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NEWSLETTER NO. 43
DECEMBER, 1991

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The Revised Roman Ritual of Pope Paul VI

With this number of the *Newsletter*, the Chairman begins the publication of the Latin texts of the revised formulas for Baptism, Confession, Confirmation, Matrimony, Holy Orders, and the Last Rites. He has replaced the intolerable ICEL translations with his own. He has long suspected that many members would like to bestow or receive these sacraments in Latin; this series will now make it possible for them to do so.

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RITUALE ROMANUM EX DECRETO SACROSANCTI OECUMENICI CONCILII VATICANI II INSTAURATUM, AUCTORITATE PAULI PP. VI PROMULGATUM

THE ROMAN RITUAL
REVISED BY ORDER OF THE MOST
SACRED SECOND VATICAN COUNCIL
AND PROMULGATED BY THE
AUTHORITY OF POPE PAUL VI

* * *

ORDO PAENITENTIAE CONFESSION

Reception of the Penitent:

When the penitent comes to confess his sins, the priest receives him kindly and greets him with some polite remarks.

Then the penitent, and the priest too if he likes, makes the Sign of the Cross.

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

In the name of the Father, and of the Son, and of the Holy Ghost. Amen.

The priest, by means of the following (or similar) words, encourages the penitent to trust God.

Deus, qui illuxit in cordibus nostris, det tibi ut in veritate agnoscas peccata tua et suam

miserordiam.

May God, who hath shined upon our hearts, grant thee to acknowledge in truth both thy sins and his mercy.

The penitent answers: Amen.

An Optional Reading from the Bible:

Then the priest may read or recite from memory some passage from the Holy Scriptures in which God's mercy is recounted and man is called to conversion. For example:

Vere languores nostros ipse tulit et dolores nostros ipse portavit, et nos putavimus eum quasi leprosum et percussum a Deo et humiliatum. Ipse autem vulneratus est propter iniquitates nostras, attritus est propter scelera nostra, disciplina pacis nostrae super eum, et livore eius sanati sumus. Omnes nos quasi oves erravimus, unusquisque in viam suam declinavit, et posuit Dominus in eo iniquitatem omnium nostrum. (Is. LIII, 4-6.)

Surely he hath born our griefs, and carried our sorrows; yet we did esteem him stricken, smitten of God, and afflicted. But he was wounded for our transgressions, he was bruised for our iniquities; the chastisement of our peace was upon him; and with his stripes we are healed. All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on him the iniquity of us all.

The Confession of Sins and the Bestowal of the Penance:

After having first recited the Confiteor (or some other such formula) where it is the custom to do so, the penitent confesses his sins.

Confiteor Deo omnipotenti et tibi, pater, quia peccavi nimis, cogitatione, verbo, opere, et omissione: mea culpa, mea culpa, mea maxima culpa. Ideo precor beatam Mariam semper Virginem, omnes Angelos et Sanctos, et te, pater, orare pro me ad Dominum Deum nostrum.

I confess to Almighty God and to thee, father, that I have sinned exceedingly in thought, word, deed, and by neglect, through my fault,

through my fault, through my most grievous fault. I therefore beseech Blessed Mary ever Virgin, all the angels and saints, and thee, father, to pray to the Lord our God for me.

If necessary, the priest helps the penitent make a full confession, offers him sound advice, and encourages him to feel sorry for his sins, reminding him that through the Sacrament of Penance, by dying and rising in Christ, the Christian is renewed in the Paschal mystery. He then assigns a penance, which the penitent accepts in satisfaction for his sin and amendment of his life.

Let the priest take care to accommodate himself in all things to the condition of the penitent, whether in the way he speaks, or by the advice he offers.

The Prayer of the Penitent and the Absolution:

The priest then asks the penitent to show his remorse; the penitent does so by saying the following or similar words.

Reminiscere miserationum tuarum, Domine, et misericordiarum tuarum, quoniam a saeculo sunt. Peccata et delicta mea ne memineris, secundum misericordiam tuam memento mei tu, propter bonitatem tuam, Domine. (Ps. XXV, 6-7.)

Remember, O Lord, thy tender mercies and thy loving-kindnesses, for they have been ever of old. Remember not the sins of my youth, nor my transgressions; according to thy mercy remember thou me for thy goodness' sake, O Lord.

Then the priest, with his hands (or at least his right hand) stretched out over the head of the penitent, says:

Deus, pater misericordiarum, qui per mortem et resurrectionem Filii sui mundum sibi reconciliavit et Spiritum Sanctum effudit in remissionem peccatorum, per ministerium Ecclesiae indulgentiam tibi tribuat et pacem. ET EGO TE ABSOLVO A PECCATIS TUIS IN NOMINE PATRIS, ET FILII, + ET SPIRITUS SANCTI.

May God, the father of mercies, who through

the death and resurrection of his son hath reconciled the world to himself and hath sent the Holy Ghost for the remission of sins, through the ministry of the Church grant thee forgiveness and peace. AND I ABSOLVE THEE FROM THY SINS IN THE NAME OF THE FATHER, AND OF THE SON, + AND OF THE HOLY GHOST.

The penitent answers: Amen.

New LLA Chapter Formed in Rockville Centre

The Chairman has appointed Brother Joshua Di Mauro, O.F.M., to be the founding chairman of the local chapter of the Latin Liturgy Association in the Diocese of Rockville Centre, New York. His address is St. Anthony's High School, 275 Wolf Hill Road, South Huntington, NY 11746 (1-516-271-2020).

From the Local Chapters

LOS ANGELES

The August Latin Mass and meeting were cancelled, because no place was found to hold them. The usual location was damaged in a recent earthquake.

NEW YORK CITY

The Chapter held a Day of Recollection on October 19, 1991 at the Holy Family Chapel, 366 Watchogue Road, Staten Island. The day began with the recitation of the Rosary in Latin. This was followed by two talks, one by Mrs. Margaret Yu, the other by Fr. Frank Pavone. Fr. Pavone then celebrated the Latin High Mass. The members thereupon ate lunch, after which they heard a talk by Fr. Pefer Pilsner. The Day ended with the celebration of Solemn Vespers and Benediction in Latin.

ST. LOUIS

Fr. James O'Reilly, the Chapter's Spiritual Advisor, left St. Louis for the Philippines at the end of September; he will be teaching Latin and English at the seminary of the La Salette Fathers there.

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Notitiae

No. 297 (April, 1991): This issue contains a 19 page Latin essay with 74 footnotes on the obligation of reciting the Divine Office every day.

No. 298 (May, 1991): The Holy See has published a fascicule of *addenda* and *corrigenda* to the second edition of the *Missale Romanum*; it contains, among other things, four new Masses, one of which is that of St. Maximilian Kolbe. Changes have also been made in the *Caeremoniale Episcoporum* in order to bring it into conformity with the latest texts of the *Rituale Romanum*. This issue contains twenty-two pages of these changes, with four pages of Italian commentary.

Additions and Corrections to the Latin Mass Directory

COLORADO

Archdiocese of Denver

The Latin Mass is no longer said at the Colorado Catholic Academy in Wheat Ridge; the priest who was celebrating it has died.

CONNECTICUT

Diocese of Bridgeport

The time of the Latin Mass at the Holy Name of Jesus Church in Stamford is 10 AM, not 8:30 AM.

ILLINOIS

Archdiocese of Chicago

St. Thomas More Church
2825 West 81st Street
Chicago, IL 60652
Sunday at 12:30 PM
1962 Missal
Celebrants: Fathers Austin Graff, Edward Phelan, John Frawley, and Lambert Kempkes

INDIANA

Diocese of Davenport

St. Mary's Church
402 North Third Street
P.O. Box 903
Fairfield, IN 52556
Second and fourth Sundays of the month at 12:30 PM
Usually a High Mass on the fourth Sunday
1962 Missal
Celebrant: Fr. James Grubb

LOUISIANA

Diocese of Baton Rouge

The Latin Mass at St. Anthony's Church in Darrow is now celebrated Sunday through Friday at 6 AM and Saturdays at 6 PM.

MAINE

Diocese of Portland

Chapel of the Cathedral of the Immaculate Conception
307 Congress Street
Portland, ME 04101
Third Sunday of the month at 11:30 AM (but on the first Sunday in April, 1992)
1962 Missal

MARYLAND

Archdiocese of Baltimore

The Latin Mass at St. Lawrence Church in Baltimore is now celebrated on the third as well as the first Sunday of the month.

MINNESOTA

Diocese of St. Cloud

Immaculate Conception Church
Sedan, MN
Residence: 3392 County Road 18
Sauk Center, MN 56378
1-612-352-2521
Sunday at 12:15 PM
1962 Missal

Archdiocese of St. Paul

The time of the weekly Latin Mass at St. Augustine's Church has been changed to 11:30 AM

NEW YORK

Archdiocese of New York

Holy Name of Jesus Church
11 Fitch Street
Kingston, NY 12401
Sunday at 12:15 PM
1962 Missal

OHIO

Diocese of Toledo

Good Shepherd Catholic Church
550 Clark Street
Toledo, OH 43605
Four times a year
1962 Missal
Call 1-419-691-5815 for information.

The Latin Mass at St. Joseph's Church follows the 1970, not the 1962, Missal.

PENNSYLVANIA

Archdiocese of Philadelphia

The Latin Mass is no longer celebrated at the Church of St. John the Evangelist; instead, it is said at:
Our Lady of Consolation Church
7051 Tulip Street
Philadelphia (the Tacony section) PA 19135
Sunday at 2 PM
1962 Missal

The monthly Latin Mass is no longer sung at St. Helena Church; it was stopped after Bishop Graham left the parish. The Latin Masses at the Cathedral and at St. Patrick's Church are usually not said during the summer months. The Latin Mass at Old St. Joseph's is frequently omitted.

TEXAS

Diocese of Dallas

Christ the King Church
8017 Preston Road
Dallas, TX 75225
Every weekday
Celebrant: Fr. Michael Irwin
(This replaces the weekday Masses at St. Jude Chapel.)

Newsworthy Items

- The Choir of St. Ann's Chapel at Stanford University sang the *Missa Laudate Dominum* by Orlando di Lasso on July 26, the Feast of the Saint. On Assumption Day they sang the *Missa L'Ami Baudichon* of Josquin DesPrez. Those members who attended the Los Angeles Convention will remember that the Choir sang the Solemn Latin Vespers and Pontifical Mass on *Corpus Christi*. The Choir has made three audio tapes which may be purchased for \$10 each. They are 1) Music of St. Hildegard of Bingen, 2) *Missa Sesquialtera* by Orlando di Lasso, and 3) Mass for Four Voices by Bird. To order, send your check to Miss Marguerite Manor, 210 Thompson Square, Mountain View, CA 94043; add \$2 for postage, whether you order one or more tapes.
- Archbishop John F. Whealon of Hartford, a member of the Association, died at age 70 on August 2, 1991. *Requiescat in pace*. He always read his private masses in Latin.
- The following pieces of Latin Church Music were sung by the Choir *Cantores in Ecclesia* at the Solemn Latin Masses at St. Patrick's Church in Portland, Oregon.
August 3 - *Messe Basse* (Faure), *O salutaris* (Langlais)
August 10 - *Missa Brevis* (Britten), *Salve Regina* (Berkeley)
August 15 - *Missa Assumpta est Maria* (Palestrina), *Ave Maria* (Parsons)
August 17 - Gregorian Chant Mass by the *Schola Gregoriana*
August 24 - *Bonum est confiteri* (Palestrina), *Caro mea* (Byrd)
August 31 - Gregorian Chant Mass by the *Schola Gregoriana*
September 7 - *Ave verum corpus* and *Venite, comedite* (Byrd)
September 14 - *Adoramus te, Christe* (Monteverdi)
September 21 - *Os justi meditabitur* (Bruckner), *Jehova, quam multi sunt hostes mei* (Purcell)
September 28 - *Super flumina* (Palestrina), *Oculi omnium* (Byrd)
October 5 - *Beati quorum via* (Stanford)
October 12 - *Missa Dominicalis, O Domine Jesu Christe* (Viadana)
October 19 - *Salvator mundi* (Tallis)
October 26 - *Missa in simplicitate, O salutaris hostia* (Langlais)
- The *Cantores in Ecclesia* of Portland sang an Evening Concert of Sacred Music for Treble Voices at St. Patrick's Church, Portland, on August 9. There was music by Viadana, Agazzari, Dering, Josquin des Prez, J.S. Bach, Mendelsohn, Schubert, Franck, Faure, Holst, Vaughan Williams, Howells, Lennox Berkeley, Jean Langlais,

and Pablo Casals.

5. Our colleagues of the Dutch Latin Liturgy Association sponsored an outing on September 7, 1991; in addition to Latin High Mass and Vespers in the Church of St. Barnabas in Haastrecht, they journeyed to Gouda to view the main attraction of the town, the famous stained glass windows in the St. Janskerk. An art historian, Dr. Fischer, lectured on the liturgical significance of the windows.
6. Our member Paul Berry has brought to the attention of the Chairman the pages on the *Dies Irae* written by Richard Chenevix Trench, the English philologist and Anglican Archbishop of Dublin, in his book *Sacred Latin Poetry* (1849). Trench says that the woman sinner of Luke VII, 37 was identified with Mary Magdalene by Gregory the Great, and this is why we have *Qui Mariam absolvisti* in the poem (line 37). The modernizers changed this to *Peccatricem qui solvisti*, in order to correct, as they saw it, the error of the poet.
7. Dr. Joseph M. Beierle, Jr., has sent the Chairman a copy of a video tape recording of the High Mass for Pentecost celebrated in St. Agnes Church in Pittsburgh according to the 1962 Missal by Fr. Thomas Murphy; he and his colleagues plan to distribute hundreds of the video in the Pittsburgh area. The picture is clear and the sound quite crisp; the tape is surely no work of an amateur. The Chairman liked hearing the organ accompany the chant, a thing which the purists foolishly abominate.
8. The Latin Mass (1962 Missal) is celebrated on the first Sunday of every month in the Las Vegas area, but always at a different church.
9. Our member Martin E. Morrison of 136 Loma Verde Drive, San Lorenzo, CA 94580-1782 writes:

At the 1991 LLA Convention, Prof. William Mahrt pointed out the utility of printing Mass and Office texts and translations for use by the congregation at Latin liturgical functions. He pointed out how this is facilitated by the use of computer word-processing programs.

For the information of LLA members who have the facility, I have previously made available on CompuServe, the largest electronic information service, the traditional Latin text of about 50% of the psalms, as used in the major hours of the traditional Office for most of the days of the week. The text can be downloaded from CompuServe's Foreign Language Forum (FLEFO), Data Library 4 (Greek/Latin), file name PSALMS.LAT.

For LLA members without access to CompuServe, I would be willing to make a copy onto a 5.25" high or low density diskette mailed to me by the member in a diskette mailing envelope with three 29-cent stamps and an address label for return mailing.

10. The music this past fall at the Latin Masses at Our Lady of the Atonement Catholic Church in San Antonio was: Casciolini's Mass in A minor (September 29), Schubert's Mass in G (October 27), Mozart's *Missa Brevis* in C (November 24), and the *Missa De Angelis* (December 24).
11. Our member Scott Calta writes that the new choir *Cantores Angelorum* sang the Gregorian *Missa IX B. M. V.* on September 15, 1991 at the weekly Latin Mass at *Cor Iesu* Chapel of Barry University in Miami. 125 souls attended the Mass, which was followed by a joint breakfast with the Knights of Columbus.
11. A 1992 *Ordo* for those who follow the 1962 edition of the Roman Missal is now available from the St. Maurus Press, 3442 Conrad Avenue, San Diego, CA 92117 (1-619-272-9427). The Press is run by Bernard Clavet, Vice Chairman of the LLA in San Diego. To order one by mail, send \$7. There are discounts for those who buy ten or more.
12. Our colleagues of the French Latin Liturgy Association held their annual meeting at Versailles on November 10, 1991.
13. Our member Dr. Patrick Jacobson has sent us the following schedule of Latin services to be performed by his *Capella Antiqua* in Washington, D.C.

The Washington Capella Antiqua

Service Schedule For 1991-1992
THE WASHINGTON CAPELLA ANTIQUA is a small vocal ensemble dedicated to the integration of liturgical and musicological research and scholarship. Since its foundation in September, 1983, the CAPELLA has striven to present authentic versions of Eastern and Western Chant and of Early Polyphony within the frame of carefully researched liturgies.

The services listed below are entirely sung in Latin, and celebrated in complete conformity to present legislation on liturgical matters.

1991

Sunday, September 29 7:30 PM
Caldwell Hall Chapel
at Catholic University:
Red Line Metrorail
Brookland-CUA Station/
CUA Exit: 8 minutes walk
ST MICHAEL AND ALL ANGELS
Rite: Monastic (Cistercian/1978 Rev.)

Service: VESPERS
Chant: Restored Franco-Germanic Monastic
Polyphony: *Magnificat V. Mode* and Antiphon
Ave regina caelorum by Guillaume Dufay (1400-1474)

Friday, November 1 7:30 PM
St. Mary's Catholic Church
5th & H Street, N.W.
Washington, D.C. 20001
Red Line Metrorail
Judiciary Square Station/
F Street Exit: 5 minutes walk
ALL SAINTS DAY
Rite: Roman/Tridentine Use
Service: SUNG EUCHARIST, viz. MASS
Chant: Restored Franco-Germanic & Late Mediaeval ("Gregorian")
Polyphony: Mass and Motet *O quam gloriosum* by Tomas Luis de Victoria (1545-1611)

Saturday, November 23 7:00 PM
St. Mary's Catholic Church
EVE OF CHRIST THE KING
Rite: Roman/Vatican II Use
Service: VIGILIA, i.e. NIGHT OFFICE
Chant: Restored Franco-Germanic & Late Mediaeval ("Gregorian")
Polyphony: Motet *Sicut Moses in deserto serpentem exaltavit* by Heinrich Schutz (1585-1672)

1992

Sunday, January 5 6:00 PM
St. Mary's Catholic Church
EPIPHANY SUNDAY
Rite: Monastic (Cistercian/1978 Rev.)
Service: VESPERS
Chant: Restored Franco-Germanic Monastic
Polyphony: *Magnificat VIII. Mode* by Guillaume Dufay and Antiphon *Alma Redemptoris Mater* by Giovanni Palestrina (1525-1594)

Sunday, February 2 6:00 PM
St. Mary's Catholic Church
5th & H Street, N.W.
Washington, D.C. 20001
Red Line Metrorail
Judiciary Square Station/
F Street Exit: 5 minutes walk
PRESENTATION OF THE LORD-
/CANDLEMAS DAY
Rite: Ambrosian/Cathedral Use
Service: VESPERS
Chant: Restored Ambrosian

Wednesday, April 15 7:00 PM
St. Mary's Catholic Church
EVE OF HOLY (MAUNDY)
THURSDAY Rite: Monastic (Benedictine/1977 Revision) Service: VIGILIA, i.e. NIGHT OFFICE
Chant: Restored Franco-Germanic & Late Mediaeval Monastic
Polyphony: *Lamentatio Jeremiae Prophetae* by Thomas Tallis (1505-1585)

Saturday, May 2 7:00 PM
St. Mary's Catholic Church
EVE OF III SUNDAY IN
EASTERTIDE
Rite: Visigothic, viz. Hispano-Mozarabic Service: VESPERS

Chant: Restored Visigothic, viz. Mozarabic

Friday, June 5 7:30 PM

Caldwell Hall Chapel
at Catholic University:

Red Line Metrorail

Brookland-CUA Station/
CUA Exit: 8 minutes walk

ST. BONIFACE Monk, Bishop and
Martyr

Rite: Monastic (Benedictine/1976-77 Rev.)
with Propers for Germany

Service: JOINT VESPERS AND HOLY
EUCCHARIST

Chant: Restored Franco-Germanic Mon-
astic

Polyphony: Mass "*de Nostre-Dame*" by
Guillaume de Machault (1300-1377) and
Magnificat VIII. Mode by Guillaume Dufay
(1400-1474)

Saturday, July 25 7:30 PM

Caldwell Hall Chapel
at Catholic University

ST. JAMES THE GREATER Apostle

Rite: Roman/Vatican II Use with Propers
for Spain

Service: HOLY EUCCHARIST

Chant: Restored Franco-Germanic & Late
Mediaeval ("Gregorian")

Polyphony: *Missa Sancti Iacobi* by Guil-
laume Dufay.

+ + +

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14. The St. Ann Chapel Choir sang the Latin Vespers of St. Ursula on October 21 at the chapel of Stanford University. On All Saints Day they sang the Mass for Three Voices by William Byrd. On the Feast of Christ the King, they sang the *Missa Laudate Dominum* by Orlando di Lasso. The Director, Professor Mahrt, our San Francisco Chairman, presented a series of four workshops in Gregorian Chant during the month of October. The topics covered were 1) Types and Styles of the Chant, 2) The Mass, 3) The Divine Office, and 4) The Aesthetics of the Chant.
15. The September Newsletter cost \$1743.44 to print and \$434.38 to mail out, for a total expenditure of \$2177.82. It was brought to the Post Office on September 16, 1991. The Chairman implores the members to report all changes of address to him at once; the Newsletters are otherwise sent to the old addresses, for, since the fall of the K.G.B., the Chairman has no way of knowing when the members move.
16. On Saturday, August 3, 1991, Mr. Patrick Hotard and Miss Donna Taylor were united in Holy Matrimony at Saint Agnes Church. The nuptial Mass was celebrated entirely in Latin according to the 1962 Roman Missal

by Rev. Fr. Dermot Moloney, C.S.Sp. This is believed to be the first nuptial Mass celebrated according to the old Missal in the Diocese of Baton Rouge since the 1960's. Both the bride and the groom are members of the Baton Rouge chapter of the Latin Liturgy Association. The officers of the LLA extend their cordial felicitations to the happy couple on this fortunate occasion.

17. An extraordinary day of Eucharistic Adoration was held at St. John Cantius Church in Chicago on October 20, 1991, the patronal feast day. At 11 AM, Fr. Gary Gertler, S.J., sang the Latin High Mass (1970 Missal); the music was Schubert's Mass in G. At 12:30 PM, Fr. Frank Phillips, C.R., sang a second Latin High Mass (1962 Missal), after which there was exposition of the Most Holy. Solemn Latin Vespers and Benediction took place at 4:30 PM; the music was Mozart's *Vesperae Sollemnes de Confessore*.

From the Press

1. The newsletter of the organization ROMA, which promotes the Latin Mass according to the 1962 Missal in Albany, New York, reports, in its August, 1991 issue, that "attendance has not been most satisfying" at the two-old rite Latin Masses offered on the first and third Sundays of the month at 2 PM. The editor complains about "pharisee like objections to the 'imperfect form' of the *Ecclesia Dei* Masses in Albany".
 2. The *Cantores in Ecclesia* of St. Patrick's Church, Portland, Oregon, were the subject of an article in the *From the Mail* section of *The Wanderer* on August 8, 1991. In the same section, there was a statement that the retirement of the celebrant of the Latin Mass (1962 Missal) in San Diego was not voluntary; the newspaper says that the priest wanted to stay on for two more years, but that the Bishop would not agree to it. (See, however, the denial in item no. 22 below.)
 3. *The Tablet* reported on July 27 that Antonio Cardinal Innocenti has been appointed to succeed Augustin Cardinal Mayer at the *Ecclesia Dei* Commission in Rome. Cardinal Innocenti, who is 76 years old, is Cardinal Deacon of Santa Maria in Aquiro, and has just retired from the position of Prefect of the Congregation of the Clergy, formerly known as the Congregation of the Council, because it enforced the decrees of the Council of Trent on the priests, who were not always eager to submit to them. The same issue takes note of yet another interview granted by Silvio Cardinal Oddi, who, in the Italian newspapers, has criticized the regulation against admitting old cardinals to the conclave.
- Oddi quotes Cardinal Felici, the late Secretary General of the Second Vatican Council, who said that Pope Paul's decree prohibiting those 80 years old or older from entering the Conclave was "an offense against canon law". Cardinal Rossi, Dean of the Sacred College, has asked Pope John Paul to overturn his predecessor's legislation, but the Pope has refused. *The Tablet* erred in calling Cardinal Rossi *Angelo*; his first name is *Agnelo*. There are now 162 cardinals, an immense number. In this regard, one may recall the Bull *Postquam Verus* of the Holy Father Sixtus V, published on December 9, 1586. According to this decree, there were to be no more than 70 cardinals, and if any Pope dared to appoint more, all the excess appointments were absolutely null and void. He further decreed that no Pope should dare to appoint to the Sacred College the brother of someone who was already a member; this law was broken by John XXIII when he appointed Amleto Cicognani a Cardinal, for his older brother Gaetano was already a Cardinal. Urban VIII had disregarded it in 1628, for he named almost all his relatives cardinals. The Bull *Postquam Verus*, like the *Quo Primum* of Pius V, is an example of a Pope trying to bind the hands of his successors, a thing which has not always succeeded.
4. The fourth Newsletter (May, 1991) of the Australian *Ecclesia Dei* Society contains the speech which Abbot Gerard of Le Barroux made before the Holy Father when he was received in audience together with twelve of his monks on September 28, 1990. Contrary to the English translation of the Abbot's remarks, the Latin adage *Legem credendi statuat lex orandi* means *Liturgy determines belief*, not "The law of praying ought to give ground to the law of believing." There is then given the text of a letter which the Abbot put into the Pope's hands, which is therefore not so private as one might have supposed from the precaution taken. The Abbot denounces the Bishop of Evreux and calls for the Pope to depose him; the Abbot writes, "The Bishop of Evreux repels and scandalizes the faithful . . . He writes in erotic magazines and encourages male 'unions'." The Abbot says that "what the ordinary faithful suffer from most of all are their bishops." He calls for a reform of the liturgical reform, and he deplores that the new rite of baptism does not include any exorcisms. He asks the Pope to be merciful to Archbishop Lefebvre (then alive), to whom he refers as "the old prelate of Ecône". Finally, he invites the Pope to sing the old Latin Mass at his monastery or at Fontgombault.
- The newsletter also lists ten churches in Australia where the old rite of Mass is said every Sunday, and three where it is said once a month. A handful of other churches

- have the old Latin Mass on weekdays, and for some Masses no time or frequency is given.
5. The August-September, 1991 number of *The Homiletic and Pastoral Review* has a letter from our member Fr. Valentine Young, O.F.M., in support of the letter of another LLA member, Fr. Van Breda, O.S.A., which had appeared in an earlier issue. (See LLA Newsletter No. 41, p. 18.) Both priests deplore the abandonment of the Latin Liturgy. The same issue of the journal contains a review of our member Thomas Day's book *Why Catholics Can't Sing*; the review is by Fr. William George Ruter. Ruter expresses a good measure of agreement with Day, but he will not blame the Irish for the problem, as Day does. Both condemn the microphone, which has intruded into the churches in our noisy age. They hate the position of the celebrant towards the people; indeed, the Chairman thinks it disgusting to see the priests chewing the host in front of everybody. They come down hard on liturgists, leaders of song, and other meddlers who have ruined the liturgy.
 6. The July 31, 1991 number of *The Remnant* has an article "The Tridentine Mass and the Treasury of Sacred Music" by Patrick Brill. The author says that the many options permitted in the new order of mass (Latin or English, towards God or towards the people, Gregorian Chant or silly music, etc.) are the main problem with it; although it is possible to celebrate it in a sacred manner, he says, it is more likely that it will be celebrated in a disagreeable way. He cites the Vatican texts which allow bishops to get away with prohibiting the Latin Mass according to the Revised Missal, a prohibition which some people imagine is illegal, but which clearly has the support of Rome. See for example, *Musicam Sacram* §48 (March 5, 1967), *Notificatio de Missali Romano, Liturgia Horarum, et Calendario* §4.1 (June 14, 1971), and the most damaging (to the Latin cause) Allocution of Pope Paul VI of November 26, 1969. Brill might also have mentioned the answer to the *Dubium* published in *Notitiae*, vol. 52 (March, 1970), page 104. Bishops lean on these rods when they prohibit all Latin in the New Order of Mass. Those who appeal to other, contradictory texts (like the Constitution on the Sacred Liturgy §36) have never prevailed. The triumph of the vernacular languages and the elimination of the Latin liturgy were never opposed (indeed, they were promoted) by the Holy See; anyone who thinks otherwise is ingenuous. So Brill seems to believe.
 7. The August, 1991 number of *The Angelus*, publication of the Society of St. Pius X, devotes many pages to the defence of the episcopal consecration carried out by the Society's four bishops in Campos, Brazil, on July 28, 1991. (See item no. 17 below.)
 8. A letter from Jose Pereira, published in the August 18, 1991 issue of *The National Catholic Register*, rebukes Newman biographer Fr. Ian Ker for the unflattering remarks he made about the old rite of Mass. (See the September Newsletter, page 14, item #48.)
 9. The "Notebook" section of *The Tablet* reported, in the August 10, 1991 number, that when Cardinal Sin of Manila visited Shanghai in 1988, several officials of the Chinese government's Religious Bureau, some bishops of the "Patriotic Church", and Bishop Ignatius Kung Pin-mei (now a cardinal, then a cardinal *in pectore*) came to a banquet in the visitor's honor. A patriotic bishop sang a tune from a Chinese opera, and then Bishop Kung was invited to sing something. He declined, but some of the guests insisted, so he got up and chanted, *Tu es Petrus, et super hanc petram aedificabo ecclesiam meam*.

The same issue of *The Tablet* reports that an uncivilized Spanish priest entered a bull-fight in order to raise money for the Augustinian Order. The savage has been denounced to the Cardinal Secretary of State, Angelo Sodano. The holding of bull-fights was condemned by the Holy Father St. Pius V in his bull of November 1, 1567, in which he denounced this cruel spectacle as a crime "more suited to devils than to human beings"; needless to say, it never even occurred to him that a brutish priest would actually participate in the performance. The cruelty of the Spanish nation has never permitted the decree of Saint Pius to be honored. They delight in torturing animals, which has ever been the amusement of the merciless. The behavior of the ferocious priest demonstrates that the Sacrament of Holy Orders does not bestow intelligence or humanity.
 9. In the July-August, 1991 number of the French magazine *Una Voce*, there is a report about a law suit filed by the liturgical office of the French-speaking episcopate against the publishing house Fayard, which has just put out a "missalette" called *Ephata*. The publishers used the official translations of the liturgical office and offered royalties of 1.5%, the going rate for translators; the liturgical office demanded royalties of 10%, the rate for authors. The publishing house says that if the liturgists are authors, then they have abused their duty to *translate* the Mass; they were not supposed to make a new one. The liturgical office rejected a call by Fayard for arbitration; the publishers had suggested as arbiters Cardinal Daneels of Malines, a Vatican canonist, and the spokesman (or, as they say in America nowadays, *spokesperson* or *spokesspecimen*) of the French episcopate.
 10. The Thursday, August 22, 1991 issue of *The Catholic Courier*, newspaper of the Rochester diocese, has a long article "Calls abide for Tridentine's (*sic*) return" about the efforts of local people, our member Dominic Aquila included, to get one of the old rite Latin Masses started in the diocese. One priest, a Fr. Mull, has been authorized to be the spokesman on the matter of the Indult, which has not yet been put into effect in the diocese; he says that "officials have not yet had time to assess" the April letter of Cardinal Mayer relaxing the conditions under which the old Mass may be introduced. Since the letter is clear, this statement probably means that they are looking for some way to ignore it. The Bishop, in rejecting appeals for the old rite of Mass, wrote, "We are still in a period of transition from the Second Vatican Council. People have not yet discovered the richness of the liturgical changes." The idea seems to be that the vernacular Mass is being improved as we speak, and everyone will soon be satisfied with it. The article says that over fifty people attend each of the old rite Latin Masses in the neighboring Syracuse diocese, where "a majority of the schismatics" (they mean people who go to unauthorized Latin Masses) have been "brought back". No mention is made in the long article of the fact that there are two new-rite Latin Masses in Rochester; one would like to know more about them.
 11. *The Wanderer*, on the front page of its issue dated September 5, 1991, reported that Cardinal Mahony of Los Angeles was the sole guest on Dennis Praeger's radio talk show *Religion on the Line* recently. The correspondent says:

One area in which he did express a desire for more change was "liturgical renewal". The Cardinal reminisced about when he had to say the Mass in Latin and how ineffective he felt it was. He said more renewal needs to be done.
 12. *The New York Times*, on Monday, September 2, reported that the one classical gymnasium in St. Petersburg (formerly Leningrad), Russia, has 163 students chosen by merit and is partly financed by contributions from foreign foundations. The teachers are part-time instructors who come from the University or from academic institutes. The Latin and Greek textbooks used are photocopies of pre-revolutionary books from the library. St. Petersburg was named after the Prince of the Apostles by Tsar Peter the Great, whose patron saint he was.

13. Our member Gerald T. Griffen sent us the article *Latin Mass: A Comment*, which appeared in the August 29, 1991 issue of *Church World, Maine's Catholic Weekly*. The author, Fr. Michael J. Henchal, a "co-chancellor" of the Diocese of Portland, comments on the re-introduction of the Latin Mass on a monthly basis in the Cathedral in Portland. The author writes that the Roman Missal has been revised quite frequently over the centuries; this is true, but one cannot compare the past modifications with the changes *in capite et in membris* made between 1962 and 1970.

14. "How To Be A Cardinal In Rome: Silvio Oddi" is the title of a review, by Vincent T. Mallon, M.M., of a new book, *Cardinal Silvio Oddi, Protagonist for 80 Years*, in the September, 1991 issue of the *Newsletter of the Fellowship of Catholic Scholars*. Oddi says that the old Latin liturgy cannot all of a sudden be invalid; he argues that the mistake of Lefebvre was to attribute to the Holy See the errors of liturgists, bishops, and episcopal conferences. Lefebvre, Oddi said, did not distinguish between the documents of Vatican II and the false interpretations of them made by dissidents.

15. In the column "From the Mail" in the September 12, 1991 issue of *The Wanderer*, it is reported that

Students who study Latin are 134 points above the average in national verbal scores, and 119 points above average in math. Latin students outscored students in every other language on the verbal portion of the SAT, and Latin students outscored students of every other language except Russian on the math portion of the SAT.

16. "Why I Returned to the Old Latin Mass: A Personal Account" is the title of an address by Gary Scarrabelotti of the Australian *Ecclesia Dei* Society, abridged in the January-March, 1991 number of the anti-podean newsletter *Fidelity*. The author argues that the new rite of Mass did not develop out of the old rite, but makes instead a clean break with it. He quotes Plato (*Laws*, VII, 797e) that "Change, except when it is change from what is bad, is always, we shall find, highly perilous." The old Mass, he points out, was hardly bad. To escape the new rite, Scarrabelotti took refuge among the Ukrainians, but when the Pope issued the document *Ecclesia Dei*, he was able to attend the old Mass on a regular basis and came to realize, as if by inspiration, that the whole liturgical renewal was a dreadful mistake and that the only hope for improvement is that enough Latin Masses be said so that they have an influence on the current debased vernacular liturgy. He says that the Latin Mass cannot be imposed on the whole Church, because the

new generation has been brought up with the vernacular ceremonies and knows nothing about Latin. The current pontiff, he says, is not about to reform the new liturgy; he has too many troubles on the doctrinal and moral fronts to be concerned about liturgy.

17. A long illustrated article in the September, 1991 issue of *The Angelus*, magazine of the Society of St. Pius X, is devoted to the episcopal consecration, on July 28, 1991, of Msgr. Licinio Rangel at an outdoor Mass in St. Fidelis in the diocese of Campos, Brazil. Msgr. Rangel succeeds the late Msgr. Antonio de Castro Mayer in the direction of the Brazilian traditionalists. His three consecrators, Bishops Tissier de Mallerai, Williamson, and de Galareta, had been consecrated by Archbishop Lefebvre in June, 1988.

18. *The Catholic Standard and Times* (Philadelphia) of August 22, 1991 ran an illustrated article "Latin Mass at Consolation" on the new location of the weekly Latin Mass according to the 1962 Roman Missal in the Archdiocese of Philadelphia. The article says that the new site is more accessible, but others have complained that it is a backwater. One hundred thirty souls had signed a petition that the Mass in Center City be retained so that there might be two weekly Masses, but the request did not find favor.

19. Martin E. Morrison has sent us the following Associated Press article. The reader will notice that the author mistranslated *orbium phonographicorum theca*; *orbium* is not the adjective *worldly*, but the noun *records* (discs). Also, Latin is generally not taught at all in American seminaries, regardless of what the spokeswoman is quoted as saying in the last paragraph; what is more, the Vatican has repeatedly called for Latin to be *required*, not merely to be optional.

09/11/91 1340 Lovers of Latin by VICTOR L. SIMPSON Associated Press Writer. Copyright 1991 The Associated Press.

VATICAN CITY (AP)--If they published glossy magazines in Caesar's time, Cleopatra would have been an *exterioris paginae puella*.

That's Latin for "cover girl" -- at least in a new dictionary of modern Latin soon to be published by the Vatican.

Thousands of new entries -- ranging from Amnesty International to disco, dishwasher to slot machine -- will be included in the first updating of a Vatican Latin dictionary in nearly 30 years.

"There is no reason why we can't express modern terms in Latin," said the Rev. Carolus Egger, who heads up the Vatican's Latin Foundation. The foundation was set up 15 years ago by Pope Paul VI to help keep Latin alive in the church as its use began to seriously wane.

But the new dictionary is more than a scholarly exercise. The Vatican has run into problems putting out documents on the sciences and other fields in what is still its official language.

The dictionary may also help to avoid embarrassing slip-ups in Latin terminology that have demonstrated the decline of Latin even at the headquarters of the Roman Catholic Church.

Two years ago, the Vatican misspelled the Latin word for Sweden on a stamp commemorating Pope John Paul II's trip to Scandinavia, one of several well-publicized Latin errors at church headquarters.

Egger hopes to have the Latin-Italian dictionary off the presses by the end of the year. The first volume will cover letters A-L.

An advance look given *The Associated Press* of some of the 18,000 or so entries showed a wide range of modern terms covered, including some English words that have crept into Italian.

Egger's assistant, the Rev. Edmond Caruana, estimates that 75 percent are new entries. Many new terms are compounds of existing Latin words.

There's a new entry for a device called *escariorum lavator*, which means something that washes dishes.

A disco is an *orbium phonographicorum theca* -- a place to hear worldly music.

Amnesty International will be listed as *societas internationalis ab amnestia*.

Slot machine translates as *sphaerilidium electricum nomismate actum*.

Latin remains the Vatican's official language in name only. Nearly three decades ago, the Second Vatican Council allowed Mass to be celebrated in the vernacular. An increasing number of clergymen don't understand Latin.

In the United States, as in many countries, it is taught in Catholic seminaries generally as an optional course, said Anita Fusco, spokeswoman for the U.S. Catholic Conference in Washington, D.C.

20. Paul Berry has sent us the September 9, 1991 issue of *L'Osservatore Romano* (weekly English edition), wherein it is reported, on page 3, that when the Pope visited Hungary last August, the President of the Academy of Sciences, Professor Kosary Domokos, addressed him in Latin. The Pope replied with a few sentences in Latin, but then quickly switched to Hungarian and German for the main part of his utterances. The English translation of the Latin sentences is:

Tempora mutantur et nos mutamur in eis. There was a time when the right and duty of speaking Latin belonged to the Holy Apostolic See and the Bishop of Rome. Today times have changed. In his speech the Bishop of Rome will use Hungarian in some parts, i.e., the beginning and the conclusion, and German for the rest. While I was listening to the Latin greeting of the Hungarian Academy of Sciences, I thought of this proverb, 'the times change and we are changed in them'. We have been able to understand this occurrence as a confirmation of the fidelity to the Latin tradition which characterizes the Hungarian people.

The Pope was trying to remember *Tempora* (or *omnia*) *mutantur, nos et mutamur in illis.*

21. A strange exchange of letters relating to the Latin Mass appeared recently in *Catholic East Texas*, the newspaper of the diocese of Tyler. On July 19, 1991 there was published an indignant letter from Fr. John Weihrer, complaining about permissions being granted to celebrate the Old Rite of Mass. The priest says:

To put it briefly, Tridentine spirituality separated the two loves; the love of God and the love of neighbor. It resulted in the over-emphasis of the love of God to the detriment of love of neighbor in its liturgy. There was not one speck of the social element in any of its liturgy.

The liturgy of the church is not large enough for two opposing spiritualities. It is for this reason the Vatican's act of recidivism is very dangerous and uncalled for, even if it is to lure back to the fold those Lefebvrites whose leader the Vatican attempted to lure back, but failed. They will fail in this attempt, also.

The danger of creating confusion in the minds of the faithful is too great a risk in order to win back those who are too proud to humble themselves in the face of authority.

After being rebuked for his statements by a Mr. Weissert in the August 2 issue, Fr. Weihrer appeared in print a second time in the August 16 number, in which he declared that the old missals have been superseded. The Indult, he says, was meant to lure "Lefebvrites" back to the fold. He went on:

But the Ecclesia Dei Commission, in its guidelines, went much further. It even threatened bishops who ignore their guidelines, that the commission has the power to grant indults to those who request one to use the 1962 Roman Missal. What high-handedness! A bishop no longer has control of those within his diocesan church. The long arm of Rome is reaching out! But still Pope Paul VI tells us that no other missal is to be used but the revised one of 1969.

Pope John Paul II nor any other pope is able to change decrees from the last ecumenical council except by calling another ecumenical council. For the highest authority in the church is the pope with his bishops in an ecumenical council. A pope by himself does not have the power to change council decrees.

Through his commission, however, Pope John Paul II is circumventing and undermining the spirit of Vatican II. He uses Vatican II's loop hole on leniency. He also is causing confusion and is usurping a bishop's rightful jurisdiction. The collegiality of Vatican II is being emasculated by recidivism.

The same issue carried a letter from another correspondent calling on the priest to show some compassion for his neighbors who needed the Old Mass.

22. On October 3, 1991, *The Wanderer*, in its *From the Mail* section, printed a correction of the claim previously made, that the Bishop of San Diego had forced the retirement of Msgr. Andreatta, who had been celebrating the Latin Mass in that city. The retraction came in the form of a denial of the story by Msgr. Andreatta himself, who called it "complete misinformation".

* * *

A Review

by the Chairman of the book *The Undermining of the Catholic Church* by Mary Ball Martinez

It is the thesis of this book that the changes that have upset the Catholic Church during the past three decades were prepared and instigated by Benedict XV, Pietro Cardinal Gasparri, Pius XII, John XXIII, and Paul VI; the ultimate culprit, the authoress suggests, was Mariano Cardinal Rampolla, whose

protoges Benedict and Gasparri were.

It is clear from the beginning that the discriminating reader cannot take this book seriously. The authoress presents as fact many unproven accusations: Pius IX became a Mason in 1837 (p. 22), Cardinal Rampolla was not only a Mason, but a Grand Master of the Masons (p. 25), Cardinal Confalonieri, when he read the newspapers to Pius XI, whose secretary he was, misled the Pope as to what they contained (p. 42), Pius XI wanted to receive Hitler in audience when the Fuehrer came to Rome in 1938 but was prevented from doing so by Cardinal Pacelli, who whisked him off to Castel Gandolfo (p. 54), John XXIII was a Mason and attended the meetings of the Grand Orient of France while Nuncio in Paris (p. 109), Pope John Paul I was poisoned (p. 126), etc., etc. There are no footnotes and no bibliography. The authoress is not a good speller, and we find enormities like ecumanism (very frequent), existance, insistance, supercede, abberations, matriz, coherant, negociations (very frequent), devisive, sterio, Istambul (often), accomodating, etc., etc. It is clear that she is ignorant of Latin, for she writes *Orbi Arcani* for *Ubi Arcano Dei* (p. 36), *Summa Pontificus* for *Summi Pontificatus* (p. 60), *Acta Apostolica* for *Acta Apostolicae Sedis* (p. 66), *Mente Nostre* for *Menti Nostrae* (p. 77), *Divine Affluante Spiritu* for *Divino Afflante Spiritu* (p. 79), *Ordine Templis Orientalis* for *Ordo Templi Orientalis* (p. 109), *Gaudeum et Spes* for *Gaudium et Spes* (p. 140), etc., etc. She is no better with French or Italian. Indeed, the whole book is a comedy of errors. When there are so many mistakes which one can recognize, one may assume that there are many more which one does not recognize.

The book is privately published in Mexico, and is 182 pages long. There is no price marked on the cover. The authoress is said to have been Vatican correspondent for *The Wanderer*, *The National Review*, and *The American Spectator* during a period of 15 years - so much the worse for those publications!

John Henry Newman's *Idea of a University*

The conclusion of an address by the Chairman

It cannot be a place where men, even if celebrities, go about their activities not really concerned with the needs of those whose money is providing the salaries. Professor Morgan, of course, has a point when he fears that without publication as a measuring rod, the university would take on too many mediocrities and incompetents, but Newman, in any case, was sure he was not getting such deadbeats for his faculty because he picked them all himself. Such a personal selection by a figure well-nigh infallible in such matters is

no doubt efficacious, or at least as much as trial by publication. (One may also recall a method used at the Royal College de France, where the school, in order that it might always have the benefit of the best man available, appointed the mathematician Roberval to the faculty only on the condition that he relinquish his position to the first applicant who proved himself better. Roberval must have held the record for the longest tenure under such conditions, 42 years.) At any rate, Newman believed that it is possible to be a good teacher without being at the same time what some call a scholar doing research, indeed, that there is no time to be both, and if one is disposed to concoct a distinction between the two, in that the teacher's time is all his student's, while the "scholar's" primary duty is to his research, then the former belongs in the university, and the latter in retirement, or at an institute of advanced studies.

* * *

What a teacher this man was, no less universal in virtue than in knowledge, the spokesman of the millennia! His face, as we see from the later photographs, had the quality of the numinous about it, and his soul was such that Sanday, Lady Margaret Professor of Divinity and Canon of Christ Church, Oxford, wrote that "no one has ever touched the Gospels with so much innate kinship as he," and that if a classic biography of Christ was ever to be written, what was wanted was a Newman.³¹ Indeed, he was the only Catholic invited to join S.R. Driver, F.J.A. Hort, J.B. Lightfoot, W.R. Smith, B.F. Westcott, Wm. Wright, et al. in the revision of the King James Bible. (He declined.) His method, which is the only one for a true teacher, we may read off his insignia, *Cor ad cor loquitur*, "Heart speaketh unto heart." The progress of his life, and the end to which his university is to serve, is summed up in the inscription on his tomb, *Ex umbris et imaginibus in veritatem*, "From shadows and symbols to the truth."

* * *

Notes

31. Sanday, William, "Jesus Christ," in *A Dictionary of the Bible*, ed. Hastings, Charles Scribner's Sons, New York, 1900, vol. II, p. 653.

* * *

Last Minute Additions

1. The Wilmington, Delaware, *News Journal* and the *Brandywine Crossroads* carried, on September 26, 1991, the article "Science, faith flow as one" by Jim Parks, which discusses the work of Fr. John F. Heckel, who celebrates the Latin Mass according to both Missals at St. Joseph Church on French Street in Wilmington. Fr. Heckel, a 74 year old Oblate of St. Francis de Sales,

teaches biology at the Salesianum High School. He is quoted as saying that with the passing of his generation, Latin will be virtually eliminated from the Church. The younger priests, he notes, get little or no Latin in the seminary, so the celebration of the Latin Mass is for them well nigh impossible. The article says that 125-150 souls regularly attend the weekly Latin Mass in Wilmington.

2. The Chairman receives many requests from people who want to buy or borrow the LLA mailing list of members. These requests he always refuses. What is more, local officers are strictly prohibited from selling or lending out their lists of LLA members in their dioceses. The Chairman is aware of only one violation, when a local officer, whom the Chairman had fired, used his chapter's mailing list to send out a broadside criticizing the Chairman and announcing the creation of his own, new, association. In America nowadays, all one has to do is buy one fruit-cake through the mails and one then starts to receive thousands of catalogues.

3. The Latin Mass at St. Vincent de Paul Church in Buffalo was celebrated on September 8, 1991 by Fr. Ignatius Barriero of the Priestly Fraternity of St. Peter; on September 29 it was sung by the retired Benedictine Abbot of Belmont Abbey in North Carolina, Edmund McCaffrey.

4. Frank Werkowitch reports that the Latin Mass at St. Mary and St. Anthony Church in Kansas City, Kansas, is beginning at 9:15 AM, not 9:30 AM as previously published in the *Latin Mass Directory*.

5. Michael Gilleland reports that on February 16, 1991, a headline in *The Economist* (vol. 318, no. 7694, p. 75) ran *Carthaga* (sic) *delenda est*. In the July 24, 1991 issue of *The Chronicle of Higher Education* (37.45, page B 3), there is a letter to the editor from D. W. Murray, Assistant Professor of Anthropology at Brandeis University, who says that Ovid wrote the *Metamorphosis* (sic) and the *Triste* (sic). On page 130 of his book *Difficult Questions, Easy Answers*, Robert Graves quotes the phrase *tutior merx libertinarum* and says it comes from Ovid's *Satires*; of course Ovid wrote no satires, and the phrase is from an Ode of Horace (I 2 xlvii-xlviii). At Allegheny College, the Chairman has a colleague who recently sent out a memorandum calling upon everyone "to submit their *agendae*" (sic) for certain meetings. Deans, provosts, and departmental chairs/specimens regularly call upon the lower faculty "to submit curriculum vitas" (sic).

6. In a "dialogue session" (sociologese for *meeting*) at Christ the King Church in Richland, Washington, on October 23,

1991, the Bishop of Yakima, Washington, Francis E. George, said that he would consider allowing some Latin Masses according to the 1962 Missal if there was a demand, but that the reason for desiring this type of Mass should be more than "sentimental nostalgia". In the humble opinion of the Chairman, there is nothing wrong with nostalgia, even sentimental nostalgia. Condemning nostalgia is now in vogue among American bishops. Do they think before they speak? It is not a kind of pathetic insanity to desire a Latin Mass.

7. Here is the schedule of music for the Latin Masses at St. Patrick's Church in Portland, Oregon, during November, 1991.

November 1

Missa O Quam Gloriosum (Tomas Luis de Victoria), *Iustorum animae* (Lassus)

November 2 (AM)

Requiem (Faure)

November 2 (PM)

Gregorian Proper and Ordinary

November 9

O Sacrum Convivium (Messiaen)

November 16

O nata lux (Tallis)

November 28

Bonum est confiteri (Palestrina)

November 30

Veni, veni Emanuel (arr. by Mary Berry)

8. On All Souls Day, Bishop Pierre DuMaine sang the Latin Mass at St. Joseph's Cathedral in San Jose, California. The St. Ann Choir chanted the Gregorian melodies. At St. Ann Chapel (Stanford University), the choir sang Byrd's Mass for Three Voices on All Saints' Day and the *Missa Laudate Dominum* of Lassus on November 24.

9. The Veritas Press, Box 1704, Santa Monica, California 90406, sells a 63-page booklet *Learning the Mass* by Fr. Walter J. Schmitz, which was published in 1960 by the Bruce Publishing Company of Milwaukee. It is a manual for seminarians learning how to celebrate the Mass in the old rite. Veritas Press also has prepared its 1992 Ordo. The prices are \$6 and \$4 respectively, postfree.

10. The Chairman has received from one of the Association's members the booklet *The Problems with the Prayers of the Modern Mass* by Fr. Anthony Cekada, a 44-page publication of Tan Books, P.O.B. 424, Rockford, IL 61105. The author argues that the new Collects, Secrets and Post-Communions (now called the *orations*) are evidence that the revision of the liturgy was an attempt to change the doctrine of the Catholic Church. Since Pope Paul VI said that this was not the case, those not competent to make up their own minds may choose whom to believe. The Chairman thinks it advisable to trust in the Roman Pontiff in such matters.

11. Two questions previously dealt with in the LLA Newsletter are posed, in the October 31, 1991 issue of *The Wanderer*, to the polymath who writes the column *Catholic Replies* for that newspaper. The first question was why *many* was changed to *all* in the Canon; the second was how Paul VI could change the Mass when Pius V said that it couldn't be changed. In his answer to the former question, the columnist erred and wrote, "Scripture scholars maintain that the original meaning of the phrase in Aramaic or Hebrew is 'for all'." The only "scripture scholars" who maintain this are the stupid ones; like parrots, the polymaths repeat this mistake, which can be traced to an article in *Notitiae* which had to be corrected in a subsequent issue. See LLA Newsletter #42, page 15, #50. The columnist's answer to the second question was okay.

12. In a letter dated August 8, 1991 to a petitioner who had asked for a Latin Mass (1962 Missal) in North County, California, Bishop Robert H. Brom replied:

I was surprised by the number of people at the Tridentine Mass at Holy Cross, particularly since permission for this Mass is intended "to make pastoral response to the legitimate desires of those who grew up with forms of worship common in the past". Children and young people can hardly have such a need or desire.

In the modest opinion of the Chairman, this is all rubbish. A bishop should not be displeased to see a Catholic Church filled with youngsters.

13. In an article in the September-October number of the French Journal *Una Voce*, the 17-year old student Sonia Cotreuil reports the experience of her group of teenagers who attended the Pope's Youth Day in Czestochowa in August. The authoress incorrectly reports that in Poland, they celebrate the Mass of St. Pius V, but in Polish; no doubt she was confused by the fact that the New Rite was celebrated in a traditional manner. She complains that the Assumption Day Mass of the Pope was in Polish, which none of the foreigners understood. In the same issue, there is a complaint that despite the fact that numerous tourists attend the Masses at Mont St. Michel, no word of Latin is uttered, even in Masses concelebrated by priests from a dozen different countries.

14. Three letters to the editor defending the Latin Mass appeared in the September 9, 1991 issue of *The Catholic Voice*, newspaper of the Diocese of Oakland, California; the correspondents had been aroused by an account of the Latin Masses at St. Margaret Mary Church by the liturgist Dale Gilson,

who had written, "The people do not participate in that Mass. The priest removes himself as far as possible from the people, turns his back on us, and speaks inaudibly in a foreign language." The people recite the rosary, the liturgist complains, and keep "gently banging their heads on the pew in front to let others know they haven't dozed off". (See the issue of August 26.)

15. During their November meeting in Washington, the American bishops discussed, among other things, the decree *Ecclesia Dei* and the Latin Mass.

16. Fr. Frank Poncelet reports that there are no longer any more Latin Masses at Royalton or Belle River in the diocese of St. Cloud, Minnesota. The Latin Mass can only be found at Immaculate Conception Church in Sedan.

17. The Latin Mass is no longer said at the Holy Family Carmelite Monastery in Erie; instead, it is now celebrated at:

St. Casimir Church
629 Hess Avenue
Erie, PA 16503
Sunday at 11 AM
1962 Missal

On November 3, 1991, the Latin Mass began to be celebrated weekly in the Meadville area of Pennsylvania. The first Mass was at St. Peter's Church in Conneautville; the celebrant was Fr. Levis of Erie. About 75-100 souls attended. On November 10, the Mass was said at St. Bernadette's Church in Saegertown at 11:30 AM. It will continue to be said there every Sunday at that time.

18. The Latin Mass on the fourth and fifth Sundays of the month at St. Joseph's Church in Wilmington, Delaware, now follows the 1962 instead of the 1970 Missal. They still use the new Missal on the first and third Sundays.

19. The time for the Latin Mass at Immaculate Conception Church in Cleveland is now 12 noon instead of 12:30 PM.

20. The Latin Mass at St. Jude Chapel in Dallas is now said at 2 PM instead of 5 PM.

21. The Latin Mass is no longer said at the Chapel of St. John's Catholic Center in Little Rock. Instead, it is said at:

Chapel of the St. Vincent Infirmary
Medical Center
No. 2 St. Vincent Circle
Little Rock, AR 72205
Second Sunday of the month at 9 AM
1962 Missal

22. Fr. Arnaud Devillers has been appointed representative in the United States of the Priestly Fraternity of St. Peter.

Popular Beliefs and Verses about the Feasts of the Saints

The Chairman has accumulated a great number of sayings and doggerel verses about the feasts of the saints, of which the following is the first installment. Thanks are due to the chemist, Dr. Lewis Pyle, for this collection. Members who know other verses, in whatever language, should send them to the Chairman.

JANUARY

- 14 - St. Hilary
The coldest day of the year.
17 - St. Sulpicius
Frost on this day means there will be a good spring in France.
22 - St. Vincent
Sun on this day means good wine crops next season.
25 - Conversion of St. Paul
Fair and clear means a good year.

FEBRUARY

- 1 - St. Bridget
Snow on this days means full ditches come spring.
2 - Candlemas Day
A bright clear day means a cold spring.
6 - St. Dorothea
She brings the most snow.
12 - St. Eulalie
If the sun doth smile on her day,
Good apples and cider, they say.
14 - St. Valentine
Spring is a near neighbor.
22 - St. Peter's Chains
The night of this day indicates the weather for the next forty days.
24 - St. Matthew
If there is ice, it will break it; if no ice, it will make it.
28 - St. Romanus
St. Romanus bright and clear
Augurs a goodly year.

MARCH

- 1 - St. David
On St. David's Day put oats and barley in the clay.
3 - St. Winwallus
Winwaloe comes as if he were mad.
17 - St. Patrick
The warm side of the stone turns up, and the broad-backed goose begins to lay.
19 - St. Joseph
St. Joseph's Day clear, so follows a fertile year.
21 - St. Benedict
If it rains on this day, it will rain for forty days.
25 - Annunciation Day
A clear St. Mary's Day, a fruitful year ahead.

APRIL

5 - St. Vincent

If this day is fair, there will be more water than wine.

23 - St. George

If by this time the rye has grown high enough to hide a crow, a good harvest can be expected.

25 - St. Mark

Rain on this day bodes ill for fruit crops.

MAY

1 - St. Jacob

If it rains on St. Jacob's Day, expect a fertile year.

12 - St. Pancratius

This day does not pass without frost.

13 - St. Servatius

He who shears his sheep before St. Servatius loves more his wool than his sheep.

14 - St. Bonifatius

The third of the *Eisheiligen*, the frost saints.

15 - St. Sophie

Kalte Sophie - cold Sophie, the last day to worry about frost.

25 - St. Urban

Once considered the inauguration of summer

26 - St. Philip Neri

If it rains on St. Philip's Day, the poor will not need help from the rich.

JUNE

11 - St. Barnabas

Rain on this day is good for grapes.

15 - St. Vitus

If St. Vitus's Day has rainy weather, it will rain for thirty days together.

23 - Vigil of St. John the Baptist

If it rains on St. John's Eve, the filberts will be spoiled.

24 - St. John the Baptist

No crop before St. John's Day is worthy of praise.

JULY

2 - Visitation of the Virgin Mary

If it rains on this day, it will rain for a month straight.

4 - St. Martin Bullion

If Martin Bullion's Day brings rain, it will rain for forty days and nights.

15 - St. Gall

The weather on St. Gall's Day will last for forty days.

25 - St. James

Puffy white clouds on this day foretell much snow in the coming winter.

26 - St. Anne

Rain on St. Anne's Day will continue for a month and a week.

27 - St. Godelina

Rain on this day will continue for forty days.

AUGUST

10 - St. Lawrence

Fine weather on this day indicates a good autumn.

22 - St. Margaret

Expect rain, "Margaret's Flood".

24 - St. Bartholomew

Bartholomew brings dew.

SEPTEMBER

21 - St. Matthew

Matthew's Day, bright and clear, brings good wine in next year.

29 - St. Michael and All Angels

As many days old as the moon is on Michaelmas, so many floods will there be thereafter.

OCTOBER

16 - St. Gall

No rain on Gallo, a dry spring will follow.

18 - St. Luke

"St. Luke's Little Summer" is the term used for the pleasant weather this time of year ("Indian Summer").

28 - St. Simon

St. Simon is never dry.

NOVEMBER

1 - All Saints Day

If the beech acorn is wet on this day, so will the winter be wet.

11 - St. Martin's Day

If St. Martin's Day is dry and cold, the winter will not be long lasting.

DECEMBER

25 - Christmas

The weather on this day foretells that of the coming year.

26 - St. Stephen's Day

Wind on St. Stephen's Day means bad grapes the following year.

28 - Holy Innocents' Day

A bright day means a year of plenty; a dark, wet day, a year of scarcity.

* * * * *

Shrove Tuesday

When the sun is shining on *Mardi Gras*, it means well for rye and peas.

Ash Wednesday

The wind that prevails on this day will remain throughout Lent.

Lent

A dry Lent means a fertile year.

* * *

Newman, Mill and J. A. Froude on Latin

In the following lecture delivered at a banquet for the distribution of prizes to the top students, the Chairman presented the views of John Stuart Mill (1806-1873) and James Anthony Froude (1818-1894) on the thesis of John Henry Newman in *The Idea of a University*, that the study of Latin and Greek should form the basis of education. The Chairman tried as much as possible to use the express words of Mill and Froude. Each made the remarks quoted below in his inaugural address as *Rector Magnificus* of the University

of St. Andrews, Mill in 1867 and Froude in 1868.

INTRODUCTION

It is a grave responsibility to address the best students of our College, especially in the presence of the representatives of the faculty and the chief administrators. This responsibility was made all the more weighty when I was asked to choose the book that would be given out as the award, and to accommodate my remarks to the issues raised in the book. Choosing the book was not a difficult problem; I have chosen *The Idea of a University* by John Henry, later Cardinal, Newman.

Liberal Arts Education is an idol before which we all, students, faculty, and administration, prostrate ourselves in adoration. It is a term with which we are familiar. But do we understand what it means? Familiarity and understanding, you see, are quite different things. The book by Cardinal Newman, which he wrote almost 150 years ago when he was founding a University in Dublin, will help us understand what a Liberal Arts Education is. It is the chief book written on that subject in the English language.

During the first half of my address, let me explain to you the structure and content of the book. In the second half, I shall comment briefly on some of the issues with which it deals.

STRUCTURE AND CONTENTS OF *THE IDEA OF A UNIVERSITY*

PREFACE: Newman says that the University is for teaching universal knowledge, not for research. The reasons he gives are 1) that if a university were for research, then he did not know why it should have students, and 2) that the conscientious teacher would have no time left over for research. To understand Newman, we must recall that at the time he wrote, most research was not done at universities, but in retirement or in private laboratories.

DISCOURSE I (Introduction): Newman explains why his audience, who are Irishmen, should not refuse to hear what he, an Englishman, had to say on the subject of university education.

DISCOURSE II (Theology a Branch of Knowledge): Newman begins with the definition of a university found in the *Dictionary* of Sam Johnson, that it is "a school where all the arts and sciences are taught". He then argues that the exclusion of religion from the curriculum can only mean 1) "The province of religion is barren of true knowledge", or 2) An institution that bans the study of religion cannot profess to be a university. Newman himself, of course, was of the opinion that "Religious doctrine is knowledge in the same way that Newton's doctrine is knowledge."

DISCOURSES III & IV (Bearing of Theology on Other Branches of Knowledge and Bearing

of Other Branches of Knowledge on Theology): Newman explains why it is so crucial for the mission of a university that no subject be omitted from the curriculum. His reasons are: 1) No one science tells the whole story about the Universe; each gives but a partial view. Therefore, when some subject is omitted, we do not, as a result, get the whole truth, and 2) If a particular subject is omitted, then other subjects, instead of minding their own business, will move in on the territory of the omitted subject. Professors who are not qualified to hold an opinion will presume to speak on subjects in which they are incompetent and will get away with it because the true representatives of those subjects are not present to restrain them.

DISCOURSES V & VI (Knowledge Its Own End and Knowledge Viewed in Relation to Learning): Newman defines education and identifies its end. "Education," he says, "is the preparation for knowledge, and the imparting of that knowledge in proportion to that preparation." The Liberal Arts have therefore been divided into two parts, a preparatory stage called the *trivium*, where one learns how to learn, and a more advanced stage, the *quadrivium*. The *trivium* consists of three subjects that provide the foundation for learning: grammar, logic, and rhetoric. Grammar means Latin, the major language of Western Civilization and the only language in Western Europe, for fifteen hundred years, that had a literature. Logic, as John Stuart Mill said, "clears up the fogs which make us

believe that we understand a subject when we do not". Rhetoric means learning how to stand up before an audience and speak well, in other words, how to lecture. Lecturing is a liberal art. The *quadrivium* consists of the four branches of mathematics, the foundation of all science, the word for which in Greek is a derivative of the word which means learning, science, knowledge. Latin is the Queen of the Humanities, and Mathematics is the Queen of the Sciences. Mathematics is the great conclusive example of the discovery of truths by reasoning (Mill).

As I said a few moments ago, after defining education, Newman identifies its end. The human being, he says, is body, soul, and mind. The perfection of the body is called health. Health one wants for its own sake. The perfection of the soul, our moral nature, is virtue. Virtue is its own reward, as Dryden said; it is the conformity of life and conduct with the principles of morality. For the perfection of the mind, which is the end of education, English has no word; the Greeks called it *paideia*. It is "the clear, calm, accurate vision and comprehension of all things, as far as the finite mind can embrace them, each in its own place, and with all its own characteristics upon it." The Liberal Arts are to *paideia* as the Ten Commandments are to virtue and the basic exercises of the gymnasium to health.

DISCOURSE VII (Knowledge Viewed in Relation to Professional Skill): Newman

contradicts the proponents of utilitarianism, who say that the curriculum must be made of "useful" subjects, and emphasizes that Liberal Education is "the process of training, by which the intellect, instead of being formed or sacrificed to some specific trade or profession, or study or science, is disciplined for its own sake, for the perception of its own proper subject, and for its own highest culture."

DISCOURSE VIII (Knowledge Viewed in Relation to Religion): Newman explains that whereas religion tries to make a man a saint, liberal education aims to make him a gentleman.

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