. Beard's book is likely to prove a pleasant diversion.

It is a phrase book, rather like the ones Berlitz used to make for anxious Americans about to embark on their first trip to Europe since the D-Day landing. But instead of advising his readers on ways to locate the railway station or the airport, the author seeks to add to the already formidable array of Latin catch phrases tossed into casual conversation by the educated and even the semi-educated. (One thinks of *carpe diem*, of *caveat emptor*, and so many others.)

Mr. Beard has taken hundreds of the most commonplace phrases heard in daily conversation and turned them into intelligible, and often amusing, Latin. He has a special fondness for cliches: the first phrase in the book is "Hot enough for you?" (*Satine caloris tibi est?*) Right away we see that this man knows his Latin, since he knows that *satis* becomes *sati* when followed by the interrogative enclitic *-ne*; most Latin graduate students don't even know that.

At times the choice of phrases displays the author's satirical turn of thought: he seems determined to emphasize the banality of much of daily conversation. And yet very frequently he hits the mark squarely. Under the heading of "At the Family Reunion", for example, the opening line is: "Put on a little weight, haven't you?" (*Nonne aliquantulum pinguescis?*) Which of us is so fortunate as to lack an uncle or aunt for whom that line is the standard form of greeting?

The section headed "At the Vatican" reflects an estimation of tourists (as distinct from pilgrims) which is no lower than facts warrant. It includes, for example, "Is it all right if I use a flash in here?" and "Now *there's* a ceiling!"

The book is well equipped with lists. Latin names are provided for all major league baseball teams, for many television programs, for favorite snack foods, and so on.

The book would, I suggest, make a good

present for teenagers who are just beginning to learn Latin and will, I suspect, be delighted to commit many of these phrases to memory for the fun of "showing off" at school and among friends. But caution them to avoid page 19, which gives the Latin for several vulgar insults.

Although the book is not free from *errata* (*exempli gratia* use of *difficilissimum* for *difficillimum* on p. xvi, and *potior* governing the genitive rather than the ablative on p. 51), it will bring a smile to many an older Latin user as well. After all, as Horace says, *Dulce est dissipere in loco*. (No, that one's not in the book.)

My copy is a book club version without price tag. At 93 pages, the price cannot be very high. Look for it in your local bookstore.

Newsworthy Items

- 1. Mr. Daniel J. Arquilla, a member of the Association, has sent the following Latin translations of the five "Fatima prayers", which he received from Fr. Suitbertus Siedl through the good offices of Attorney Jan Halisky. They will be of interest to those members who recite the Rosary in Latin.

Preces a B.V. Maria in apparitionibus Fatimae factis vel ab Angelo adulescentulis:

PREX EUCHARISTICA

"Sanctissima Trinitas, te adoro; Deus meus, Deus meus, amo te in Sanctissimo Sacramento praesentem."

PREX OBLATIONIS SACRIFICIORUM

"O mi Jesu, hoc tibi offero propter amorem tui, in reparationem offensorum contra Immaculatum Cor Mariae commissorum, et pro conversione peccatorum."

PREX ANGELI

"Sanctissima Trinitas: Pater, Filius et Spiritus Sanctus, profundissime te adoro. Offero tibi pretiosissimum Corpus et Sanguinem, animam et divinitatem Jesu Christi qui praesens est in omnibus tabernaculis totius mundi, in reparationem contumeliarum omnium, sacrilegiorum et indifferentiae quibus offenditur. Per infinita merita Sacratissimi Cordis Jesu et Immaculati Cordis Mariae conversionem peccatorum peto."

PREX VENIAE

"Deus meus, in te credo, te adoro, in te confido, te amo; veniam peto pro his qui in te non credunt, te non adorant, in te non confidunt, te non amant."

PREX DECADIS ROSARII

"O Jesu, dimitte nobis debita nostra, libera nos ab igne inferni, conduc in caelum omnes animas, praesertim illas quae maxime indigent misericordia tua."

2. Our newly ordained member Fr. Geoffrey Seagraves, O. Cist., sang the Latin Mass at St. John Cantius Church in Chicago on Sunday, April 28. Alas, he was not allowed to celebrate the Latin Mass at St. Matthew's Cathedral in Washington, where he had worshipped for years. Instead, he was made welcome in Old St. Mary's Church.

3. The following Latin music was sung recently by the *Cantores in Ecclesia* at St. Patrick's Church in Portland, Oregon.

March 23 (Vigil of Palm Sunday) - *O Vos Omnes* (Casals)

March 28 (Holy Thursday) - *Ubi caritas* (Durufle), *Oculi omnium* (Wood)

March 29 (Good Friday) - *Crucifixus* (Lotti), *Miserere mei, Deus* (Allegri)

March 30 (Easter Vigil) - *Dum transisset Sabbatum* (Taverner), *Messe pour le Samedi de Pasques* (Charpentier)

April 6 - *Haec Dies* (Byrd), *Stetit Jesus* (Handl)

April 13 - *Alleluia, cognoverunt discipuli* (Byrd), *Alleluia, surrexit Dominus* (van Berchem)

April 20 - *Congratulamini mihi, omnes* (Aggazzari), *Surrexit Christus Dominus* (Rovensky)

April 27 - *Jubilare Deo* (Lassus), *Cantate Domino* (Dering)

May 4 - *Christus resurgens* (Philips), *Missa Descendit Angelus Domini* (Palestrina)

May 9 - *Ascendit Deus* (Philips), *Psallite Domino* (Byrd), Mass for Five Voices (Byrd)

May 11 - *Non vos relinquo orphanos* (Byrd), *Missa Ascendo ad Patrem* (Palestrina)

May 18 - *Missa Bell' Amfiritit' altera* (Lassus), *Loquebantur variis linguis* (Tallis)

May 25 - *Messe cum Jubilo* (Durufle)

May 27 - *Requiem* (Durufle)

June 1 - *Missa Lauda Sion* (Palestrina), *Lauda Sion* (de Victoria)

June 15 - *Bonum est* (Palestrina), *Beatus vir* (Monteverdi)

June 22 - *Missa Mater Patris* (des Prez), *In pace* (Lassus)

June 29 - *Exaltabo te, Domine* (Croce)

July 6 - Gregorian Proper and Ordinary

July 13 - *Ecce nunc benedicite* (Palestrina)

July 20 - Lamentations of Jeremiah (Tallis)

July 27 - *Missa Domenicalis* (da Viadana), *Ave verum corpus* (des Prez)

4. Sir Richard Terry's "Sung Latin Mass of St. Dominic in C" was performed on the Fifth Sunday of Lent at Our Lady of the Atonement Catholic Church in San Antonio, Texas. On Holy Thursday they sang Healey Willan's *Missa de Sancta Maria Magdalena*, which was repeated on Easter Sunday at 10:30 AM. The *Ave Verum Corpus Natum* of Elgar was sung on March 17, and that of Mozart on March 28.

5. The Gregorian Schola of Los Angeles provided a Gregorian Chant Sing-Along at Precious Blood Church in Los Angeles at 3:15 PM on Sunday, March 10, under the sponsorship of the Southern California Early Music Society. The Director of the Schola is Dr. Robert Fowells.

6. Gil Peters writes that Miss McMullen of 1923 University Avenue, Grand Forks, North Dakota 58201 used to offer home study of Latin for \$1 per lesson.

7. Abbot Forgeot, O. S. B., of Fontgombault Abbey, France, sang a Latin Mass at St. Patrick's Church in Portland, Oregon, on Wednesday, April 17, at 7 PM. He was visiting the Pacific Northwest to see if it was possible to establish a foundation of his abbey there.

8. Three courses on Gregorian Chant and Ward Method pedagogy were taught this past summer at the Benjamin T. Rome School of Music at The Catholic University of America: Ward Method Course I, Ward Method Course II, and Gregorian Chant; Nancy Fazio taught the first course, and our member Theodore Marier taught the other two. For information on the newly published *Gregorian Chant Practicum* (a new performance guide for adult beginners), write or call Dr. Marier at the University (Washington, DC 20064, 1-202-319-5417 or 1-202-319-5420).

9. The music sung at the Low Sunday Latin Mass at St. John Cantius Church in Chicago was the ordinary of the Mass by Marsh, the *Salve Regina* by Haydn, and the *Panis Angelicus* by Franck. Three young men attracted by the Latin Masses have left the parish to begin studies for the priesthood at the St. Louis Seminary of the Congregation of the Resurrection. On *Corpus Christi*, there was an outdoor procession after the Solemn Latin Mass at 10:30 AM; the Mass was the first sung by the newly ordained priest Eduardo Garcia Ferrer.

10. Our member Al Arbogast wants to start a network of radio "hams" who are inter-

ested in the Latin Mass of the 1962 Missal. Write or call him at WA4AZY, 2908 Middlesex Court, Lexington, KY 40503 (1-606-278-5634).

11. The June Newsletter cost \$1743.44 to print and \$432.31 to mail out, for a total expenditure of \$2175.75. One hundred fifty delinquent members, who were not paying their dues promptly, were erased from the rolls. The June Newsletter was mailed out on April 24.

12. *Paid Advertisement*: LLA member William Cavuti, 2301 South Atmore Avenue, Carson, CA 90745, would like to get in touch with other people interested in promoting the Latin Mass, monarchist ideals, and education according to the seven liberal arts of the Trivium and the Quadrivium.

13. Christendom College, in collaboration with the Church Music Association of America, presented a colloquium on its campus during the period June 28-30, 1991, on "Liturgical Music and the Restoration of the Sacred". There were presentations by Msgr. Richard J. Schuler, Fr. Robert A. Skeris, Dr. Theodore Marier, and Mr. Paul Salamunovich.

14. Our member Richard Gallas has sent us the program of the Mass of the Presanctified which was celebrated at Our Lady of Mount Carmel Church in Chicago last March. The Passion was chanted in Latin, as were the *Attende, Domine* and the *Ecce Lignum Crucis*. Also sung in Latin were *Christus Factus Est* by Vincentio Goioechea (1881-1950), *Miserere mei, Deus* by Allegri, *Adoramus Te, Christe* by Lotti, and *O Jesu Christe* by van Berchem.

15. Congratulations to Bishop James P. Lyke, a member of the Association, who has been appointed Archbishop of Atlanta.

16. The following video cassettes listed on page 17 of the December, 1990 issue of the *Newsletter* are still available at the prices indicated: 2, 5, 6, 7, 10, 12, 13-14.

17. In a letter of May 2, 1991 to our member Mr. Dominic A. Aquila, instructor of history and political science at Empire State College and teacher at the Rochester Institute of Technology, Archbishop Kelly of Louisville says that had he consulted his liturgical commission, pastoral council, and presbyteral council about allowing the Old Rite of Mass, they would all have opposed it. He allowed it anyway at St. Martin of Tours Church, and says only 40 people bother to come, although "two hundred loud and frequent petitioners" had demanded it. He says that it is a poor use of manpower "to permit a priest to say Mass on an obligation day for only

40 people when they're so overworked with regular liturgies."

18. Bruckner's motet *Locus iste* and Attwood's anthem *Veni Creator Spiritus* were sung at the Latin Mass for Pentecost at Our Lady of the Atonement Catholic Church in San Antonio, Texas. Schubert's Mass in G was performed at the next Mass in Latin, which was on June 23. On that day, they also sang Mozart's *Ave Verum* and the anthem *Adoramus Te Christe* by Dubois.
19. Our member, Carl G. Moore, Jr., of Newark, Delaware, sent the Chairman a letter from his uncle who sang at the Low Sunday Latin Mass at St. John the Baptist Catholic Church in Columbus, Ohio. The church, he reports, was so full that people stood outside the doors, unable to get in. The congregation gave the choir a standing ovation after the Mass.
20. Christian Classics, 77 West Main Street, P.O. Box 30, Westminster, MD 21157, has announced its new prices for the following tomes:

VP-01822 <i>Bibliorum Sacrorum Nova Vulgata Editio</i> (cloth)	\$80.00
AS-N0001 <i>The ALL New Latin-English Sunday Missal</i> (limp cover)	\$33.00
AS-N0002 same as above, but cloth cover	\$45.75
AS-N0003 <i>The New Approach to Latin for the Mass</i> , by ALL chairman Christopher Francis and Louise Riley-Smith (paperback)	\$38.50
AS-NC003 Cassette for <i>The New Approach</i>	\$14.00

Maryland residents add 5% sales tax. Shipping is \$3.50 for orders up to \$35, 10% for orders between \$35 and \$74.99, and 5% for orders over \$75.
21. The *Solesmes Latin-English Gregorian Missal* now costs \$22.50; it may be obtained from The Paraclete Press, P.O. Box 1568, Orleans, MA 02653 (1-508-255-4685 or 1-800-451-5006). Write or call for their catalogue; they sell all the Solesmes books and sound recordings.
22. The Chairman reports with regret the death, at the age of 73, of our member Msgr. Robert Hayburn, the author of *Papal Legislation on Sacred Music*. He was a former pastor, school administrator, and director of sacred music for the archdiocese of San Francisco. We had invited him to address the LLA National Convention in June, but he had to decline on account of ill health.
23. Richard Gallas reports that the Mass in A Major by Antonio Lotti was performed

on Pentecost Sunday at Our Lady of Mount Carmel Church in Chicago, Illinois. He also informed the Chairman about the National 1991 Latin Exam; seventy thousand American youngsters competed in Latin grammar, forms, a sight translation, derivation, and Roman mythology, culture, and civilization. Gold and silver medals and certificates were awarded to the winners.

24. The Choir of St. Ann Chapel, Stanford University, sang the *Tenebrae* for Holy Thursday and Victoria's Lamentations of Jeremiah on Wednesday, March 27, at 8 PM. Polyphonic music by Victoria was performed at the Mass of the Presanctified on Good Friday. They sang Palestrina's *Missa Laudate Dominum* on Easter Sunday and Pentecost Sunday. On the Eve of Ascension Day, they sang Victoria's *Missa O Quam Gloriosum*.
25. Our member Patrick Jacobson has written to tell us that his *Capella Antiqua* sang at the following Latin Vespers and Masses at St. Mary's Church in Washington, DC.

Friday, June 28, 7:30 PM

EVE OF SS. PETER AND PAUL
Solemn Roman Rite/Vatican II Use Vespers. Restored Franco-Germanic ("Gregorian") Chant. *Magnificat @ 4 Voices* by Thomas Tallis.

Thursday, July 11, 7:30 PM

ST. BENEDICT'S DAY
Solemn Roman Rite/Monastic Use Holy Eucharist. Late Benedictine Monastic Chant. Mass & Motet *O quam gloriosum* by Tomas Luis de Victoria.

Thursday, July 25, 7:30 PM

ST. JAMES' DAY
Solemn Roman Rite/Vatican II Use Holy Eucharist with the Proper for Spain. Restored Franco-Germanic ("Gregorian") Chant. *Missa Sancti Iacobi* by Guillaume Dufay.

Tuesday, August 6, 7:30 PM

THE HOLY TRANSFIGURATION
Solemn Restored Ambrosian Rite/Cathedral Use Vespers with Benediction of the Blessed Sacrament. Restored Ambrosian Chant.

26. Antonio de Castro Mayer, formerly Bishop of Campos, Brazil, and a stalwart supporter of the late Archbishop Marcel Lefebvre, died on April 25, 1991. He was an outspoken opponent of the Revised Roman Missal. He was the bishop, mentioned on page 609 of *Notitiae* (December, 1981), who had imposed the celebration of the Latin Mass according to the Tridentine Missal on the priests of his diocese because he believed that the revised rites had been inspired by the Lutherans and

that the celebration of Mass in the vernacular languages was dangerous for the faithful. Bishop de Castro Mayer was ordained a priest in Rome in 1927 by Basilio Cardinal Pompili; in 1949 he was consecrated bishop by the Nuncio in Brazil, Archbishop Carlo Chiarlo.

The Tablet reported on July 20 that the four bishops of the Society of St. Pius X would fly to Campos at the end of the month to consecrate a successor to Bishop de Castro Mayer to direct the Society of the Holy Cure d'Arns; when the Bishop resigned the see of Campos in 1981, he took a good number of the diocesan clergy with him and formed that "traditionalist" association.

27. Forty souls attended the convention of our colleagues of the French Latin Liturgy Association at the Abbey of Solesmes, May 4-5; the meeting was a regional conference of those members of the Association in western France. A letter of greeting from Joseph Cardinal Ratzinger was read to the assembled delegates.

From the Press

1. Our member Joseph Capobianco has sent us a clipping from the March 27, 1991 number of *The Chronicle of Higher Education*; "Using Latin and History, Beloit College Aims to Instill Desire for Education in Low-Income Children" is the title of an article on pages A31-A32 which describes how the little fellows read, in Latin, the story of an Ethiopian family that tries to make it in second century Alexandria.
2. "Are Lefebvrite Communities comparable to the Orthodox?" is the title of a piece by Fr. Joseph J. Farraher, S.J., who writes the Questions and Answers column in the *Homiletic and Pastoral Review*. Farraher advises his correspondent that it is better to attend the Masses of what he calls "Lefebvrite priests" than invalid Masses celebrated by a priest in the Catholic parish. He says that he finds it easier to deal with the Eastern Orthodox than with the "Lefebvrites". His invention (or adoption) of the term "Lefebvrite" will hopefully not lead to the propagation of that pejorative term.
3. *The New York Times* ran a long obituary for Archbishop Marcel Lefebvre in its March 26, 1991 issue; although in his 86th year, he allowed himself to be operated on for cancer of the stomach and died thereafter from the complications.
4. *The Angelus*, the American publication of the Society of St. Pius X, ran in its March, 1991 number an article "Reconciliation?" describing feelers sent out by the

- Bishop of Rapid City, South Dakota, to the Fraternity of St. Peter. *The Angelus* says that the Bishop was mainly interested in using the Fraternity to win over people from the local St. Pius X Chapel, and when he saw that this would not work, he gave up his negotiations with the Fraternity. *The Angelus* reprints, almost in its entirety, an article from the diocesan newspaper on the affair.
5. The Italian language magazine of the Franciscan Custody of the Holy Land reports that two of its members are studying Gregorian Chant at Solesmes and a third is doing so at the Pontifical Institute of Sacred Music in Rome. Alas, the Chairman cannot tell you when this article appeared, because he does not subscribe to this journal and only came across it by accident, because some monk in Jerusalem wrapped a book the Chairman had ordered in some old galley sheets of the journal.
 6. Excerpts from an interview with Silvio Cardinal Oddi are printed in the article "Archbishop Lefebvre Dies at 85" in the April 4, 1991 issue of *The Wanderer*. Lefebvre told Oddi that his excommunication was invalid and that he had never denied any truth of the Church. Oddi said that Lefebvre was "the only person placed outside the Church through an excessive attachment to tradition". Edouard Cardinal Gagnon is also quoted in the article; he says that Archbishop Lefebvre was quite gifted to be able to hold together such a diverse group as the Society of St. Pius X. The same issue of *The Wanderer* contains an article "Bishop Hubbard and the Tridentine Mass", part of a series harshly critical of the Bishop of Albany; the article gives an account of the many negotiations one must conduct in some places in order to arrange a Latin Mass according to the 1962 Missal.
 7. The St. Gregory Society, which promotes the Old Mass at Sacred Heart Church in New Haven, Connecticut, published its membership rolls in its eighth newsletter (April, 1991). There are 15 patrons, 11 sponsors, 17 sustaining members, and 31 regular members.
 8. In a letter to a Mrs. Espinosa published in the March 31, 1991 number of *The Remnant*, Augustine Cardinal Mayer of the Pontifical Commission *Ecclesia Dei* (Piazza del Sant' Uffizio, 00120 Citta del Vaticano, Roma) says that the celebration of funerals and weddings according to the old rites is permitted even though no special statement to that effect has ever been issued by the Pope. The Pope's Apostolic letter *Ecclesia Dei Adflicta* contains statements, the Cardinal says, that are "sufficiently clear that no further declarations are needed to allow the celebration of weddings and funerals according to the former rites". People should apply to their bishops, the Cardinal says. (Funerals and weddings according to the old rituals are regularly celebrated at St. John Cantius Church in Chicago. In New York City, the funeral of our member Fr. Vincent Miceli was recently celebrated according to the old rites.)
 9. The magazine *30 Days* interviewed Edouard Cardinal Gagnon for its April issue (pp. 64-67). The Cardinal says that when he went to visit Archbishop Lefebvre in 1987, that prelate told him, "We do not want reconciliation. We want recognition." Gagnon says that when he handed his report to the Secretariat of State, he asked to speak with the Pope personally about some matters not included in it, but he was never allowed to do so. Whenever he did speak with the Pope, it was always as part of a group. He would not say what the matters in question were, because they are "too delicate". Gagnon goes on to say that there were no doctrinal grounds for excommunicating Lefebvre; it was a matter of hierarchical insubordination. Gagnon also let slip that in the Roman Curia, it sometimes happens that people are promoted until they reach the level of their incompetence. This issue of *30 Days* is full of complaints from readers that the magazine has become comical on account of its editors seeing a Mason behind every tree; there were also many protests against the journal's opposition to American policy in *Arabia Deserta*. *The National Catholic Register* recently criticized *30 Days* on its editorial page; a reader then wrote in to protest that if *30 Days* was obsessed with masonry, the *Register* was obsessed with Medjugorje. The English language edition of *30 Days* has since ceased publication; in following the Pope's line against the Gulf War, it offended many Americans.
 10. *The Wanderer* reported in April that over 1,000 souls attended Msgr. Meter's Solemn High Latin Mass on Easter Sunday at St. John Cantius Church in Chicago. The choir and orchestra performed Mozart's Coronation Mass. This church has two choirs; one, the Resurrection Choir, sings Masses by Mozart, Schubert, Beethoven, and the other masters, while the other, the St. Gregory the Great Schola, chants the Gregorian melodies.
 11. Our member Paul Berry has sent us a clipping from the April 12, 1991 issue of *The Columbus Dispatch*, which has an illustrated article on the Latin Masses (1962 Missal) which the Bishop, James Griffin, is allowing once a month. These Masses will not be listed in our *Directory*, because they are celebrated in a different chapel every month. The reasons given by the authorities for this inconvenience, which are cited in the paper, are not such as to arouse sentiments of admiration or confidence in their wisdom, judgment, or charity. According to an article in the *Columbus Catholic Times* of April 19, the Masses will be celebrated on Saturdays at 1 PM.
 12. In the April 28, 1991 issue of *The National Catholic Register*, Russell Shaw, who writes the "Answers" column, considers the question, "Since Pope John Paul II granted an indult for the celebration of the Latin-rite Mass, why won't the bishops of the United States allow this privilege?" Shaw says that each individual bishop must decide whether to allow the old Mass for those people who sign a petition requesting it, and only for them. He adds, "Pope John Paul hasn't made it all that easy." The purpose of all the restrictions, he claims, is to avoid "giving aid and comfort to extremists who question the propriety, and even the validity, of the Mass of Vatican II".
 13. The Easter double issue of *The Tablet* (30 March/6 April) contained an obituary of Archbishop Marcel Lefebvre, followed by an appreciation by correspondent Alain Woodrow from Paris. Woodrow says that Lefebvre was ultraconservative, bordered on Fascism, and was bankrolled by right-wing movements. "He was not a particularly intelligent man," Woodrow goes on to write. Woodrow says that the Popes showed great patience in their dealings with him, more than they showed to their "progressive critics". As an antidote to the charge of neo-fascism, it should be noted that Lefebvre's father is reported to have died under confinement by the Nazis in a concentration camp; so reports Gary Potter in *The Remnant* of April 15, 1991.
 14. The April 15 issue of *The Remnant* reprinted from the *New York Post* of March 30, 1991 the article "The Latin Mass Is Filling the Pews" by Patrick J. Buchanan, the conservative celebrity. Buchanan says that the Latin Mass (he means the old rite) is making a comeback, and he mentions several places where it can be heard, including the Chapel of Fr. Gommar De Pauw on Long Island. He also quotes some remarks by the Australian actor Mel Gibson made on the "Larry King Live" TV show; the remarks seem to indicate that Gibson calls into doubt the validity of the new rite of Mass celebrated in some churches.
 15. In the March 31, 1991 number of *The National Catholic Register*, the Japanese Catholic novelist Mutsuo Fukushima says:

- I had been drawn to the Church precisely because of its supernatural beauty, but our liturgy has become so secularized that the service doesn't have the religious beauty of the old Latin Mass. As a result, Catholics lose the crucial feeling of awe and reverence towards supernatural and holy things. This makes it very difficult for Catholics to maintain their sensibility toward the mysterious Real Presence of Jesus in the Eucharist.
16. The Jesuit Paul Mankowski is the author of "Why Priests Should Stop Fooling Around With The Liturgy" in the March 28, 1991 issue of *The Wanderer*. Mankowski says that the working class people get little out of the new liturgy because it asks them to sing silly things. The old Latin Mass, he writes, was good because it was impossible for the priest to try to be "down to earth" in Latin. The new liturgy asks people to behave ridiculously, whereas the Latin ceremonies are dignified; the priests, by their comical novelties, have made the Mass ludicrous. Mankowski is a doctoral student in Semitic philology at Harvard University, and his article was reprinted from *Crisis* magazine.
 17. The latest issue of *The Catholic Voice*, Newsletter of The Society of Traditional Roman Catholics (Volume 7, Number 1, April, 1991), reports that whereas 3,000 are on their mailing list, only 300 pay, and some of these give as little as \$1. In this Newsletter, the policy is "to foster unity among traditionalists"; this means that one reads all sorts of things in it. On page 6, in a comment after the letter of a Mr. Finnegan, the editor writes that "the Novus Ordo Mass is more a man-centered gathering at which a leader presides and offers a gift to God, and not a Mass, and by no stretch of the imagination can it be considered a consecration." On page 4, another correspondent mentions the availability of certain publications by a female author, one of whose productions is *The Heresy of Pope John XXIII*. The editor promises to go into detail, at some future time, on the views of such individuals as the late Archbishop Thuc and Fr. Kelley, from both of whom various types of traditionalists descend. The reader may decide for himself what sort of impression of the Latin liturgy movement this group and their publication will make on the general public.
 18. J. A. Fallon, archivist and historian at Hillsdale College, is the author of the short piece "In Praise of Latin" in *The University Bookman*, Volume 31, No. 1, 1991. The author extols the learning and dedication of the old Latin teachers in yesterday's high schools, to whom is due, he believes, the fact that high school graduates of the previous generations were more literate in English than college graduates are today. Indeed, the Chairman's old high school Latin teacher, Mr. Kiernan, knew more than most of the Chairman's colleagues at the various colleges where he has taught, but when Kiernan was sick, the substitute, who will remain nameless, was unable to manage, and paid the Chairman \$5 a night to grade the lessons.
 19. Our member James Likoudis is the author of "CUF and the Liturgy" in the March, 1991 issue of *Lay Witness*, the publication of Catholics United for the Faith. Likoudis writes that the new Missal is here to stay, and he censures those who imagine that the "Tridentine Mass" is the way to go. He complains about the ICEL translations and liturgical abuses, but argues that the revised rite is the "Traditional and Immemorial Mass of all time".
 20. Two articles in the December, 1990 issue of *Crisis* magazine deal with Latin liturgy. In the first, "Exploring the Family Attic: A 30-year-old Discovers the Tridentine Rite", Lucie E. Mayeux, who is not old enough to remember how the Mass used to be, writes of the impressions made on her by a celebration of the Latin Mass (1962 Missal) in her parish church. She said that for the first time she felt united to the past in a special way, and she emphasized the civilizing and educational value of the Latin liturgy. The next article, "New Mass, Old Truths: Time for Traditionalists to Stop Bickering" by Jane Greer (who went from Presbyterianism to Judaism to Episcopalianism to Catholicism), complains about the fringe groups that promote and give a bad name to Latin liturgy. She is displeased with their disputatiousness and crank views, and says that much of the fuss is about externals. There is no such thing as the "Mass of All Time", she argues; everything changes, and so must we. Perhaps the New Mass, she concludes, is a gift from God.
 21. The March-April, 1991 issue of the French periodical *Una Voce* has an article "L'ignorance agregee" on anachronisms involving the Latin Mass. In a French movie for television released in 1990, the famous philosopher Condorcet is married, in 1786, to his wife Sophie according to the post-Vatican II rites. A French Ph. D. is ridiculed for mistranslating, in his latest book, the last words of Louis XIV; the king recited the last words of the *Ave Maria*, "nunc et in hora mortis nostrae, Amen" (now and at the hour of our death, Amen), which the stupid professor said meant, "Now is the hour to die." An ignoramus, in a recent issue of *Le Monde*, translated the Jesuit formula *perinde ac cadaver* (just like a corpse) as "even unto martyrdom". In 1979, the Chairman wrote a long funny article on things like this for *The Tablet* (London); anyone who wants a copy should send him a long stamped (29c) envelope.
 22. On page E4 of its Sunday edition of May 5, 1991 ("Ideas and Trends"), *The New York Times* ran an illustrated article on the one-hundredth anniversary of the encyclical *Rerum Novarum* of Pope Leo XIII. The caption under one of the illustrations reads, "Manuscript of the conclusion of 'Rerum Novarum', the 1891 document on economic and social problems, with his (sc. Leo's) alterations". Those knowledgeable in Latin, however, upon examining the illustration, will notice that it has nothing to do with the encyclical; the manuscript is rather an autograph of Leo containing some of his verses in dactylic pentameter. The poem ends:
*Huc ergo properate, libens benefacta
Leonis, Usque egomet, rivo dulce
strepente, loquar.*
 23. The latest issue (March, 1991, No. 48) of the Newsletter of our colleagues of the Dutch Latin Liturgy Association reports that there are Latin Masses according to the Revised Roman Missal every Sunday in the following cities: Amsterdam, Beverwijk, Breda, Brussel, 's-Gravenhage, Groningen, Hengelo, Maastricht, Nijmegen, Utrecht and Well. There are twelve other towns where the Latin Mass is celebrated less frequently. For the complete list with all details, send a stamped envelope (29c) to the Chairman.
 24. In the May, 1991 issue of the Newsletter of our colleagues of the French Latin Liturgy Association (*Association pour la Promotion de la Liturgie Romaine Latine*), the President, Dr. Crouan, observes, in an editorial, how the situation we are in today (the vernacular language is the rule, Latin is the exception) is the exact opposite of what the Second Vatican Council ordered in its Constitution on the Sacred Liturgy (Article 36). Crouan further observes that the Council said that introducing some of the vulgar tongues into the liturgy *could often* be useful; the Council did not say that it *would always* be useful. There are times, he says, when using the vernacular languages is not useful. The Council said that a greater place, not the whole place, might be ceded to modern tongues. The Council said that these tongues might be allowed in a certain number of prayers and chants, not everywhere. In fact, the situation we have today cannot be brought into harmony with the prescriptions of the Ecumenical Council.

25. In the March, 1991 number of the magazine of the London Oratory, Fr. Richard Price announces that the Latin Mass will be celebrated according to the 1962 Missal every Sunday at 10 AM in the Little Oratory. He suggests that after attending the 10 AM Mass, the congregation proceed to the main church for the 11 AM Solemn Latin Mass according to the Revised Missal, so that all may pray together. In the May 4, 1991 number of *The Tablet*, it is reported that Fr. Price "is leaving the congregation to work as a priest elsewhere"; his successor as Provost is Fr. Michael Napier, a member of the LLA. The situation at the Oratory was the subject of comment in *The Tablet* of 8 June, 1991. A former postulant there wrote a letter to the editor saying that the Oratorians disapprove in a reactionary way of any new idea, however small, and that the ideals of the community are in danger of stagnation. The editors, in the "Notebook" section, inserted a piece which did not contradict the complaints of the correspondent. The Chairman has no idea about what the aforementioned "new ideas" are. In the issue of June 22, three correspondents came to the defence of the oratory, but on June 29 a London priest wrote that the Oratory should be careful lest it become "a bolthole for liturgical refugees". In the number of July 6, a lady rebuked the three correspondents of June 22 for having read the original piece about the Oratory in a defensive frame of mind.
26. Our member Mr. George J. Koenig has sent us an illustrated article from the May 2, 1991 issue of the Milwaukee archdiocesan newspaper *The Catholic Herald*, entitled "Cherishing the tradition of the Tridentine Latin Mass". About 300 people attend the Mass every week; only half are old-timers, and there are many children. The author, Maryangela Layman, gives a brief history of the celebration of the old rite of Mass in the area since the revised Roman Missal came in. Fr. Breitbach, the celebrant of the Latin Mass at the Archbishop Cousins Center, says that there are even unordained people pretending to celebrate the old Mass at some places. He himself is allowed to hear confessions before Mass and give Extreme Unction, but he cannot baptize or marry people. He says that the congregation is a fine bunch of folks, and many reasonable statements from his flock are quoted in the article.
27. In a response to an inquiry published in *The Catholic Answer* (May/June, 1991, pp. 16-17), the editor writes that in his opinion, Archbishop Marcel Lefebvre fell into schism by ordaining priests in 1976 after Pope Paul VI had told him not

to do so. Lefebvre "killed his effectiveness", the editor says, "by illicit ordinations and even more so by invalid episcopal consecrations". In the humble opinion of the Chairman, however, Homer has nodded, because the consecrations, though irregular and illicit in the eyes of the authorities, are certainly valid.

28. Fr. Theodore Hesburgh, C. S. C., formerly President of Notre Dame University, has mentioned Latin several times in his memoirs, *God, Country, and Notre Dame*. All his classes at the Gregorian University were in Latin, he says, even chemistry, calculus, anthropology, philosophy, and Hebrew. The first question of his oral Hebrew exam was, *Quo modo dicitur 'occidet' hebraice?* (How do you say "he will kill" in Hebrew?) Hesburgh says that he got the lowest possible grade in that course. Italian, he says, came easily to him because of his high school Latin. During the thirties, when all of this was going on, the Gregorian University, he claims, was far ahead of the other Catholic universities in Europe and the United States, which, he writes, "were using books about the great books. They were teaching the history of theology rather than theology; they were hardly, if at all, teaching Latin." Hesburgh tells how, as a seminarian, he was taught how to slaughter pigs, an inappropriate and horrible business for all men, let alone those whose hands would touch the consecrated host. Hesburgh's book was abridged in the January issue of the *Catholic Digest*.
29. Michael Walsh, in his article on the centenary of Pope Leo's encyclical *Rerum Novarum* that appeared in the 11 May, 1991 number of *The Tablet*, reported that the document first appeared in that London journal over one hundred years ago in Latin, "for the benefit of those who care to see it in the noble language of the original". (Here he was quoting from the issue of the journal in which the text began to be published.)
30. A fine article "A desire for Latin" appeared in the April 27, 1991 issue of *The Rochester Democrat and Chronicle*. The piece was sent to the Chairman by our member Dominic A. Aquila, to whom the local Bishop, Matthew Clark, had addressed the letter with the five reasons for not allowing the 1962 Missal printed in the last issue of the Newsletter on page 3. Rochester is the only diocese in New York where the Papal Indult of 1984 has not been implemented. Aquila has collected 450 signatures on a petition for the old rite; a petition submitted in late 1989 had 64 signatures. At present, the old rite of Mass is celebrated illicitly in the dio-

cese; one such location is mentioned, and the newspaper says, "Attending this Mass in the Rochester diocese would not satisfy a Catholic's Sunday obligation." The newspaper notes that hundreds of Catholics attend the Latin Masses according to the revised Roman Missal celebrated at two Rochester churches once a month. A long quotation from a letter of Bishop Clark to a priest who had asked to be allowed to celebrate the Old Mass is given:

The Mass as we have it today is Christ's sacrifice celebrated with and for the community of faith. Its form and development have invited a new sense of dignity for all baptized persons who gather together. The Mass of the 1962 Roman Missal does not reflect this dignity nor this theology; it reflects a theology where the people were pious and quiet as the priest prayed for them. . . I cannot see any positive purpose that such a celebration would serve, except the nostalgia of past days.

A local priest, Robert J. Kennedy of St. Bernard's Institute, is quoted as saying:

Who's in charge? Is it the Pope or the bishop? The bishop or the local pastor? The pastor or the people? [The changes were made at the highest level of authority.] People insisting on the traditional Mass are challenging the authority of the Church in some way.

The Chairman concludes this notice with the comment that the word *nostalgia* comes from the Greek *nostos* (return home) and *algos* (pain); nostalgia is a form of melancholy caused by prolonged absence from one's home or country. It is a severe home-sickness. It is a perfectly natural emotion, and those insensitive people who are not affected by it would do well not to boast that their hearts are like stones.

31. A letter from LLA member Dominic Aquila appeared in the May 19, 1991 issue of *The National Catholic Register*. Aquila rebuked columnist Russell Shaw for telling only part of the story in his pronouncement about the Papal Indult of 1984. (See item #12 above.) Indeed, one must take *cum grano salis* the utterances of the polymaths who take on all comers in the Catholic Press.
32. An illustrated article "Resistance to Vatican II edicts still strong" by Dinah Wisenberg Brin appeared in the *Altoona Mirror* on May 19, 1991 on pages 31 and B3. The article was inspired by the refusal of the parishioners of St. Matthew's Church in Tyrone, Pennsylvania, to allow

the pastor to "renovate" the church by taking down all but one altar and tabernacle; the pastor has reluctantly agreed to accommodate the parishioners. Among the celebrities interviewed by the reporter were the Chairman and LLA members Joseph and Patricia Bentivegna. The President of St. Francis College in Loretto, Pennsylvania, Fr. Christian Oravec, is quoted as saying:

Major changes occurred in the way the Church thinks and the Church acts as a result of the Second Vatican Council . . . Any changes that occurred were for good reason and were based on good historical reason . . . [Before Vatican II] the Church was not being defined as the people of God . . . [The liturgy] requires that we worship together in an intelligible way.

33. Our member Mr. Kenneth Solak has sent us a number of items that have to do with music. On March 29, 1991, the article "Church Organists Getting Rarer" appeared in the *San Francisco Chronicle*. James Moeser, president of the American Guild of Organists and Dean of the College of Arts and Architecture at the Pennsylvania State University, complains about what happened to church music after the reforms begun at the Vatican Council:

They threw out the baby with the bathwater. When they discarded the Latin Mass, many churches banished the whole corpus of Latin church music. For a while, all we had were guitar Masses, but that fad seems to have passed.

The June issue of *The Catholic Digest* has the piece "The Pope's Organist Comes From California" about James Goettsche of Glendale, California, who plays the organ in St. Peter's Basilica for all the functions at which the Pope presides. Goettsche says that he had little competition for the job when it became vacant, because the candidates were required to be specialists in Gregorian Chant, which he says was brought back to the basilica by Pope Paul VI. His day begins at 6 AM when he starts writing out and preparing all the melodies; he never has the time to practice. He has a good ear and must guess the note that the Holy Father is intoning and come in immediately and on key. Finally, Mr. Solak has sent us a copy of NUNC, the music newsbulletin of Grace Cathedral in San Francisco, wherein it is announced that the St. Ann Chapel Choir of Stanford University, under the direction of our member Dr. William Mahrt, sang the Vespers of St. Ursula in the Cathedral on Saturday, April 27, at 5 PM.

34. Our member Jim Hodgson gave the Chairman a xerox copy of the article "The Lost Tools of Learning" by Dorothy L. Sayers that appeared in the January 19, 1979 issue of *The National Review*. Sayers argues that we are teaching our children too many subjects and not teaching them how to learn. We ought to return, she suggests, to the Mediaeval trivium of Latin grammar, logical thinking (dialectic), and how to express oneself elegantly and persuasively (rhetoric). About Latin she says:

Even a rudimentary study of Latin cuts down the labor and pains of learning almost any other subject by at least 50%. It is the key to the vocabulary and structure of all the Romance languages and to the structure of all the Teutonic languages, as well as to the technical vocabulary of all the sciences and to the literature of the entire Mediterranean civilization, together with all its historical documents.

If you cannot swallow Latin, then she recommends Russian. An uninflected language, she insists, will not do at this early stage of education.

35. A letter from Fr. Anthony Zimmerman of the Divine Word Fathers appears in the June 9, 1991 issue of *The National Catholic Register*. He writes:

I have friends who tell me that they used to invite their teachers and companions to our liturgy, especially for the melodious Latin High Masses and the stirring measures of the Requiem. With the change of the liturgy, they stopped inviting others to come. That speaks volumes.

Zimmerman is a missionary in Nagoya, Japan, and his letter deals with an article on the Japanese author Shusaku Endo.

36. *The Times Review* of the La Crosse, Wisconsin, diocese published, on May 23, a short article on page 6 informing the people of the weekly Latin Mass available in Altoona at St. Mary's Church.
37. Two members have sent the Chairman a copy of the June, 1991 issue of *The Religion and Society Report*, a monthly newsletter edited by Harold O. J. Brown. Mention is made therein of the book *Le Latin Immortel* by Marie-Madeleine Martin, a work crowned by the French Academy. The following passage is taken from the editor's review:

Taking as her point of departure the energetic campaign waged against the use of the Latin language by Roman Catholic clergy during and after Vatican II, Martin says, "The

present assault of a certain body of clergy against Latin is in reality a continuation of the abandonment that has been taking place in civil society for the last three centuries."

The struggle against Latin is a war against civilization, of which the Latin language is the vehicle. "There is a hierarchy of peoples," she writes. "Not all have equal value, nor do they all have the same weight of civilization." The book, first published in 1966, was reissued in 1989.

38. A letter entitled "Pedantic English" from Fr. Collins of Austin, Texas, appeared in the *National Catholic Register* on June 2, 1991. Its author condemns the English of the current liturgy and writes:

It is a truism that once the Roman Liturgy was (bar none) the most beautiful and prayerful text on the earth. Part of that beauty was that it had a "sanctified language", that is, a language that conveyed a sense of the holy - Latin.

39. Our member Dr. Ferdinand Gajewski, a student of the late Rudolf Serkin, is the author of an article "*Jeszcze Polska Nie Zginela*: The Apotheosis of the Dabrowski Mazurka" in *Studi Musicali* (1990), the journal of the *Accademia Nazionale di Santa Cecilia* (Rome). He is also the author of a piece in *The Westfield Leader* on June 13 containing his reminiscences of his late teacher, Serkin. On April 11, Dr. Gajewski was himself the subject of an article in that newspaper dealing with his researches on Chopin and Chopin's student, the prodigy Filtsch.
40. Gary Scarrabelotti, Secretary of the Australian *Ecclesia Dei* Society, is the author of the article "Abbot poses challenge for the Pope" in the May, 1991 issue of *AD 2000*, a magazine at the antipodes. The author says that Abbot Gerard of Sainte-Madeleine du Barroux handed the Pope a letter in which he asked him to celebrate the Mass in the old rite either at Le Barroux or Fontgombault. On May 20, Mr. Scarrabelotti wrote a letter to the Pope in the name of his society, in which he instructs His Holiness that the new rite of Mass

is an attempt, in practice, to inculturate the worship and praise of God, and the celebration of His sacraments, in forms which are essentially secular. Having reached this conclusion, members of the Society believe that they should not be obliged to worship and praise God, and to receive the sacraments, in words, music, and actions which, because of their worldly character, are foreign

to their Catholic traditions of spirituality. More importantly, members believe that it is contrary to justice that they should be obliged to worship in ways which they have found, on the basis of practical experience, to contain dangers to faith, both implicit and explicit.

He then goes on to ask that the Pope satisfy the request of Abbot Gerard.

There are many things which one may believe, and even tell a fellow to his face, but which one cannot put in a letter to be read by others without being saucy, even if the letter is called a petition. It is not for an Australian society to admonish the hierarchs of the Church of Rome and reprove their behavior, when they revise the Latin Liturgy at the direction of the Ecumenical Council and under the supervision of the Supreme Pontiff.

41. *The Tablet*, on June 15, 1991, reported that Cardinal Hume sang the Pontifical Requiem Mass in Latin in Westminster Cathedral for the novelist Graham Greene. The choir performed Giovanni Francesco Anerio's *Missa pro Defunctis*.
42. *The National Catholic Register*, on June 30, published the article "Latin's Back In Style At New Jersey Institute"; the piece deals with a two-week course in Latin sponsored by the St. Gregory Foundation at *Stella Maris* retreat house in Eberon, New Jersey, August 11-13, 1991. The course was for seminarians interested in learning Latin, and the price was \$500 per head. This is the second year that the institute has been held; Fr. Stravinskias, the Foundation's founder, teaches elementary Latin for the fortnight; another priest teaches more advanced students. The Foundation promotes the new, not the old, Missal. Fr. Stravinskias is quoted as saying, "In many people's minds, the Latin Mass has become synonymous with the Tridentine Mass. It's a very unfortunate equation." The author of the article writes:

Stravinskias adds that the criticism of his work on the right comes from people who're (*sic*) attached to the Tridentine Mass and who see the institute as destructive of their efforts to restore the Tridentine Liturgy.

While all such crash courses, immersion courses, and Latin holidays are an encouraging sign of interest, they are not the answer; what seminarians really need is four years of Latin under instructors with doctorates in the Classics.

We must, however, be realistic and acknowledge that short of another Renaissance, Latin will not make a comeback

and be as it used to be.

43. On July 7, 1991, the *National Catholic Register* reported that the Roman Commission *Ecclesia Dei*, on April 19, sent to all bishops a letter above the signature of Augustine Cardinal Mayer relaxing the guidelines according to which Mass may be offered according to the 1962 Missal. For example, this Mass may now be said in parish churches. The only one of the old conditions retained is the one that insists that those who ask for the old rite must accept the validity of the new rite. The Commission says that the new lectionary *may* be used at Masses according to the old rite, but need not be, and certainly should not be forced down the throats of an objecting congregation. The complete text of the letter was printed in the July 11 issue of *The Wanderer*, where there was also an illustrated article on the ordination of six men to the priesthood in the Fraternity of St. Peter at Wigratzbad, Germany, on the Feast of Peter and Paul, by Auxiliary Bishop Kurt Krenn of Vienna.
44. Our member Richard Kuiawa is the author of a letter to the editor in the Thursday, June 27 issue of *The Altoona Mirror* (Pennsylvania); he points out that the Episcopalians at the National Cathedral have put out a job description for assistant organist and choirmaster that contains the requirement "Familiarity with foreign languages, including Latin, as they pertain to church music".
45. An illustrated article in the Saturday, June 29 issue of the *San Diego Tribune* announces the retirement of our member Msgr. Tullio Andreatta, who had been celebrating the Latin Mass (1962 Missal) regularly in the diocese. Fathers Harry Neely, O. S. A., Burt Boudoin (LLA), and James Moffo have been appointed to succeed him, the last two as assistants to the first. Fr. Andreatta is quoted as saying that the old rite is to be preferred because it is "more serious, more solemn, more devotional, more sacred" than the revised rite; the way the revised rite is generally celebrated, he is surely correct.
46. The Abbot Primate Karl Egger, Chairman of the Vatican's *Latinitas* Foundation, in his opening address before their convention in Rome on December 2, 1990, said that the study and use of Latin is still in big trouble (*in angustiis versatur*). The proceedings are contained in *Latinitas*, March, 1991 (Vol. 39, No. 1).
47. Paul Augustin Cardinal Mayer, the retiring president of the *Ecclesia Dei* Commission, granted an interview to *The National Catholic Register*, which was published in the issue of July 14. He confirms that the

very strict conditions of the 1984 Indult are no longer considered binding. He complains that the bishops do not make the old Mass generally available, whereas the Society of St. Pius X does. He opposes additional conditions placed on attendance at the old Mass, such as requiring people to be thirty years of age or older. He says that the new rite of Mass is hardly ever celebrated in Latin. He objects that many liturgists and officials in the United States ignorantly think that Vatican II abolished the use of Latin. He says that the greatest number of requests for the old Mass come from the United States, but that if one counts on a per capita basis, France comes first.

48. On July 21, 1991, *The National Catholic Register* printed a letter from our member Paul Berry taking issue with the remarks about the old rite of Mass quoted in item #42 above. The same issue contains a candid interview with Fr. Ian Ker, the biographer of Cardinal Newman and convert from Anglicanism. Ker was interviewed in Rome after having spoken on Newman before an audience that included the President of Italy and Joseph Cardinal Ratzinger. Ker says that in the days before Vatican II, the Catholic clergy at least knew something (Scholastic Philosophy), but that nowadays they are mostly ignoramuses. ("Now there's a lot of clergy and a whole generation of bishops who don't have anything to say. They don't know anything. It's a disaster.")

With respect to the old rite of Mass, Ker said:

We don't want to go back to the Tridentine Mass; it's really not very beautiful, no matter what the Lefebvrites say. But now we've gone to the other extreme where really nothing seems to happen except the hug and the kiss and the look.

Ker says that Cardinal Newman realized that the Church develops and changes; he was not a fundamentalist. A Protestant fundamentalist, Ker says, is one who quotes the Bible; a Catholic fundamentalist, on the other hand, quotes bulls.

49. Our member Robert Kodis sent us the clipping "Latin revival" from the *Argus Leader* newspaper of Sioux Falls, South Dakota, concerning the monthly Latin Mass at St. Mary's Church in Sioux Falls. This church was selected because of its great beauty; since it was a national landmark, it could not be vandalized by foolish clergy under the pretext of liturgical renewal. The celebrant, Fr. Ripp, a former Latin teacher, says he expects 300-400 people at the first Latin Mass in September. Ripp says that the vernacular lan-

guages are more beneficial for the people because "classical languages are no longer studied as much any more". The hardest thing in organizing the Mass, Ripp says, is to find twelve singers who can pronounce Latin properly. The author of the article mistakenly writes that the Holy See "recently sent the world's bishops a letter asking them to restart the Latin tradition as a historic ceremony". The article appeared on Monday, July 15.

50. The May and July, 1991 issues of *Living Tradition*, the organ of the Roman Theological Forum, are devoted to an article by Msgr. John F. McCarthy entitled "Does for you and for all invalidate the Mass?" His answer is *no*. His essay is a continuation of one printed in the July, 1989 number, and is a rebuttal of the views of an Australian author, P. H. Omlor, who had declared the new rite of Mass invalid.

Pro multis means for many, as anyone who has been to the first grade knows; the vernacularists put in the mistranslation for all to protect Deity from the charge of discrimination on account of the people who end up in Tartarus. The insecurity of ICEL and its allies around the world is shown by the fact that no one dared to change the Latin text from *pro multis* to *pro omnibus*. Appeals were then made, by unlearned persons, to a supposed meaning of for all for the Greek and Aramaic equivalents of *pro multis*; the history of this comedy of errors is discussed by the Chairman in Newsletter No. 36, page 12.

When translating religious texts from which dogmas are made, one should be required to stick to the dictionary. If the text is wrong or bad, like *Oremus pro perfidis Judaeis* mentioned on page 5 above, it should be thrown out and a new one drawn up. One cannot keep the text and then supply a mistranslation; one cannot have it both ways.

The Chairman bets that we have not seen the end of the Omlor-McCarthy controversy. The lesson is that the bishops should give a copy of the Lewis and Short Latin-English lexicon to every member of ICEL and tell them to stick to it. If *pro multis* is held to be misleading, the honest thing to do would be to remove it from the text or change it to *pro omnibus* up front; the principle should be *aut Caesar aut nihil*.

Addenda To The Bacci Memoirs

In 1962, Antonio Cardinal Bacci published an article *La lingua latina nella tradizione cristiana e nella cultura moderna* (The Latin language in Christian tradition and modern cul-

ture) in the journal *Docete* (XVII, 597-615); Bacci later revised this essay, and the revision became the last part of Bacci's book *Con il Latino a Servizio di Quattro Papi* (*With Latin in the Service of Four Popes*). The Chairman's English translation of this book was serialized in the Newsletters of the Latin Liturgy Association from September, 1989 (No. 34), through September, 1990 (No. 38), and it was later published as a separate monograph.

The portion of the book based upon the *Docete* article is the section "The Development of Latin into Its Classical, Patristic, Mediaeval and Modern Forms" and everything that follows, right up to the end of the book (i.e., pp. 44-55 of the monograph). Several lengthy paragraphs from the original paper were omitted from the book, and the book contains a few passages that were not in the original paper. The Chairman presents here his English translation of the passages from the *Docete* article which Bacci omitted when he revised the essay to incorporate it into his book.

1.

The following two paragraphs were omitted from the end of the section entitled "The Work and Influence of the Church".

When "Giovanni di Gaeta, who, in the monastery of Monte Cassino, had learned the rules of the *Ars dictandi* from its first master, Alberico, ascended the Pontifical throne under the name of Gelasius II, the *cursus*, which he caused to flourish once again in the Pontifical Curia, spread even more widely into the imperial and royal chanceries, into those of the free communes, and into all the universities of Europe; in Bologna, the *Ars dictandi*, that is, the way to compose letters, privileges, Briefs, and instruments, was the inseparable companion of the *Ars Notaria* (stenography) and the study of law. There was thereby effectively created a sort of spiritual community among all men of letters, who, in every part of Europe, followed the same rules. Rome was the center of this community, and the *stilus Curiae Romanae* enjoyed, one could say, universal currency in the world of writers." (See Pietro Fedele in his preface to the book by Francesco di Capua, *Fonti ed esempi per lo studio dello stilus Curiae Romanae mediaevale - Sources and examples for the study of the mediaeval stilus Curiae Romanae* - Rome, 1941. Of fundamental importance for this topic is the three volume work by the same Francesco di Capua, *Il ritmo prosaico nelle lettere dei Papi e nei documenti della Cancelleria Romana dal IV al XIV secolo - Prose rhythm in the letters of the Popes and the documents of the Roman Chancery from the fourth to the fourteenth century.*)

Various *Summae dictandi* (Handbooks of Composition) and *Artes dictandi* (Treatises on Composition) have survived from those

times. The oldest is that of Cardinal Alberto di Morra, Chancellor of the Roman Court, who, when he was elected Pope, took the name Gregory VIII (1187); this one had for its title, *Forma dictandi, quam Romae notarios instituit Magister Albertus, qui est Gregorius VIII* (The way to write, which Master Albert, now Pope Gregory VIII, taught the secretaries at Rome). Many other handbooks followed this famous *Summa dictandi*, and in all of them one found fixed with great precision and subtle norms not only the *cursus* (flow of discourse) in the sentence but also (and especially) how to provide harmonious conclusions to clauses by way of certain phrases. These phrases governed not only the *stilus Curiae Romanae*, but also, as I have noted, the chancery style of the principal European courts and of many Latin writers of the Middle Ages.

2.

The following long passage was omitted from the end of the section entitled "The Humanists and the Church".

One can certainly not say that all the Latin Secretaries from the time of Filippo Bonamici up to the pontificate of Pius IX performed their duties with the highest competence. These duties were described by Bonamici himself in terms no less statuesque than accurate:

Est hoc munus quidem perhonorificum, sed quod nemo nisi homo divinarum humanarumque rerum prudens, et in Latina praesertim facultate exercitatus, tueri cum laude possit. Gerit enim personam Principis, debetque intellegere ita se Pontificiae interpretem atque explanatorem voluntatis esse, ut quidquid scribit, divino quasi ex oraculo scribere videatur. Quanta igitur sapientia, consilio, fide praeditus sit oportet, cui tantum onus imponatur! Quanta doctrina, quanta praesertim Latina eloquentia, non ea quidem quae nimium sit elaborata et quasi fuco quodam illita, sed simplex, gravis, sedata, plena roboris, plena sanctitatis, quamque vere Pontificiam possis dicere! Ut se ipse sustentare debet in scribendo, ut verba omnia moderari! Quam diligenter animadvertere, ne quid cupide, temere, inepte, non loco, non tempore, ne quid etiam impolite, atque a Pontificia alienum dignitate emittat! (Op cit., p. 307.)

This job is certainly full of honors, but no one can do it properly unless he is a man skilled in divine as well as human matters and especially competent in his command of Latin. For he acts in place of his Prince, and he must realize that he is such an interpreter and explainer of the Pontifical will that whatever he writes he appears to be transcribing from a divine oracle. With

how much wisdom, therefore, with how much good judgment and faith must he be endowed, upon whom such an obligation is imposed! How much learning is necessary, how much fluency in Latin especially, not that kind which is too involved and gives the impression of artificiality, but a simple, authoritative, tranquil Latin, full of strength and holiness, a style which one could truly call *pontifical*. How he must check himself as he writes; how moderate he must be in his choice of words! How diligently must he take care not to compose anything ambitiously, foolishly, or incompetently, anything unsuited to the circumstances, anything crude or unbecoming the pontifical dignity!

The Study of Latin Encouraged by the Popes

To tell the truth, up to the time of Leo XIII, the Pontifical writers did not always follow this golden rule. Before the reign of that great Pontiff, one notices particularly a certain verbosity and carelessness of style that clearly indicates the beginning of the decline of the study of Latin letters even in the Roman Curia. For this reason, ever since the middle of the last century, the Popes have more and more raised their voices against the relaxation in the study of Latin that has even invaded the ranks of the clergy. Pius IX, in his Encyclical Letter *Singulari quidem* of March 17, 1856, had already written to the bishops of Austria-Hungary:

Summa igitur contentione omnia conamini ut in vestris praecipue Seminariis optima ac plane catholica vigeat studiorum ratio, qua adolescentes clerici vel a prima pueritia per probatissimos magistros . . . Latinae linguae cognitione et humanioribus litteris . . . imbuantur.

Try with as much effort as you can, therefore, that the best and most clearly Catholic course of studies flourish especially in your Seminaries, whereby the young clerics, at the hands of the most reliable instructors, might, from their earliest youth, be imbued with the knowledge of the Latin language and of humane letters.

But it was Leo XIII, himself a famous Latinist, who brought about, as I have already pointed out, a veritable reform of the Latin language in the Roman Curia. His secretaries, especially Nocella, Volpini, and Tarozzi, were true humanists who knew how to adapt classical elegance correctly and harmoniously to the new requirements of Christian thought.

Many indeed are the documents in which this great Pontiff commended, especially to the clergy, the study of the official language of the Church, and I shall now take the oppor-

tunity to mention the principal ones among them.

In his Pontifical Letter *Plane quidem* addressed to the Cardinal Vicar of Rome on May 20, 1885, after having lamented that the very habit of writing Latin with dignity and charm appeared everywhere to have decayed (*laus illa latine cum dignitate et venustate scribendi passim consenuisse videatur*), the Pontiff concluded with the exhortation that these studies thrive once again among the clergy and revive according to the promise of their ancient glory (*ut huius etiam generis studia apud clericos vigeant et in spem gloriae veteris revirescant*). In his Encyclical Letter *Depuis le jour* addressed to the French episcopate on September 8, 1899, after having exhorted them to cultivate the Latin language and literature (*culture de la langue et de la littérature Latine*), and after having lamented that utilitarian considerations, which may work against a solid spiritual formation (*preoccupations utilitaires, qui tournent au detriment de la solide formation de l'esprit*), were accorded excessive honor even in ecclesiastical schools, he did not hesitate to exclaim that the Latin language was, as it were, the key to sacred science (*est comme la clef de la science sacrée*).

St. Pius X, in his Pontifical Letter *Sollicitis Nobis* of December 8, 1910, confirmed and made his own the norms given by the Sacred Congregation of Studies in its Circular Letter *Vehementer sane* addressed to all the bishops of the Catholic world. In this Circular Letter, it is expressly stated that Latin, both legally and deservedly, is said to be and in fact is the Church's own language (*linguam Latinam iure meritoque dici et esse linguam Ecclesiae propriam*), without which it is impossible to understand the writings of the Fathers and Doctors of the Church, the sacred liturgy, or the sacred canons. Furthermore, the same Holy Father, in his Pontifical Letter *Votre lettre* of July 10, 1912 to the French Archbishop Louis Ernest Dubois, encouraged the fostering and promotion of the traditional Roman pronunciation of Latin in the sacred liturgy, not for scientific reasons (for everybody knows that the classical pronunciation was quite different), but simply for obvious considerations of uniformity and discipline. (It is known that the so-called Roman pronunciation is that which came into use in the fourth century A. D., when the great Fathers of the Church were flourishing. The classical pronunciation, that of the time of Cicero, was very different; thus, for example, the letters *c*, *g*, and *t* were read hard even before *i*, *e*, and *n*, so that one said *Kikero*, not *Chichero*, and the diphthongs *ae* and *oe* were pronounced as written, as two sounds. It was therefore purely for consideration of uniformity that St. Pius X encouraged the traditional Roman pronunciation in the sacred liturgy.)

During the pontificate of Benedict XV, the

Sacred Congregation of Seminaries and Universities directed, in the name and with the approval of the Supreme Pontiff, a Circular Letter *Vixdum Sacra Congregatio* of October 9, 1921 to the bishops of Germany; on the basis of the Code of Canon Law (§1364), the Congregation encouraged the promotion of the official language of the Church among seminary students, and wrote, among other things:

Dolendum est enim, plerumque clericos et sacerdotes, huiusmodi sermonis Latini haud satis gnaros, posthabito antiquae sapientiae patrimonio ac neglectis eximiis nostrorum operibus, quibus solide ac dilucide proponuntur Fidei dogmata, atque ab adversariorum impugnationibus strenue et invicte defenduntur, doctrinam sibi comparare ex libris et ephemeridibus, vernacula lingua conscriptis, unde saepissime abest orationis perspicuitas, accuratus disserendi modus, fida dogmatum interpretatio.

It is truly regrettable that most clerics and priests, insufficiently instructed in this kind of Latin, contemptuous of the inheritance of ancient wisdom and neglecting the expert works of our authorities (wherein the doctrines of the Faith are firmly and clearly set down and vigorously and invincibly defended against the aggressions of our enemies), do commonly educate themselves from books and newspapers written in the vulgar tongue, which most usually lack clear style, accurate treatment of the subject, and trustworthy interpretation of dogmas.

Most important in this regard is the Pontifical Letter *Officiorum omnium*, addressed by Pius XI on August 1, 1922 to Cardinal Bisleti, Prefect of the Sacred Congregation of Seminaries and Universities. Allow me to quote some of its most important passages:

Primum est de linguae Latinae studio in literariis clericorum ludis omni cura fovendo atque provehendo, quam linguam scientia et usu habere perceptam non tam humanitatis et litterarum, quam religionis interest. Etenim Ecclesia, ut quae et nationes omnes complexu suo contineat . . . , sermonem suapte natura requirit universalem, immutabilem, non vulgarem. Huiusmodi cum sit sermo Latinus, divinitus provisum est ut is mirifico esset usui Ecclesiae docenti idemque christifidelibus doctoribus ex omni gente magnum ministraret vinculum unitatis . . . Liqueat clerum, ante alios Latinae linguae perstudiosum esse oportere; neque enim hic laudes persequimur, quibus hoc commendatur loquendi genus, pressum, locuples,

numerosum, maiestatis plenum et dignitatis, quod mire dixeris comparatum ad serviendum Romani Pontificatus gloriae, ad quem ipsa Imperii sedes tamquam hereditate pervenerit. Quod si in quopiam homine laico, qui quidem sit tinctus litteris, Latinae linguae, quam dicere catholicam esse possumus, ignorantio quandam amoris erga Ecclesiam languorem indicat, quanto maius omnes clericos, quotquot sunt, decet eiusdem linguae satis gnaros esse atue peritos!

The first matter at hand is the careful encouragement and promotion of the Latin language in the schools where the clergy are educated, for knowing how to understand and use this language is of importance not so much for culture and letters as for religion itself. For indeed, the Church, which encompasses all nations in her embrace, requires, by her very nature, a universal and immutable language, not a vulgar one. Since the Latin language is just of this sort, it seems to have been miraculously provided to be of wonderful use to the teaching Church and even to serve as a great bond of unity for the more learned among the faithful of every nation. It is obvious that the clergy, more than others, must be most zealous in studying this tongue, nor do we bother to list here all the praises of this concise, rich, and melodious language, full of grandeur and merit, which was marvelously ready and waiting, you could say, to serve the glory of the Roman pontificate, to which the very seat of the Empire devolved as if by inheritance. Now if in some layman who is not entirely unaffected by education, the ignorance of the Latin language, which we may truly call the Catholic language, indicates a certain laxity in his love for the Church, how much more is it fitting that all the clergy, however many they are, be sufficiently knowledgeable and learned in that language!

The Pope then continues, referring to the aforementioned canon of the Code of Canon Law and exhorting the young clergy to a careful Latin scholarship so that they may be able to understand and interpret the writings of the Holy Fathers and Doctors properly and acquire for themselves a faithful and correct idea of the dogmas of the faith.

Pius XI repeated these same concepts and exhortations in the Pontifical Letter *Unigenitus Dei Filius*, which he directed, on March 19, 1924, to the superiors of religious orders. What is more, in order to give a new impulse to the study of Latin letters and to form instructors who might one day worthily teach that

language and compose the Pontifical documents, he founded an advanced school for Latin, which still exists, at the Gregorian University.

Even the late regretted Pontiff Pius XII had words of exhortation and encouragement for the study of Latin, especially for those preparing for the priesthood. In his famous Encyclical *Mediator Dei* of November 20, 1947, after having solemnly reproved the foolish audacity of those who use the vulgar tongue in celebrating the august Eucharistic sacrifice (*qui in Augusto peragendo Eucharistico sacrificio vulgari lingua utuntur*), he affirms once again the necessity to stick to the official language of the Church, adding that the use of the Latin language is a clear and venerable sign of unity as well as an efficacious prevention against any corruptions of true doctrine whatsoever (*Latinae linguae usus . . . perspicuum est venustumque unitatis signum, ac remedium efficax adversus quaslibet germanae doctrinae corruptelas*).

In the audience granted to the Discalced Carmelite Fathers on September 23, 1951, after having warmly recommended the reflowering of studies in their schools, the Pope ended with these most significant words:

Hiscie in studiis querimur quiddam contingere triste. Pro dolor, Latina lingua, gloria sacerdotum, nunc languidiores usque et pauciores habet cultores. Quis digne celebret hunc imperialem sermonem - basilike glossa a Graecis appellabatur - quae vera non enuntiat sed sculpi, quae in Latina Ecclesia liturgico fruitur usu, quae denique Catholicae Ecclesiae est magni pretii vinculum? Nullus sit sacerdos, qui eam nescit facile et expedite legere et loqui! Praeter haec utinam orientur inter vos haud parvi et pauci, qui etiam presso et eleganti dicendi genere eam scribere valeant. Enimvero Latina lingua . . . cui tot ecclesiastica scripta, iam a prisco christiano aevo, commissa sunt, thesaurus est incomparandae praestantiae; quare sacrorum administer, qui eam ignorat, reputandus est lamentabili mentis laborare squalore.

We regret to say that something sad has happened to these studies. Alas, the Latin language, the glory of priests, is finding ever laxer and fewer students. Who can praise enough this imperial tongue - for, indeed, it was called *royal* by the Greeks - which does not so much enunciate truths as sculpt them, which is the liturgical language of the Latin Church, and which, finally, is the precious bond of unity in the Catholic Church? Let there be no priest who cannot read it and speak it with ease and clarity. Even more, if

only more than an insignificant few might rise from you capable of writing it in an exact and elegant style! Truly the Latin language, to which so many ecclesiastical texts have been committed even from the earliest times of the Christian era, is a treasury of incomparable excellence, so much so that the minister at the altar who is ignorant of Latin is held to suffer from a deplorable lack of intellectual cultivation.

With respect to the vulgar tongues and the liturgy, even the Ecumenical Council of Trent forbids the celebration of the Holy Mass in the vernacular (Session 22, Chapter 8, Canon 9). Concerning the use of the Latin language in the sacred liturgy, one may with interest and profit consult what Giuseppe Cardinal Siri has written on the subject in his learned publication in the form of a pastoral letter to the clergy: *La lingua Latina e la lingua Italiana nella liturgia* (Latin and Italian in the Liturgy, Diocesan Catechetical Office, Genoa, 1958).

3.

The following passage stood in place of the fourth paragraph of the section entitled "A Constitution on Latin".

These multitudes feel united by three indissoluble bonds, the bond of a single faith preached to them by the hierarchical authority, the bond of Christian charity which unites all, and finally the bond of a single language, which, for obvious reasons, cannot be the language of a particular nation but must be the mother tongue of Rome. How could the official language of the Church, especially in its sacred liturgy and hierarchical teaching, be the language of one or more particular countries, even if these were the most powerful and widespread upon the earth? This would be impossible. If it were the language of a particular country, the others would consider it, quite rightly, to be an offense against their national prestige. If it were the language of several countries, it would easily bring nationalism along with it, right up to the steps of the altar, and aggravate the situation, especially in multilingual countries, as, for example, among us in the Alto Adige, or in Switzerland, where there are three languages, or in Canada, where there are two, or in various other places, like those countries now coming into existence in Africa and Asia. For these reasons as well did the Apostolic Constitution *Veterum Sapientia* (like the Council of Trent) and other Pontifical documents before it renew the prescription that Latin must be maintained in those rites that are strictly liturgical, like the Holy Mass, except for the special case of the other liturgical languages in the different Churches of the Eastern Rites.

I have said that Latin is the official language of the Church not only in the sacred liturgy of

the Western Church, but also in the hierarchical teaching of the entire Catholic Church, both eastern and western; in fact, the major Pontifical documents are written in Latin and sometimes deal with the most modern issues, like radio, the movies, and television. Even the Code of Canon Law for the Eastern Churches is written in Latin. And so, even in the next Ecumenical Council which will bring to Rome at the seat of Peter the episcopate of the entire world, everyone will speak in Latin, albeit that easier, looser, and more flexible kind of Latin that our Mediaeval writers forged and which even today is heard in the great ecclesiastical schools of Rome. (See my article of February 27, 1962 in the *Osservatore Romano* entitled *In quale lingua si parlerà nel Concilio Vaticano?* - What language will they speak at the Vatican Council? In the procedural rules established for the Council by the Pope and published at the beginning of September, 1962, the use of other languages is authorized during the work of the Commissions.)

A marvelous spectacle will therefore take place next October when, in the Vatican Basilica, the bishops of the entire world, to the number of perhaps three thousand, having arrived from every corner of the earth, will speak in one tongue, the ancient language of Rome, and will give once again a visible proof of a wonderful unity the like of which has never been seen before and may well never be seen or heard again in great international congresses.

4.

The following two paragraphs appeared at the end of the section "A Constitution on Latin".

Let it not be said (as was said, alas, by a most noble soul, Antonio Rosmini, in his much discussed book *The Five Wounds of the Church*, in the discussion of the first wound) that in this way one puts a diaphragm between the sacred rites and the people, through which the people cannot, as they are supposed to, take a lively part in the unfolding of the great Eucharistic Sacrifice. Let me note first of all that even if the Mass were celebrated in the various vernacular languages (quite apart from the uproar and outcries that would arise from various quarters as a result), the uneducated populace would derive very little understanding from a mere translation into the vulgar tongue of some excerpts from the Old Testament, from the Epistles of St. Paul, and from the Canon, the things that make up the august pages of the Roman Missal. The cure, in fact, lies elsewhere; namely, in order to remove the diaphragm which supposedly separates the people from the celebrating priest, it is necessary that he explain to those present at the Divine Sacrifice, and at the right moments, the words and the meaning of the sacred drama that is unfolding on the altar. What is more, most appropriate is the practice today of having little Missals written in the vernacular

whereby the faithful may follow the Mass, and there is even coming into use the most praiseworthy custom, recently introduced, according to which a lay speaker or announcer reads out loud to the people in the vulgar tongue, while the priest is celebrating the Eucharistic Sacrifice at the altar, not only the words of the Mass, but also a brief comment thereon.

This is the real way to resolve the problem, not by introducing the various vernacular languages into the celebration of the Mass, a thing that has been prohibited by the Council of Trent and various Pontifical documents, including the recent Apostolic Constitution *Veterum Sapientia*. This, of course, does not rule out that the next Ecumenical Council might, if it considers it opportune, concede the use of the various vulgar languages in certain parts of the liturgy, the ones that are not celebrated publicly in front of the whole community, but only before a small part thereof, for example, in the sacramental absolution given at Confession and in the baptismal rite. But even in this one will have to proceed with much caution and prudence, and only with ecclesiastical authorization.

* * *

John Henry Newman's *Idea of a University*

The continuation of an
address by the Chairman

(Again, cf. Bacon (*De Aug.* I, 18): "For as no perfect view of a country can be taken from a flat; so it is impossible to discover the remote and deep parts of any science by standing upon the level of the same science, or without ascending to a higher.")

The student of this philosophy is the truly great intellect, and his alone is real enlargement of mind:

A truly great intellect, and recognized to be such by the common opinion of mankind, such as the intellect of Aristotle, or of St. Thomas, or of Newton, or of Goethe. . . is one which takes a connected view of old and new, past and present, far and near, and which has an insight into the influence of all these one on another; without which there is no whole, and no centre. It possesses the knowledge, not only of things, but also of their mutual and true relations; knowledge, not merely considered as acquirement, but as philosophy. . . That only is true enlargement of mind which is the power of viewing many things at once as one whole, of referring them severally to their true place in the universal system, of understanding their respective values, and determining their mutual

dependence. Thus is that form of universal knowledge, of which I have on a former occasion spoken, set up in the individual intellect, and constitutes its perfection.²³

We may make one more observation, so obvious as scarcely to require to be stated expressly, that such an intellect and enlargement of mind is hardly possible in a man who is ignorant of all sciences but one, a deprivation that inevitably displays itself in his conduct. As an example, Newman points out unhappily:

It is clear that the tendency of science is to make men indifferentists or sceptics, merely by being exclusively pursued.²⁴

Bacon, however, earlier wrote (*Essay on Atheism*): "A little philosophy inclineth a man's mind to atheism: but depth in philosophy bringeth men's minds to religion."

III

The man, then, that the university wishes to make of its student is one who, to the extent his charismata and diligence permit, possesses those philosophical qualities which Newman had just described for us. As John Stuart Mill thought it necessary to write an essay on the "Utility of Religion", so Newman had to take up the issue of the usefulness, or real utility to the student, or relevance of the liberal education that consists of the fostering of such philosophical qualities, and his answer, which is also the title of the fifth discourse, is that knowledge is its own end, but he goes on to insist that its benefits are greater than those of mere professional skill:

Again, as health ought to precede labour of the body, and as a man in health can do what an unhealthy man cannot do, and as of this health the properties are strength, energy, agility, graceful carriage and action, manual dexterity, and endurance of fatigue, so in like manner general culture of mind is the best aid to professional and scientific study, and educated men can do what illiterate cannot; and the man who has learned to think and to reason and to compare and to discriminate and to analyze, who has refined his taste, and formed his judgment, and sharpened his mental vision, will not indeed at once be a lawyer, or a pleader, or an orator, or a statesman, or a physician, or a good landlord, or a man of business, or a soldier, or an engineer, or a chemist, or a geologist, or an antiquarian, but he will be placed in that state of intellect in which he can take up any one of the sciences or callings I have referred to, or any other for which he has a taste or

special talent, with an ease, a grace, a versatility, and a success, to which another is a stranger. In this sense then, and as yet I have said but a very few words on a large subject, mental culture is emphatically useful.²⁵

But once it is observed what sort of men the university must form and that in forming them as Newman specifies it provides them with something that is useful, the question must be met, who are to be the teachers? To answer, one need only adapt those words of Plato (*Republic* 473 D) that were the favorite of Marcus Aurelius, "Oh, if all philosophers were teachers, and all teachers philosophers!" The university must have for its teachers those men whom it would hold up to its students as examples, whose broad erudition, love of learning, and love of teaching are clear to all.

1) Broad erudition is required because, as we have seen, the students will be choosing but a few of the sciences available to them, and so what physics they learn may have to be at the hands of their mathematics instructor, who may also have to explain to them the view of mathematics taken in the work of Plato, so that some few may be intrigued and be led to read a dialogue of that philosopher. In this way, that state of mind may become less common, which displays itself in that answer many people give when asked if they know something about a subject of which they are ignorant, "I never took a course in it."

2) By love of learning, I mean action such as that of S. Kakutani at Yale, who, when many complained of a cut decreed in the library budget, was heard to suggest that the faculty all take a cut in salary so that the books might still be bought.

3) By love of teaching, I mean the example of the mathematician Andre Weil, who, when he first came to this country, himself read the daily homework exercises of his students, because he knew that although it would be convenient for him not to do this, the students would then scarcely learn any mathematics. The young especially appreciate such devotion, and Newman observes:

The great orator of antiquity, in speaking, in his treatise on *Rhetoric*, of the various kinds of persuasives, which are available in the art, considers the most authoritative of these to be that which is drawn from personal traits of an ethical nature evident in the orator; for such matters are cognizable by all men, and the common sense of the world decides that it is safer, when it is possible, to commit oneself to the judgment of men of character than to any considerations addressed merely to the feelings or to the reason.²⁶

The teacher must embody "that union of intellectual and moral influence, the separation of which is the evil of the age." (Newman in *Marmion*, *op. cit.*, p. 27) The demands of his students, which the conscientious teacher cannot dismiss, are unlikely, in the view of Newman, to leave time for what today goes by the name of research:

The view taken of a university in these discourses is the following: that it is a place of teaching universal knowledge. This implies that its object is, on the one hand, intellectual, not moral; and on the other, that it is the diffusion and extension of knowledge, rather than the advancement. If its object were scientific and philosophical discovery, I do not see why a university should have students . . . To discover and to teach are distinct functions; they are also distinct gifts, and are not commonly found united in the same person. He, too, who spends his day in dispensing his existing knowledge to all comers is unlikely to have either leisure or energy to acquire new. The common sense of mankind has associated the search after truth with seclusion and quiet. The greatest thinkers have been too intent on their subject to admit of interruption; they have been men of absent minds and idiosyncratic habits, and have, more or less, shunned the lecture room and the public school. Pythagoras, the light of Magna Graecia, lived for a time in a cave. Thales, the light of Ionia, lived unmarried and in private, and refused the invitations of princes. Plato withdrew from Athens to the groves of Academus. Aristotle gave twenty years to a studious discipleship under him. Friar Bacon lived in his tower upon the Isis. Newton indulged in an intense severity of meditation which almost shook his reason. The great discoveries in chemistry and electricity were not made in universities. Observatories are more frequently out of universities than in them, and even when within their bounds need have no moral connection with them. Porson had no classes; Elmsley lived a good part of his life in the country. I do not say that there are not great examples the other way, perhaps Socrates, certainly Lord Bacon; still I think it must be allowed on the whole that, while teaching involves external engagements, the natural home for experiment and speculation is retirement.²⁷

The class of men distinguished both as researchers and as instructors may be much larger than Newman implies, including, for example, Kant, Gauss, and Hilbert also.

Perhaps, some might say, Newman expects less from a professor than ought to be demanded. Is a professor a mere "humble retailer of knowledge"²⁸ not differing from the "greater part of students" of whom Johnson spoke? Must we not require that he be both investigator and teacher, combining the abilities of both as set out, for example, by Lord Bacon in his *Instauratio Magna*? (Cf. especially Book VI, Chapter IV.) Would we not then follow the example of Socrates, who at the end of the *Symposium* (223 d), argued that the true dramatist must be both tragedian and comedian? Perhaps, though, Newman, who lived in an age of less inflation, would not award the title of investigator to those not in the class of Plato, Bacon, or Newton. The opposite position from Newman's seems to be taken by Professor Pelikan of Yale, who has written

When I am asked these days by nephews or nieces or godchildren who are trying to decide where to go to college, I point out that the basic choice is between a university college such as Yale and a solely undergraduate college such as Swarthmore. If you want a faculty whose be-all and end-all is the four year span of your college years, you should consider, say, Swarthmore or Williams or Oberlin, for there you won't have to share your professors with graduate students or with the tyrannical demands of the professor's own scholarly careers. But if you need a faculty whose teaching of undergraduates represents a summary of their own research in progress rather than a report on the research of others — a faculty that you will not outgrow — then you should come to a university college, whose senior faculty are also graduate professors.²⁹ (See also Professor Pelikan's address "A Gentleman and a Scholar" in the Phi Beta Kappa "Key Reporter", vol. XLV, no. 2, Winter, 1979-80, pp. 2-4.)

An even stronger statement of this point of view is given by Edmund S. Morgan, Sterling Professor of History at Yale University:

With faculty we can demand performance. Hence the often maligned and misleading epigram "publish or perish". The most reliable measure of a scholar's intelligence is not popularity as a teacher or good fellowship as a colleague, or liveliness of conversation, but the quality of published work. Only through his publications can a scholar be judged by his peers. The result of that judgment is as likely to be negative as positive — to publish and perish is a common fate — but without publication an informed judgment cannot be made. There are men

20 and women of high intelligence who do not publish and whose services may thus be lost to the academy. Some of them are much more popular, and perhaps more effective, as teachers than those who survive the ordeal by publication. But the popular notion that teaching does not require an addiction to research and writing is one that no university can afford. A scholar's first allegiance must be to his subject. Unless he is so devoted to it that he wants to spend his time discovering more about it than his predecessors have, he does not belong in a university and should not be teaching university students. Granted, a devotion to his subject may not make him a good teacher, and scholars frequently give too little attention to the art of communicating their findings whether in print or in the classroom (the ability to communicate in print is not a bad indicator of the ability to communicate in the classroom). But the first qualification of a university teacher is that he know what he is talking about. And without the kind of dedication that results in research, he cannot do so for very long. Dedication to the subject is, of course, not the same as intellect, but without dedication intellect atrophies.³⁰

Quid dicam? Newman's university exists for

the students, not for the faculty. Its teacher is a sort of priest, a consecrated man, a professor in the original sense of the word, one who does not build houses in which he does not live, and whose every strength is devoted to his student, with whom he collaborates according to the principle of the Baptist, "He must increase, but I must decrease (John III 30)."

Conclusion next issue.

Notes

23. *Ibid.*, pp. 156-158.
24. *Ibid.*, p. 367.
25. *Ibid.*, pp. 181-182.
26. *Ibid.*, p. 373.
27. *Ibid.*, pp. 7, 10-11.
28. Johnson, Samuel, "Rambler" (No. 121), in *Selected Essays from the "Rambler, "Adventurer", and "Idler"*, ed. W. J. Bate, Yale Univ. Press, New Haven, 1968, p. 171.
29. Pelikan, Jaroslav, "It Began at Yale," *Yale Alumni Magazine*, May 1976, p. 13.
30. Morgan, Edmund S., et al., "Five Faculty Views of the University's Mission . . .," *Yale Alumni Magazine and Journal*, November, 1977, p. 10.

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