

La LATIN LITURGY ASSOCIATION

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NEWSLETTER NO. 47
DECEMBER, 1992

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PONTIFICALE ROMANVM EX DECRETO SACROSANCTI OECUMENICI CONCILII VATICANI II INSTAVRATVM, AVCTORITATE PAVLI PP. VI PROMVLGATVM

THE ROMAN PONTIFICAL
REVISED BY ORDER OF THE MOST
SACRED SECOND VATICAN COUNCIL
PROMULGATED BY THE AUTHORITY
OF

POPE PAUL VI

Translated by the Chairman

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ORDO CONFIRMATIONIS CONFIRMATION

The Entrance Rite

When the candidates with their god-parents, parents and the whole community of believers have come together, the Bishop, together with the priests who accompany him and one or more deacons and ministers, enters the sanctuary, while all sing, if they like, an appropriate psalm or song.

Ecce sacerdos magnus, qui in diebus suis placuit Deo, et inventus est iustus. Alleluia.

Non est inventus similis illi, qui conservaret legem Excelsi. Alleluia.

Ideo iureiurando fecit illum Dominus crescere in plebem suam. Alleluia.

Benedictionem omnium gentium dedit illi, et testamentum suum confirmavit super caput eius. Alleluia.

Ideo iureiurando fecit illum Dominus crescere in plebem suam. Alleluia.

Gloria Patri, et Filio, et Spiritui Sancto.

Ideo iureiurando fecit illum Dominus crescere in plebem suam. Alleluia.

Behold the great priest, who in his days hath pleased God, and was found just. Alleluia.

There was not found any like unto him, to keep the Law of the Most High. Alleluia.

Therefore hath the Lord sworn, that he should increase among his people. Alleluia.

He gave unto him the blessing of all nations and confirmed his covenant upon his head. Alleluia.

Therefore hath the Lord sworn, that he should increase among his people. Alleluia.

Glory be to the Father, and to the Son, and to the Holy Ghost.

Therefore hath the Lord sworn, that he should increase among his people. Alleluia.

The bishop, having bowed, together with his attendants, before the altar, salutes the assembled multitude:

Pax vobis.

Peace be with you.

All: Et cum spiritu tuo.

And with thy spirit.

He then offers the following prayer:

Oremus. Praesta, quaesumus, omnipotens et misericors Deus, ut Spiritus Sanctus adveniens templum nos gloriae suae dignanter inhabitando perficiat. Per Christum Dominum nostrum.

Let us pray. Grant, we beseech thee, almighty and merciful God, that thy Holy Ghost, when he cometh, by graciously dwelling within us, may fashion us into the temple of his glory. Through Christ our Lord.

All: Amen.

Celebration of the Word of God

Lectio Actuum Apostolorum II, 1-6, 14, 22b-23, 32-33: Et cum compleretur dies Pentecostes, erant omnes pariter in eodem loco. Et factus est repente de caelo sonus tamquam advenientis spiritus vehementis, et replevit totam domum ubi erant sedentes, et apparuerunt illis dispertitae linguae tamquam ignis, seditque supra singulos eorum, et repleti sunt omnes Spiritu Sancto, et coeperunt loqui aliis linguis prout Spiritus dabat eloqui illis. Erant autem in Ierusalem habitantes Iudaei, viri religiosi ex omni natione quae sub caelo est; facta autem hac voce, convenit multitudo et confusa est, quoniam audiebat unusquisque lingua sua illos loquentes

. . . Stans autem Petrus cum Undecim levavit vocem suam et locutus est eis, "Viri Iudaei et qui habitatis Ierusalem universi, hoc vobis notum sit, et auribus percipite verba mea . . . Iesum Nazarenum, virum approbatum a Deo apud vos virtutibus et prodigiis et signis quae fecit per illum Deus in medio vestri, sicut ipsi scitis, hunc definito consilio et praescientia Dei traditum per manum iniquorum affigentes interemistis . . . Hunc Iesum resuscitavit Deus, cuius omnes nos testes sumus. Dextera igitur Dei exaltatus et promissione Spiritus Sancti accepta a Patre effudit hunc quem vos videtis et auditis."

And when the day of Pentecost was fully come, they were all with one accord in one place. And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues like as of fire, and it sat upon each of them. And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance. And there were dwelling at Jerusalem Jews, devout men, out of every nation under heaven. Now when this was noised abroad, the multitude came together, and were confounded, because that every man heard them speak in his own language . . . But Peter, standing up with the eleven, lifted up his voice, and said unto them, "Ye men of Judea, and all ye that dwell at Jerusalem, be this known unto you, and hearken to my words . . . Jesus of Nazareth, a man approved of God among you by miracles and wonders and signs, which God did by him in the midst of you, as ye yourselves also know, him, being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain . . . This Jesus hath God raised up, whereof we are all witnesses. Therefore being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he had shed forth this, which ye now see and hear.

After the reading, the Bishop and the priests who accompany him sit down in the places prepared for them. The candidates are presented by the parish priest or by some other priest, or by a deacon or even a catechist, whichever is the custom in that area, in the following manner:

First the candidates are called by name one at a time, if this is possible, and one at a time they go up to the sanctuary; if they are mere children, let them be brought thither by one of their god-parents or parents. There they stand before the Bishop. If the candidates are very many, they are not called up by name one at a time; they are merely arranged before the bishop in some suitable place.

The Homily or Address

The bishop then makes a brief homily, whereby, illustrating what has been read, he leads as if by hand the candidates, their god-parents and parents, and the whole gathering of believers to a more profound understanding of the mystery of Confirmation. This he can accomplish with the following or similar words:

Apostoli, qui die Pentecostes, secundum Domini promissionem, Spiritum Sanctum acceperant, potestatem habebant opus Baptismi per donationem Spiritus Sancti perficiendi, sicut legimus in Actis Apostolorum. Cum sanctus Paulus super quosdam baptizatos manus imposuisset, venit Spiritus Sanctus super eos, et loquebantur linguis et propheta-bant.

Episcopi, Apostolorum successores, eadem gaudent potestate, et sive per se sive per presbyteros ad hoc ministerium adimplendum legitime constitutos, Spiritum Sanctum iis conferunt, qui per Baptismum iam sunt regenerati.

Etsi hodie adventus Spiritus Sancti dono linguarum non amplius declaratur, fide tamen scimus illum, per quem caritas Dei in cordibus nostris diffunditur et in unitate fidei et multiplicitate vocationum congregamur, a nobis accipi invisibiliterque ad sanctificationem et unitatem Ecclesiae operari.

Donatio Spiritus Sancti, quem accepturi estis, dilectissimi, signaculum erit spiritale, quo vos Christi conformes et Ecclesiae eius membra perfectius fietis. Spiritu enim Sancto unctus in baptisate, quod a Iohanne recepit, ipse Christus missus est ad opus ministerii sui, ut eiusdem Spiritus ignem in terram effunderet.

Vos ergo, qui iam baptizati estis, nunc accipietis virtutem Spiritus eius et cruce eius in fronte signabimini. Testimonium igitur Passionis et Resurrectionis eius coram mundo perhibere debebitis, ita ut conversatio vestra, ut ait Apostolus, sit in omni loco bonus odor Christi. Cuius mysticum corpus, quod est Ecclesia, Dei populus, diversas ab eo accipit gratias, quas idem Spiritus Sanctus singulis dividit ad aedificationem corporis in unitate et caritate.

Estote ergo membra viva huius Ecclesiae et, sub ductu Spiritus Sancti, omnibus servire studete, sicut Christus, qui non venit ministrari, sed ministrare.

Nunc autem, priusquam Spiritum accipiat, mementote fidei quam in Baptisate professi estis vel parentes et patrini vestri cum Ecclesia professi sunt.

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The Apostles, who, on Pentecost Day, received the Holy Ghost according to the promise of the Lord, had the power of completing the work of Baptism through the gift of the Holy Ghost, as we have read in the Acts of the Apostles. When St. Paul placed his hands over certain baptized men, the Holy Ghost came upon them, and they spoke in tongues and prophesied.

The bishops, the successors of the Apostles, enjoy the same power, and whether by themselves or through priests properly authorized to fulfill this ministry, bring down the Holy Ghost upon them that have already been regenerated through Baptism.

Although the coming of the Holy Ghost is today no more manifested by the gift of tongues, we nevertheless know by faith that it, through which the charity of God is spread out in our hearts, is received by us and invisibly worketh for the sanctification and unity of the Church.

The gift of the Holy Ghost, which ye are about to receive, most beloved, will be a spiritual mark whereby ye will become more completely similar to Christ and members of his Church. For Christ himself, anointed by the Holy Ghost in the baptism which he received from John, was sent for the work of his ministry, that he might pour fourth the flame of the same Holy Ghost upon the earth.

Ye, therefore, who have already been baptized, will now receive the power of that Holy Ghost and be signed on the forehead with its cross. Ye must therefore bear witness to his Passion and Resurrection before the world, so that your behavior, as the Apostle sayeth, may be the good perfume of Christ in every place. His mystical body, which is the Church, the people of God, receiveth from him sundry graces, which the same Holy Ghost apportioneth out to each for the building up of this body in union and charity.

Be ye, therefore, living members of this Church, and, under the leadership of the Holy Ghost, be ye eager to serve all, as Christ came not to be waited upon, but rather himself to wait upon us.

Now, though, before ye receive the Holy Ghost, remember the faith which ye professed in Baptism, or which your parents and god-parents professed with the Church.

The Renewal of Baptismal Promises

The Bishop then questions the candidates, who all stand together, saying:

Abrenuntiatis Satanae et omnibus operibus et seductionibus eius?

Do ye renounce Satan and all his works and seductions?

The candidates all reply together:

Abrenuntio.

I do renounce them.

Bishop: Creditis in Deum Patrem omnipotentem, creatorem caeli et terrae?

Do ye believe in God, the father almighty, the creator of heaven and earth?

Candidates: Credo.

I do believe in him.

Bishop: Creditis in Iesum Christum, Filium eius unicum, Dominum nostrum, natum ex Maria Virgine, passum et sepultum, qui a mortuis resurrexit et sedet ad dexteram Patris?

Do ye believe in Jesus Christ, his only Son, our Lord, born of the Virgin Mary, who suffered and was buried, and who rose from the dead and sits at the right hand of the Father?

Candidates: Credo.

I do believe in him.

Bishop: Creditis in Spiritum Sanctum, Dominum et vivificantem, qui hodie, per sacramentum Confirmationis, vobis, sicut Apostolis die Pentecostes, singulari modo confertur?

Do ye believe in the Holy Ghost, the Lord and giver of life, who today, through the sacrament of Confirmation, is being conferred on you in a special way, as it was upon the Apostles on Pentecost day?

Candidates: Credo.

I do believe in him.

Bishop: Creditis in sanctam Ecclesiam catholicam, Sanctorum communionem, remissionem peccatorum, carnis resurrectionem et vitam aeternam?

Do ye believe in the holy catholic Church, the communion of Saints, the forgiveness of sins, the resurrection of the flesh, and life everlasting?

Candidates: Credo.

I do believe in them.

The Bishop then joins in this profession, proclaiming the faith of the Church:

Haec est fides nostra. Haec est fides Ecclesiae, quam profiteri gloriamur, in Christo Iesu Domino nostro.

This is our faith. This is the faith of the Church, which we glory in professing, in Christ Jesus our Lord.

And the assembly of believers joins in by answering:

Amen.

Then the Bishop, surrounded by the priests who accompany him, stands, and with his hands joined, facing the people, says:

Oremus, dilectissimi, Deum Patrem omnipotentem, ut super hos filios adoptionis suae, iam in Baptismate aeternae vitae renatos, Spiritum Sanctum benignus effundat, qui illos abundantia suorum confirmet donorum, et unctione sua Christi, Filii Dei, conformes perficiat.

Let us pray, most dearly beloved, to God the almighty Father, that he may graciously pour forth upon these his adopted children who have already been reborn in Baptism to life everlasting, his Holy Ghost, who will strengthen them with the fulness of his gifts and make them perfect like Christ, the Son of God, with his anointing.

All pray silently for a little while.

The Laying on of Hands

Then the Bishop and the priests who surround him place their hands over all the candidates. The Bishop alone however says:

Deus omnipotens, Pater Domini nostri Iesu Christi, qui hos famulos tuos regenerasti ex aqua et Spiritu Sancto, liberans eos a peccato, tu, Domine, immitte in eos Spiritum Sanctum Paraclitum; da eis spiritum sapientiae et intellectus, spiritum consilii et fortitudinis, spiritum scientiae et pietatis; adimple eos spiritu timoris tui. Per Christum Dominum nostrum.

Almighty God, Father of our Lord Jesus Christ, who hast regenerated these thy servants from water and the Holy Ghost, thereby freeing them from sin, thou, O Lord, send forth upon them thy Holy Ghost, the Comforter, give them the spirit of wisdom and understanding; the spirit of counsel and ghostly strength, the spirit of knowledge and true godliness, and fill them, O Lord, with the spirit of thy holy fear, through Christ our Lord.

All: Amen.

The Anointing

The Holy Chrism is then offered by a deacon to the Bishop. Each of the candidates goes up to the Bishop, or, if necessary, the Bishop goes down to each of the candidates. The fellow who presents the candidate puts his right hand on the candidate's shoulder and tells the Bishop his name, or the candidate himself gives his name to the Bishop. The Bishop, having dipped the tip of the thumb of his right hand into the Oil, makes the sign of the cross on the forehead of the candidate saying:

N., accipe signaculum Doni Spiritus Sancti.
N., receive the sign of the gift of the Holy Ghost.

To this the candidate replies:

Amen.

The Bishop adds:

Pax tibi.

Peace be unto thee.

Candidate: Et cum spiritu tuo.

And with thy spirit.

If, however, the priests help the Bishop confer the Sacrament, all the vessels of Holy Oil are brought by a deacon or by the servers to the Bishop, who then hands one to each of the priests as they go up to him. The candidates go up either to the Bishop or to the priests, or, if necessary, the Bishop and priests go down to the candidates, who are then anointed as described above. While the anointing is going on, one may sing a suitable song. After the anointing, the Bishop (and priests too, if they helped him) washes his hands.

The Universal Prayer

There now follows the universal prayer, which is to be offered as follows or in some similar form approved by the competent authority.

Bishop: Deum Patrem omnipotentem, fratres carissimi, suppliciter deprecemur; unanimis sit oratio nostra, sicuti una sunt fides, spes et caritas, quae a Spiritu eius Sancto procedunt.

Dearest brethren, let us humbly pray to God, the almighty Father; let our prayer be as one, as are the faith, hope, and charity which proceed from his Holy Ghost.

Deacon or Minister: Pro iis famulis suis, quos donatio Spiritus Sancti confirmavit: ut, in fide radicati et in caritate fundati, Christo Domino testimonium sua conversatione perhibeant, Dominum precemur.

For these his servants, whom the gift of his Holy Ghost hath confirmed, that, with their roots in the faith and their foundation upon charity, they may bear witness in their behavior to Christ the Lord, let us pray to the Lord.

All: Te rogamus, audi nos.

Hear us, we beseech thee.

Deacon or Minister: Pro parentibus et patrinis eorum: ut, quibus fidei sponsores se prae-buerunt, eos ad sequenda Christi vestigia verbo et exemplo hortari non desinant, Dominum precemur.

For their parents and god-parents, that they may not desist from encouraging by word and by example to follow the footsteps of Christ them to whom they have offered themselves as sponsors in the faith, let us pray to the Lord.

All: Te rogamus, audi nos.

Hear us, we beseech thee.

Deacon or Minister: Pro Ecclesia sancta Dei, una cum Papa nostro N., Episcopo nostro N. et Episcopis universis: ut, Spiritu Sancto congregata, in unitate fidei et caritatis usque ad adventum Domini dilatetur et crescat, Dominum precemur.

For the holy Church of God, together with N. our Pope and N. our bishop and all bishops, that, gathered together by the Holy Ghost, she may spread throughout the world and increase in the unity of faith and charity until the coming of the Lord, let us pray to the Lord.

All: Te rogamus, audi nos.

Hear us, we beseech thee.

Deacon or Minister: Pro mundo universo: ut omnes homines, qui unum habent Auctorem et Patrem, sese fratres sine discrimine generis vel nationis agnoscant, et regnum Dei, quod est pax et gaudium in Spiritu Sancto, sincero corde requirant, Dominum precemur.

For the whole world, that all men, who have the same Creator and Father, may recognize themselves to be brothers without distinction of race or nation, and may seek with pure heart the kingdom of God, which is peace and joy in the Holy Ghost, let us pray to the Lord.

All: Te rogamus, audi nos.

Hear us, we beseech thee.

Bishop: Deus, qui Apostolis tuis Sanctum dedisti Spiritum, et per eos eorumque successores ceteris fidelibus tradendum esse voluisti, exaudi propitius orationem nostram et praesta, ut quod in ipsis evangelicae praedicationis exordiis tua est operata dignatio, nunc quoque per credentium corda diffundat. Per Christum Dominum nostrum.

O God, who didst give the Holy Ghost to thine Apostles and didst will that through them and their successors the same Holy Ghost be handed down to the other believers, graciously hear this our prayer, and grant that the reputation of thine which was active in the very beginning of the preaching of the Gospel may even now spread through the hearts of men. Through Christ our Lord.

The Recitation of the Our Father

All then say the Lord's Prayer, which the Bishop can introduce with the following or similar words:

Colligamus, dilectissimi, preces nostras, orantes una simul, uti Dominus noster Iesus Christus orare nos docuit.

Let us finish, most dearly beloved, our supplications, praying together as our Lord Jesus Christ taught us to pray:

All: Pater noster, qui es in caelis, sancificetur

nomen tuum. Adveniat regnum tuum; fiat voluntas tua sicut in caelo et in terra. Panem nostrum cotidianum da nobis hodie, et dimitte nobis debita nostra, sicut et nos dimittimus debitoribus nostris. Et ne nos inducas in tentationem. Sed libera nos a malo. Amen.

Our Father, who art in heaven, hallowed be thy name. Thy kingdom come, thy will be done, on earth as it is in heaven. Give us this day our daily bread, and forgive us our trespasses, as we forgive those that trespass against us. And lead us not into temptation, but deliver us from evil. Amen.

The Blessing

After this, the Bishop blesses everyone.

Deacon or Minister: Inclinate vos ad benedictionem.

Bow your heads for the blessing.

Then the Bishop, with his hands extended over the people, says:

Confirma hoc, Deus, quod operatus es in nobis, et Spiritus Sancti dona in cordibus tuorum custodi fidelium, ut et Christum crucifixum coram mundo confiteri non erubescant, et mandata eius devota caritate perficiant. Per Christum Dominum nostrum.

Confirm this, O God, which thou has wrought in us, and guard the gifts of the Holy Ghost in the hearts of thy faithful, that they may not be ashamed to confess Christ crucified before the world, and may carry out his orders with devout charity. Through Christ our Lord.

All: Amen.

Bishop: Benedicat vos omnipotens Deus, Pater, et Filius, + et Spiritus Sanctus.

May almighty God bless you, the Father, the Son, + and the Holy Ghost.

All: Amen.

Notitiae

No. 309 (April, 1992): There are several articles on sanctuaries, pilgrimages, and liturgy, but no mention of Latin in them. There is also noted a conference in Bologna during October 26-28, 1992, in commemoration of the centenary of the birth of Giacomo Cardinal Lercaro, one of the leaders of the liturgical reform. Among the speakers was Cardinal Noe.

No. 310 (May, 1992): This issue contains an Italian essay on the translations of the Bible permitted for use at Mass and articles in French, German, English, and Italian on the "Book of the Gospels" published for liturgical use in various countries.

No. 311 (June, 1992): The Holy Father sang Mass according to the Mozarabic Rite on

Ascension Thursday in St. Peter's Basilica; many pages are devoted to the history of the rite and of its revision after the Second Vatican Council. There is also an advertisement that Dom Cuthbert Johnson, O.S.B., is compiling a *Who's Who* of liturgists.

Elections

No other nominations having been submitted, the current officers are declared re-elected. During the more than eight years that the Chairman has headed this Association, he has written thirty-four newsletters; no one who has written so much could avoid having made mistakes, and the Chairman thanks those members who have been patient with him and have set him straight over the years.

The program of the Association remains the same: Latin in the authorized rites of the Church. We embrace the Vatican Council enthusiastically, and we look for instruction in all the policies of the Holy Fathers John XXIII, Paul VI, and John Paul II. It is our special obligation to see that Latin is promoted in the revised rites of the Church. We do not rant uselessly against the Roman Curia or the bishops appointed by the Holy See of Rome, nor do we find atheists, modernists and freemasons at every level of the hierarchy; those who do so will find other publications and organizations (of which there are legion) more appropriate for them. We shall enter the third millennium in step with the Apostolic See, whose decisions with respect to the liturgy we regard as binding upon us, and whose confidence in us was made manifest in May of last year, when we received the Papal Blessing.

Latin Mass Hotline

Attorney William J. Leinger, local chairman of the LLA in the Archdiocese of New York, has set up the Latin Mass Locator, a twenty-four hour Latin Mass hotline. The telephone number is 1-718-979-7325. One simply enters the first few letters of the state one is inquiring about, and one will then be given a choice of the various dioceses in that state which offer Latin Masses.

Additions and Corrections to the Latin Mass Directory

CALIFORNIA

Diocese of Orange

The Latin Mass is no longer said at St. Columban's Church in Garden Grove. The Latin Mass at St. Mary's by the Sea is now said according to the 1962 Missal; formerly it was celebrated according to the Revised Missal.

COLORADO

Archdiocese of Denver

Church of the Good Shepherd

The Latin Mass is now sung at 11:45 AM instead of 11:30 AM.

KANSAS

Diocese of Wichita

St. Anthony's Church
256 North Ohio Avenue
Wichita, KS 67202
First, third, and fifth Sundays of the month at 9:30 AM
1962 Missal

St. Mary's Cathedral
307 East Central Avenue
Wichita, KS 67202
Second and fourth Sundays of the month at 8 AM
1962 Missal

MASSACHUSETTS

Archdiocese of Boston

John Skelley writes that the Latin Mass is now said at Holy Trinity Church even on Holy Days of Obligation; furthermore, marriages may now be solemnized there according to the old ritual, provided that couples contact Fr. Murphy (1-617-542-5682) at least six months prior to the date.

NEW JERSEY

Diocese of Trenton

All Saints Church
502 High Street
Burlington, NJ 08016
Last Sunday of the month at 4 PM
1962 Missal

PENNSYLVANIA

Diocese of Scranton

St. Gregory's Priory
829 North Webster Avenue
Scranton, PA 19510
1-717-342-2091
Daily
1962 Missal
Celebrant: Fr. Daniel Oppenheimer, F.S.P.

SOUTH DAKOTA

Diocese of Rapid City

Cathedral of Our Lady of Perpetual Help
Fifth and Cathedral Drive
Rapid City, SD 57701
Monday through Saturday at 8:30 AM (except Wednesdays)
1962 Missal
Celebrant: Fr. Michael Irwin, F.S.P.

Immaculate Conception Church ("Old Cathedral")
Fifth and South
Rapid City, SD 57701
Sundays at 10 AM
1962 Missal
Celebrant: Fr. Michael Irwin, F.S.P.

TEXAS

Diocese of Dallas

Chapel of the Carmelite Sisters
600 Flowers Avenue
Dallas, TX 75211
Sunday at 9:30 AM
1962 Missal
This replaces the Mass at St. Jude Chapel.

Christ the King Church
The time of the weekday Latin Mass is 7 AM.

Diocese of Victoria

St. Mary's Church
Route 4, Box 369
(Off Highway 90A on Farm-Market Road 340)
Hallettsville, TX 77964
First and third Sundays of the month at 11:30 AM
1962 Missal

VERMONT

Diocese of Burlington

Mrs. John Otis has informed us that the time of the Latin Mass at the Monastery of the Immaculate Heart of Mary in Westfield is 10 AM daily, and Vespers are sung at 5 PM. The nuns run a guesthouse; the cost *per diem* for room and board is \$25.

VIRGINIA

Diocese of Richmond

St. Benedict's Chapel
521 McCosh Drive
Princeton Halls Subdivision
Chesapeake, VA 23321
Sunday at 10 AM
1962 Missal
Celebrant: Fr. Damiano Abbaticchio, O.S.B.
The Latin Mass is no longer said at St. Benedict's Church in Richmond.

CANADA

NEWFOUNDLAND

Holy Rosary Parish
Portugal Cove (near St. John's),
Newfoundland
Saturday at 10 AM
1962 Missal

Tentative Schedule for the Fourth National Convention of the Latin Liturgy Association

Saturday, June 12

7:00 AM Breakfast at your hotel
8:30 AM Latin Mass
9:45 AM Chairman's Opening Address
10:45 AM Address by Fr. Thomas J. Paprocki, Chancellor of the Archdiocese of Chicago, on the

situation with regard to Latin in Rome

11:45 AM Lunch
1:00 PM Address by the Vice Chairman, Dr. Edgeworth
2:00 PM Address by the representative of the English Association for Latin Liturgy
3:00 PM Address by Fr. Frank Phillips, Pastor of St. John Cantius Church, on Latin in the liturgical life of an urban parish
4:00 PM First Vespers of Corpus Christi and Benediction of the Most Holy
5:00 PM Supper
6:30 PM Address by Dr. Patricia Bentivegna on Latin liturgy and the Spanish *zarzuela*
7:30 PM Address (to be announced)
8:30 PM Panel discussion among the local LLA chapter officers in attendance

Sunday, June 13

7:00 AM Breakfast at your hotel
8:45 AM Address (to be announced)
9:45 AM Address (to be announced)
11:00 AM Pontifical Latin Mass of Corpus Christi sung by the Most Reverend Thaddeus J. Jakubowski, Titular Bishop of Plectia *in partibus*, Auxiliary Bishop of Chicago
12:30 PM Latin Mass (1962 Missal)
2:00 PM Lunch
3:30 PM Address (to be announced)
4:45 PM Second Vespers of Corpus Christi and Benediction of the Most Holy

All liturgical ceremonies will be sung in Latin at St. John Cantius Church. The registration fee for the Convention is \$25 per person, but those who register before March 1, 1993 need pay only \$15. The addresses will be given in the hall below the Church, where the three meals catered by the Church will be taken (lunch Saturday and Sunday, supper Saturday). The fee for the three meals is \$28, which members should pay when they send in their registration fee, unless they want to go out and eat at a nearby restaurant on their own. We have made arrangements for a special rate at the River North Hotel, 125 West Ohio Street, Chicago, IL 60610 (1-312-467-0800), at the corner of Ohio and LaSalle streets; the rate is \$80 per room, per night, regardless of the number in the room. (Each room is a standard room with two king size beds.) We recommend that you stay there, since that hotel offers all the expected amenities. To reserve a room, send your pay-

ment to the Vice Chairman when you register; specify what nights you will be staying there and who your roommate will be, unless you want the room for yourself alone. If you want us to find a roommate for you, say so. Those who want to save a few dollars may make their own arrangements two blocks north at the Ohio House Hotel or the Ho Jo Inn, both on LaSalle Street. Shuttle busses will run from the River North Hotel to St. John Cantius Church on Saturday from 7:30-9:30 AM and from 8-10 PM and on Sunday from 8-10 AM and from 5-7 PM. If you decide to make your own reservations at the River North, mention the LLA when you call in order to receive the reduced rate.

Members should send their registration fees to the Vice Chairman, Dr. Edgeworth, at his address on the front cover of this newsletter. Unless they want to make their own arrangements for room and board, they should also send him, at the same time, their payments for their room at the River North and for the three catered meals at the Church.

The proceedings of the Convention will be taped.

Open Forum

FR. EDUARD PERRONE

St. Nicholas Church
15096 W. Park Street
Capac, MI 48014

August 26, 1992

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

Dear Prof. Lo Bello,

On July 16, the feast of Our Lady of Mount Carmel, *Les Petits Chanteurs de Monaco* sang the *Messe Basse* by Guy Ropartz (modern French composer, little known in America) for a Latin Mass at St. Isaac Jogues Parish in St. Clair Shores, Michigan. The Mass was sung in Latin in its entirety; only the petitions of the General Intercessions were in the vernacular, but with the response in Latin. Those attending the Mass each received a specially prepared booklet with the complete Mass text and interlinear translation. I, a member of the LLA, was pleased to have been the Celebrant.

This was a wonderful cultural exchange. The choir, on a concert tour of the U.S., had wanted to sing a Mass in addition to their performance in a concert which was to take place the following evening in another parish. They not knowing English, and our people ignorant of French, we decided on Latin for the Mass—the logical choice—according to the Missal of Paul VI.

The after-dinner conversation with the director,

6 his lovely wife and talented son who accompanied the choir was a great pleasure, second only to the experience of hearing the fine singing during the sacred liturgy. The Debats exemplify those near extinct virtues of humility, devotion, urbanity, kindness and reverence that the civilizing influence of Catholicism once cultivated in people more generally. In these less elegant times, it revived in me a sense of hope for humanity.

Yours sincerely in Christ,

Fr. Eduard Perrone

* * *

**Foundation
for
Catholic Reform**

Chairman

The Latin Liturgy Association June 24, 1992

Dear Sir:

Reading the LLA newsletter's ostensibly factual review of the first issue of *The Latin Mass* magazine, somehow I got the impression that the Chairman was less than pleased.

"The publisher exaggerates the concessions made" by John Paul toward the traditional rite, says the review. Meeting a group of monks whose abbot is considered a leading liturgical reactionary by Rome, the Holy Father encourages them in their style of worship, invoking Vatican II on the diversity of liturgies. This speaks volumes. The Holy Father most certainly did, implicitly, compare the traditional Latin liturgy to the Eastern rites. Must he speak legalese before the Chairman catches on?

But why not let LLA members decide? I will send them a free copy of the magazine's first issue on request. Write to The Foundation for Catholic Reform, Box 255, Harrison, NY 10528.

Again, the Chairman claims we exaggerate with our headline, "NCCB Head Urges U.S. Bishops to Help Fraternity" of St. Peter. You point out, "the text [of his] letter is non-committal" as proof. But when was the last time the president of the NCCB wrote to every ordinary, calling attention to a tiny order of some 35 priests and their desire to establish themselves in a diocese? Might the Chairman manage to understand our headline when this fact is put before him?

The Chairman mentions our interview with Bishop Joseph Howze of Biloxi, who, "when asked if he prefers the new liturgy," you say, responds in the affirmative. But in fact, the bishop was asked if he prefers the *old* liturgy, and answers yes.

The Chairman also refers to "a long illustrated article on the wonders and apparitions which are claimed to have marked the establishment

of" the Seminary of St. Peter. Had he read the article with only partial attention, he would have noticed that it was a central theme that the "wonders and apparitions" long pre-dated the existence of the Fraternity of St. Peter.

The Chairman dismissively notes that "on page 26-28 there is an Anglican sermon of John Henry Newman." Could it possibly be the case that the Chairman would have preferred Cardinal Newman not to have written that particular sermon? (Newman, incidentally, reviewed his sermons upon converting and made few changes—none to this one, as I understand it.)

The Chairman further notes that his free gift for subscribing "was no longer available"—going out of his way to close on that pleasant note, neglecting to mention that we are offering any of our several thousand subscribers a variety of replacements if we have run out of their first preference.

Roger McCaffrey
Publisher
The Latin Mass Magazine

Newsorthy Items

1. Here is some of the Latin music for the High Masses at St. Patrick's Church in Portland, Oregon, sung by the *Cantores in Ecclesia*:

June 26 - *Missa Aeterna Christi munera* (Palestrina), *Improperium expectavit* (Lassus)

June 27 - *Missa Dominicalis* (Viadana), *O sacrum convivium* (Lallouette)

July 4 - *Messe Basse* (Faure, 1881), *Panis angelicus* (Franck)

July 11 - *O salutaris hostia* (Langlais), *Ave verum corpus* (Wills)

July 18 - *Missa sub titulo Sancti Leopoldi* (Michael Haydn)

July 25 - *Tantum ergo sacramentum* (Faure), *Ave verum corpus* (Poulenc)

August 1 - Mass for Three Voices (Lotti), *Adoramus te, Christe* (Lassus)

August 8 - *Messe 'Cum iubilo'* (Durufle)

August 15 - Gregorian Proper and Ordinary

August 22 - *Memento salutis auctor* (Byrd), *Si iniquitates* (Wesley)

August 29 - *Jehova, quam multi sunt* (Purcell), *Adoramus te, Christe* (Monteverdi)

September 12 - *Miserere mei* (Byrd)

September 19 - *O Domine Iesu Christe* (Viadana)

September 26 - *Super flumina* (Palestrina)

October 3 - *O sacrum convivium* (Tallis)

October 10 - *Messe 'Cum iubilo'* (Durufle), *Si iniquitates* (Wesley)

October 17 - Gregorian Proper and Ordinary

October 31 - *Missa O Quam Gloriosum* (Victoria), *Iustorum animae* (Byrd)

2. The Washington-Arlington Chapter of the LLA met on April 26, May 17, and June 21 at St. Anselm's Abbey, where they continued their study of Latin under the supervision of their local chairman, M. J. Moses, who publishes a monthly newsbulletin for his members.

3. The *Regina Caeli* Society, which organizes the Latin Masses celebrated at St. Joseph's Church in Wilmington, Delaware, sponsored a Spring Celebration in honor of Robert R. Walsh, their retiring choir director. On May 31, 1992, Fr. Heckel sang the Latin Mass, where the music was W. A. Mozart's Mass in F. There followed a May Procession and then a luncheon at the Waterworks Cafe. The program was sent to us by our loyal member Carl F. Moore, Jr.

4. Our member Richard Siegel, organist and choirmaster of The Ecclesiastical Chorale, has sent us some programs of the music performed by his group at concerts and at Masses in Joliet, Illinois. Orlando Di Lasso and Licinio Recife were the composers whose works were featured at a Concert of Sacred Music on February 16, 1992, at Our Lady of Angels Chapel; on November 22, 1992, his singers will present a program entitled "Music of the Roman School" at the same location, at 7:30 PM.

5. Brother Joshua Di Mauro, O. F. M., local chairman of the LLA in Rockville Centre, has sent us the program of the Latin Mass that was sung on January 12, 1992 at Our Lady of Angels Chapel of St. Anthony's High School, South Huntington, New York, on the occasion of the Silver Jubilee Mass of Religious Profession of the two Franciscan Brothers John Lawrence Dawson and Dominic Francis Quigley. At the Offertory, all sang the hymn *O Sanctissima*, whose Latin text the Chairman thinks worthwhile to reproduce below.

*O Sanctissima, O piissima, Dulcis Virgo Maria!
Mater amata, Intemerata, ora, ora pro nobis.*

Tu solatium, et refugium, Virgo Mater Maria!

Quidquid optamus, per te speramus;

ora, ora pro nobis.

Ecce debiles, perquam flebiles, Salva nos, O Maria!

Tolle languores, sana dolores, ora, ora pro nobis.

Virgo respice, Mater, adspice, audis nos, O Maria!

Tu medicinam, portas divinam; ora, ora pro nobis.

6. Our member Daniel J. Arquilla has sent us a letter from Thomas Fleming, editor of *Chronicles: A Magazine of American Culture*, in which that classicist offers to "write a Latin epigram in praise of your munificence" for anyone who contributes \$2,500 to his publication. Those who send in \$5,000 "will receive an original Pindaric ode in Greek comparing you to the mythological hero of your choice".

- 6a. A good traditional 1993 *Ordo* can be purchased for \$7 (postfree) from the St. Maurus Press, 3442 Conrad Avenue, San Diego, CA 92117.

7. Richard Siegel of *The Ecclesiastical Choral Society* has sent the Chairman a list of the Latin Church Music his group sings at various churches in the Diocese of Joliet, Illinois.

August 2 and 9 - Gregorian Mass from *Jubilare Deo, O Sacrum Convivium* (Raimondi), *Adoramus te, Christe* (Palestrina)

September 13 - *Tota pulchra* (Ferrante), *Ave verum* (Saint-Saens)

October 11 - *Missa Choralis* (Refice), *In ecclesiis* (Gabielli), *Adoramus te, Christe* (Dubois), *Christus vincit* (traditional)

December 6 and 13 - *Missa Christi Regis* (Verhulst), *Creator alme siderum, Veni, veni, Emmanuel* (Gregorian)

8. The September issue of the *LLA Newsletter* cost \$1067.85 to print and \$390.05 to mail out, for a total expenditure of \$1457.90. The Chairman has ordered the Secretary-Treasurer to remove from the rolls all members delinquent in making their payment of dues, individuals with whom Attorney Spangler had been dealing most leniently. As a result of the ax which fell, membership went down from 1717 on June 1 to 1568 on July 24, and the purge is not yet complete.

9. Our member the Very Reverend Provost of the London Oratory, Fr. Napier, has sent us the latest Appeal Brochure which seeks to raise funds for the repair of that famous church, the primary sanctuary of the Latin

Mass in English speaking countries. The address to which contributions may be sent is: Historic Churches Preservation Fund, Inc., London Oratory, 165 East 77th Street, Suite 1B, New York City, NY 10021.

10. Congratulations to our members Professors Joseph and Patricia Bentivegna, who celebrated their fortieth wedding anniversary with a Latin Mass at St. Michael's Church in Loretto, Pennsylvania, on June 20, 1992. The Bentivegnas have attended all our National Conventions, and Mrs. Bentivegna will be addressing us next year in Chicago. The Offertory Hymn was *Salve, Regina Coelitum*, whose text the Chairman reproduces below.

Salve, Regina coelitum, O Maria!

Sors unica terrigenum, O Maria!

Jubilare, cherubim,

Exsultate, seraphim,

Consonate perpetim:

Salve, salve, salve Regina!

Mater misericordiae, O Maria!

Dulcis parens clementiae, O Maria!

Jubilare cherubim,

Exsultate, seraphim,

Consonate perpetim:

Salve, salve, salve Regina!

11. Bishop Enrique San Pedro celebrated the monthly Latin Mass (1962 Missal) in Weslaco, Texas (Diocese of Brownsville), on Sunday, May 3, 1992.

12. Our member Mary Kraychy has informed us that her Coalition in Support of *Ecclesia Dei* has issued the second edition of her *Latin Mass Booklet Missal*. The prices are: \$4 per copy, 2 for \$7, 4 for \$12, 8 for \$20, 50 for \$100, 100 for \$190, and 200 for \$375. The address is: P.O.B. 2071, Glenview, IL 60025-6071.

13. The following American bishops have celebrated the Latin Mass according to the Roman Missal of 1962: Charles Maloney (Louisville, January 19, 1985, December 13, 1986), Bernard McLaughlin (Buffalo, May 26, 1985, September 30, 1987), Thomas J. Murphy (Great Falls, August 14, 1985), Gerald O'Keefe (Davenport, August 31, 1985), Oscar Lipscomb (Mobile, January 1, 1989), Jerome Hanus (St. Cloud, May 13, 1990), John E. McCarthy (Austin, July 22, 1990), Peter Rosazza (Hartford, January 27, 1991), John Cummins (Oakland, November 3, 1991), Enrique San Pedro (Brownsville, May 3, 1992), Joseph Howze (Biloxi, every first Sunday of the month).

14. Those who watch EWTN will have noticed that Mother Angelica has discovered *Jubilare Deo* and has introduced the Latin chants into the otherwise English Mass; from her remarks on Tuesday evening, August 18, it seems that she thinks that having a Mass entirely in Latin is forbidden.

Someone had written in, she noted, to tell her that introducing the Latin Ordinary of the Mass was heresy, and she gently rebuked that fellow. Formerly the nuns sang all kinds of nonsense at their High Mass, with fiddles, harps, and guitars to accompany it. Most generously, Mother Angelica has offered to send a copy of *Jubilare Deo* to anyone who sends her \$1; in this way she would like to encourage her audience to sing the chants along with her nuns.

15. Dr. Steven Emmanuel writes from Virginia Wesleyan College that although only 100 souls had been expected to show up for the first Latin Mass authorized by Bishop Sullivan in the Hampton Roads area of Virginia, the chapel was filled to capacity (about 200) twenty-five minutes before the Mass began, and another 100 faithful had to follow the ceremony from outside.

16. Our learned member Theodora Szymczak-Gorski has written to the Chairman to point out that the name of the late Cardinal Wyszynski was misspelled in the last issue of the *LLA Newsletter*; indeed, the Chairman reproduced the error from the pages of *30 Days*. (See Newsletter No. 46, September, 1992, page 3, From the Press, item #1.) *Mea culpa, mea culpa, mea maxima culpa!*

17. Dr. Mahrt, head of the LLA in San Francisco and Director of the Choir of St. Ann Chapel at Stanford University, has published the following schedule of Latin liturgical events at the Chapel for the fall of 1992:

The Choir of St. Ann Chapel is pleased to announce the following events for the Fall Season:

Sunday, Sept. 20, at St. Mary's Cathedral, San Francisco, 3:30 p.m. A Short Recital of Early Organ Music by William Mahrt (followed by the Cathedral's Sunday Vespers at 4:00).

Saturday, Sept. 26, St. Mary's Cathedral, S.F. 3:15 p.m. A Workshop on Latin Liturgy and Gregorian Chant, by Fr. Milton Walsh (Rector of the Cathedral) and William Marht.

7:00 p.m. A Sung Mass in Latin, celebrated by Archbishop John R. Quinn, including the *Mass of the Angels* sung by the Congregation with Chant Propers sung by the two Choirs.

Wednesday, October 21, St. Ann Chapel, 8:00 p.m. The Anniversary of the Dedication of St. Ann Chapel. *Cappella Pratensis*, a visiting professional choir from Holland, will sing the *Missa Gaudeamus* by Josquin Des Pres, and the choir of St. Ann Chapel will join in singing the proper Gregorian chants for St. Ann.

Sunday, November 1, St. Ann Chapel, 11:30 a.m. All Saints' Day. The choir of St. Ann Chapel will sing Medieval English Mass movements.

Every Sunday: Gregorian Mass at St. Ann Chapel, 11:30 a.m.; Latin Vespers at 6:15 p.m.

18. The Chairman notes with regret the death, on July 21, of our member Gilbert Peters of Santa Monica, whose Veritas Press has put out so many useful publications for those who love the Latin liturgy. He was an enthusiastic and generous supporter of the LLA who attended, with his wife Jeanne, our Third National Convention in Los Angeles in 1991. *Requiescat in pace.*
19. The San Diego Chapter of the LLA helped Fr. Burt Boudoin celebrate the tenth anniversary of his ordination. One hundred souls attended a Latin Mass at the Church of the Sacred Heart in Ocean Beach on July 9, and afterwards there was a luncheon in the church hall. There Fr. Boudoin was presented with a rose colored chasuble for *Gaudete* and *Laetare* Sundays.
20. The following list of Latin Masses in Vienna was sent to us by our member in Austria, Fr. Kovacs.

Stephansdom (1, Stephansplatz) - 11:15 AM Sundays

St. Peter (1, Petersplatz) - 11:15 AM Sundays

Dominikanerkirche (1, Postgasse 4) - 12 noon Sundays

St. Anna (1, Annagasse 3b) - 11:15 AM Sundays

Malteserkirche (1, Kaerntner Strasse 37) - 5:30 PM Saturdays (except July and August), 10 AM Sundays (except July and August)

St. Augustin (1, Augustinerstrasse 3) - 11 AM Sundays (A High Mass, Latin one week, German the next)

Hofburgkapelle (1, Schweizerhof/Hofburg) - 9:15 AM Sundays (except July through mid-September, music by the Vienna Boys' Choir)

Karlskirche (4, Karlsplatz) - 12 noon Sundays

From the Press

1. In an account of the proceedings of the eleventh general assembly of the International Federation *Una Voce* in Rome, May 28-29, 1992, published in the May-June, 1992 number of the French periodical *Una Voce*, there is a long excerpt from the report of the American delegate, William R. Opelle, who says that the new bishop of San Diego was "scandalized" by the number of young people and families who attended the Latin Mass according to the old rite at the chapel in the Holy Cross Cemetery;

the operation was evidently not being run to the Bishop's liking.

2. The Summer, 1992 issue of *Sacred Music* contains an article on the Choir of St. Ann Chapel of Stanford University, which sang for us at our Third National Convention in Los Angeles last year. There is also a piece "Mass with a Menu" by Karoly Kope, who complains about the practice of handing out programs at Masses with all the information about the music, the composers, the performers, and everything else that has to do with the service. Indeed, many trees must be chopped down to provide the wherewithal to print these silly bulletins. Only with the greatest difficulty must the Christ have gotten through the Last Supper, without microphones and missalettes.
3. Nicholas Gregoris is the author of the piece "Some food for thought" in the June 28, 1992 number of *The National Catholic Register*, where he repeats many of the reasons why Latin should still form a part of education for all our youth, particularly Catholics and seminarians. In the same issue, there is an editorial "Another modest proposal" by contributing editor Peter Stravinskias, who argues that charges of liturgical misconduct by priests should be investigated in the same manner as charges of sexual misconduct, for which the Archdiocese of Chicago recently issued a well publicized set of guidelines. The author recommends that liturgical culprits be denounced to the diocesan authorities, that tapes of their performances be introduced as evidence, that those who teach or preach wrongly be deprived of their benefice, that the wrongful use of "extraordinary ministers" of Holy Communion be reported to the Bishop, etc., etc. However, in the humble opinion of the Chairman, it is bad advice to encourage people to inform against, denounce, report, delate, and threaten one another; those of you with your eyes open may have observed that the days of the Inquisition are over. In the whole history of human thought, it has never happened, and it never will happen, that a question once raised has been settled or silenced by authority. Did not the Church Father Tertullian write, "See the Christians, how they love one another!" The views expressed in these comments were shared by Fr. Brendan Farnell, O.F.M., Conv., who, in a letter to the editor of *The Register* published in the issue of July 19, deprecated the idea of turning Catholics into liturgical police. Finally, this same letters to the editor column contains a remarkable message from a Mr. James G. Davis, who writes:

I recently read Nicholas Gregoris' column ("Some food for thought," June 28), in which he tries to claim

that "Latin is the living language of the Church."

That statement was disproved, however, at Vatican II when Patriarch Maximos IV addressed the assembly in French, because Latin wasn't, and had never been, the language of the Greek Church, and he refused to go along with the belief that the Latin Church was coterminous with the Catholic faith.

Today the Latin tongue is practically dead even in the Western Church, being used only for papal bulls and such. The everyday tongue of communication in the Vatican and its agencies around the world is Italian. The recent Synod on Eastern Europe was a good example of Latin's decline. Russian was far more useful in helping bishops from different countries talk to each other. In India, I can guarantee that most priests trained since Vatican II have never studied a word of Latin. And the situation isn't much different in most other Asian and African countries.

4. The cover story of the third issue of *The Latin Mass* magazine (July-August, 1992) is the story of Fr. Grubb of Iowa, who progressed from celebrating rock Masses to celebrating the Latin Mass at Sacred Heart Church in Ottumwa, where the average attendance is reported to be twelve souls. There then follows an interview with Silvio Cardinal Oddi, who supports the movement for a "Traditional Ordinariate". He admits that he celebrates Mass according to the old rite, but in Italian, not in Latin. He says that Cardinal Noe is against Latin, and that is one of the reasons that the old rite is banned from St. Peter's Basilica. He rebukes Fr. Schmidberger and the Society of St. Pius X, who, he says, are acting as if they were the judges of the Catholic Church; nothing can be done while they persist in this attitude. He says that those bishops who favor the old rite are afraid of the others, and that is why there are not many permissions under the *motu proprio*. Next, there is an article "On the Present Position of Traditional Catholics" by Michael Davies, who will prove to be, it seems, the chief contributor to this journal. Davies says that events are proving that the late Archbishop Lefebvre was right when he withdrew from the settlement he had signed with Cardinal Ratzinger fearing that the Holy See "would lack the resolution to implement the protocol of 5 May, 1992", i.e., the Holy See could not deliver the bishops. A black nun, Sister Wilhelmina, is the authoress of the contribution "Why I Am Returning to the Traditional Catholic Mass"; in the old days, she writes, "my

family and a few others like us sat in the rear of the church on the left side. The people in this section were the last ones to approach the communion rail." Evidently the Mass did not teach the white people that they should not treat the Negroes that way. There follows the second essay in a series by Michael Davies; the first, in the May-June number, was entitled "It Is the Mass that Matters", and this one is called "The Tridentine Mass, The Mass That Will Not Die". The series is supposed to prove that the traditional Mass best expresses Catholic Eucharistic doctrine. The Chairman had omitted reviewing the first installment in the last *Newsletter*, because he had not yet read it; he now discusses both parts. The first installment is an introduction in which Davies provides the background for his case; in particular, he spends much time discussing, in a most uncritical way, the idea of sacrifice. The following excerpt is from his treatment of the disgusting animal sacrifices in the ancient Jewish temple in Jerusalem:

Insofar as the Old Testament sacrifices had been offered sincerely, with an humble and contrite heart, *they had pleased God and brought blessings down upon those who had offered them.*

However, the Chairman assures you that God was as pleased with the revolting butchering of helpless animals in his name as he would be if the Chairman slit the throats of his beagles *ad maiorem Dei gloriam*. To teach this sort of thing is not only nonsense, but makes the God of the Catholic religion, whom the Christians worship, a horrible and blood-thirsty monster. It makes religion into God's worst enemy. The proper attitude towards the Old Testament animal sacrifices is that of the Prophets of Israel: God detests and abominates them. "I hate, I despise your feast days, and I will not smell in your solemn assemblies. Though ye offer me burnt offerings and your meat offerings, I will not accept them, neither will I regard the peace offerings of your fat beasts." (Amos V 21-22) The best thing that ever happened to the Jews was when the Romans destroyed their Temple, for this cut out the cancer of animal sacrifice from their religion for ever. The Temple was a slaughterhouse, and not all the frankincense of the East could cover up the stench of the gory carcasses, nor all the Psalms of David drown out the screams of the terrified beasts.

In his second installment, Mr. Davies gives an account of the development of the Roman rite. When, towards the end, he comes to his thesis, "The Perfection of the Tridentine Mass", his argument is:

Those who seek the perfection of the

Tridentine Mass need only open their Missals or be present at its celebration to be made aware of its perfection.

Of course, this is not the sort of stuff that wins debates, and perhaps there is more to come in a future installment. Davies does not discuss the doctrine of the reformers, who argue that the Revised Missal presents the Latin Mass in a form closer to that of the eighth and ninth centuries than does the Missal of 1970. On the other hand, the Chairman does not understand why the stage of liturgical development attained in what are now called the *Dark Ages* should be held up as a standard.

Finally, in the section "The Fact Is . . .", on page 6, it is mentioned that Mr. Davies has retired from his profession of school-teacher to work full-time for the traditionalist cause. In the Publisher's editorial on the last page, it is stated that Davies believes that the old rite must be restored, but that the new rite may be "left in place for those who sincerely prefer it, lest they be harmed by any sudden change." However, it is a pipe dream to imagine that everything will go back to the way it was before Vatican II; one shouldn't encourage people to think such a thing possible. Here, the wish is father of the belief. One can only hope that Mr. Davies will not use his considerable influence and intelligence to encourage the instructed, and those of the uninstructed who are led by them, to harm, unwittingly, the cause of the Latin Mass by rallying against causes like religious liberty and ecumenism, which the Church has embraced, that are now associated with the progress of the human race. As for believing that God was ever pleased by animal sacrifices, this requires, for thinking people, what the Italians of the nineteenth century called *un sacrificio dell'intelletto*; simple folk should not be led into such a hornets' nest.

5. The May 26, 1992 number of *The Lawrence Eagle-Tribune* has the piece "Latin Still Lives" on pages 9-10; the article tells how, in the Merrimac Valley of Massachusetts, only one city, Haverhill, still offers Latin at its high school, but at that school it is doing well. The other high schools, both public and Catholic, have dropped the holy Latin language from their curriculum. Included among the disgraced schools is the Chairman's *alma mater*, Lawrence High School, where he studied Latin under instructors who now turn in their graves. Only French and Spanish are taught there today; in the old days, we had not only them but German, Russian, and Latin as well.

6. Our member Dolores Soul has sent us a cutting from the Wednesday, March 11, 1992 issue of *The Catholic Review* (Baltimore), where one finds, on page A-6, a

letter from a Miss Joan Reichart, complaining about the "personal pronounless", "eunuchized" proposed ICEL translations. "Perhaps bringing back Latin is the solution," she concludes.

With respect to the ICEL policy of embracing the "inclusive language" principle, the Chairman has read that *et homo factus est* in the *Credo* will now be rendered *and he became truly human*. This is the translation of poorly educated men who play to the gallery. Mediocrity is now the ascendant power in liturgy, and ICEL and the bishops who sanction their work are not encumbered by any deep knowledge of Latin, Greek, Hebrew or Aramaic to prevent them from freely starting over again. These people are well-meaning, and they simply act in accordance with the *Zeitgeist*.

7. The article "Catholics Seek To Celebrate Traditional Mass" appeared in the June 25, 1992 issue of *The Greensburg Tribune-Review* (Pennsylvania). The story tells how a Mr. Nathan Rush, having been refused permission for a regular old-rite Latin Mass under the Papal Indult, has helped to organize a regular celebration under the auspices of the Society of St. Pius X. Rush had formerly been attending Mass at the St. Pius X Society's Holy Ghost Mission, Our Lady of Fatima Chapel on the South Side of Pittsburgh, an establishment which Bishop Bosco of Greensburg calls "schismatic". There is an authorized Latin Mass at St. Agnes Church in Pittsburgh, but Rush disapproves of it, saying that it "is open to compromise, incorporating practices of the modern Mass". He expresses other views in the interview, identical with those usually found in the publications of Archbishop Lefebvre's group. In the same article, the Chancellor of the Diocese of Pittsburgh, Fr. Di Nardo, says that the old rite Mass at St. Agnes Church "is not a permanent arrangement. As the numbers decline, it will eventually be discontinued." Indeed, it seems to the Chairman that these permissions for Masses according to the former rite are viewed by the authorities who count, both Roman and local, as merely temporary provisions to be rescinded in due course, and this is another reason why a "Tridentine Ordinariate" is most unlikely. A similarly fantastic idea and no less vain hope is the notion that the old rite will make a comeback and even replace or achieve "parity" with (whatever that means) the revised rite; it is not right to mislead people into thinking that such a thing is possible. In the most humble opinion of the Chairman, what the Americans call "the long term solution" is to promote, in the most traditional manner possible, the celebration of the Latin Mass according to the revised books, as is done, for example, at St. Agnes Church in St. Paul, Minnesota, under the

guidance of Msgr. Schuler. Other competent people have evaluated the situation and reached a different conclusion from that of the Chairman; we are all Catholics and work together to promote Latin in obedience to the Holy See.

8. "Bishop announces six month Tridentine Mass trial" is the headline on the front page of the June 18, 1992 number of *The Catholic Advocate*, newspaper of the Diocese of Wichita. The conditions of the 1984 Indult are published in the article, but one of them is falsified. Namely, we read:

... these celebrations must be according to the 1962 Roman Missal in Latin with the possible exception of the readings which may be proclaimed in the vernacular from the New Lectionary.

The Vatican text, however, expressly forbids any mixing of the two Missals, and since, of course, the New Lectionary belongs to the New Missal, the Wichita authorities have set aside the Vatican regulations; what is worse, though, is that they took it upon themselves to molest the text, which is always a mischievous thing to do.

9. Three letters to the Editor in the July, 1992 issue of *The Catholic World Report* deal with the exchanges on the Tridentine Prelature and difference between the "old" and "new" Mass that had appeared in previous issues of the magazine. An old priest from Texas rebukes as rebellious those Catholics who promote the Traditional ordinariate, which he calls "an outlandish desire"; indeed, he appears to disapprove of Latin altogether. The second letter, by our member Fr. Frank Poncelet, criticizes Stravinskis and Zuhlsdorf, the authors of previously published pieces that have already been discussed in this *Newsletter*, as being out of touch with reality. A third correspondent defends the new rite of Mass against the criticisms of Michael Davies.
10. The following excerpt is from a letter to the editor by Lucy Warrack of Ampleforth College, York, in the 27 June number of *The Tablet*:

Twenty-five years ago, all candidates for Oxford and Cambridge in all subjects had to have passed O-level Latin. There might seem nothing too terrific about O-level Latin; but it used to instill, simply and straightforwardly, some sense of the structure of (any) language which removed "gross mistakes of grammar" from people's prose long before they become students. It is impossible (though attempts have been made) to teach the classical languages otherwise than properly; even GCSE Latin and Greek closely resemble O-

levels. By retaining Latin as an entry requirement, Oxford and Cambridge would have continued to ensure that all the brightest children in the country could write a coherent sentence. This, as Professor Dummett says, is no longer the case.

11. From the headline of the July (No. 6), 1992 issue of *30 Days* ("Freemasonry and the Application of Liturgical Reform"), a mature reader can see that this magazine has joined the ranks of *The Enquirer*, *The Globe*, *The Star*, and such other publications as are sold at the checkout counters of the American supermarkets. Much fuss is made about spurious letters, which *30 Days* well knows to be forged, that claim Masonic connections for Annibale Bugnini, Virgilio Noe, and members of the musicians' organization *Universa Laus*. The fact that so many priests and people behave in this gossipy way is unfortunately no surprise to those who observe what goes on around them; holy orders are powerless against the urge to gossip and repeat idle rumors, and there is nothing more unedifying than an ordained chatterbox. Except for the Masonic nonsense, the article is well written. In another piece, "Persecution Continues", *30 Days* carries on its war against the Higher Criticism of the Bible, claiming that the higher critics have conspired to prevent the publication of the work of the late French Jesuit Jean Carmignac; the author, Antonio Socci, gives a far-fetched specimen of the Jesuit's work, an attempt to reconcile the different accounts in the four Gospels of the appearances of the Christ to his apostles after the Resurrection. The whole thing is a *tour de force*, a good example of the ingenuities and curiosities of harmonizing interpretation. Those who would like to investigate such matters with the seriousness they deserve should devote the next five years to learning Hebrew, Greek, and Latin; they may then read the original texts. If they need commentaries, they should consult those in the series of Briggs, Driver, and Plummer, *The International Critical Commentary*, which, though old, has never been surpassed. Other works will appeal to those who are more easily satisfied. Those who rely on the polymaths in the newspapers and magazines should beware of what they read of these fellows; in particular, they are to be counted as quacks who react to the discoveries of science with shouts of "Heresy!" and "Conspiracy!" These people compensate by abuse and name-calling for what they lack in knowledge.
12. Professor Thomas Bird has sent us a clipping from the 30 May, 1992 number of *The Tablet* (London), in which there is an article on how the Pope celebrated Mass in the Mozarabic Rite of Toledo in St. Peter's

Basilica on Ascension Day. As a rule, this rite has been restricted to a chapel of the Cathedral of Toledo. Now, though, it may be used whenever in Spain folks gather who are prepared to profit from it.

13. The June 21, 1992 issue of *Our Sunday Visitor* reports that for \$500 (tuition, room and board), Fr. Peter Stravinskis of Newark, New Jersey admitted seminarians and priests to his Ecclesiastical Latin Institute, where he taught them the rudiments of Latin or "augmented their present knowledge" during the period of August 9-21 at the *Stella Maris* Retreat House in Eberon, New Jersey.
14. On June 23, 1992, *The San Francisco Chronicle*, in an article "Love For Languages He Cannot Hear", reports how a young, deaf man, William Rudge, has become quite a linguist by learning to speak seven languages. We read, "By the time Rudge hit high school, he wanted to study Latin, a language he figured he wouldn't have to speak . . . He finished five years of Latin in four years at high school . . . Latin, he found, helped him to learn the structure of English." He suffered from aphasia as well as deafness and was considered almost a hopeless case in his youth. Our member Ken Solak sent his information to the Chairman; he also reports that the Latin Mass continues to be sung at St. Francis of Assisi Church in San Francisco, although the Archdiocese has closed that parish down; it remains open for special services such as weddings and funerals.
15. Michael Davies, the Tridentine champion, is the author of the piece "Archbishop Lefebvre and the Reign of Christ the King" in the July, 1992 number of *The Angelus*, magazine of the Society of St. Pius X. Davies presents, with approbation, the view of Archbishop Lefebvre, that although no one should be prevented from acting in accordance with his conscience in private,

the rulers of a Catholic State have the right to restrict the public expression of non-Catholic religions where this would be detrimental to the faith of the Catholic citizens. In other words, non-Catholics can be prevented from acting in accordance with their consciences in public.

This persecutorial programme is ameliorated a bit by the statement:

While the governments of Catholic States possess a right to repress the public expression of heretical beliefs, they are not obliged to do so. Error can be tolerated in the interest of some greater good such as the avoidance of public disorder.

The following excerpt from the message to

rulers from Pope Paul VI, uttered at the conclusion of the Second Vatican Council, is quoted with disapproval:

What does the Church ask of you today? She tells you in one of the major documents of the Council. She asks of you only liberty, the liberty to believe and to preach her faith, the freedom to love her God and serve Him, the freedom to live and to bring to men her message of life.

It is corrected, Davies suggests, by the following rebuttal of Archbishop Lefebvre:

Freedom is not *the* fundamental principle, nor *a* fundamental principle. The public law of the Church is founded on the State's duty to recognize the Social Kingship of Our Lord Jesus Christ. The fundamental principle which governs the relations between Church and State is the "He must reign" of St. Paul (1 Cor. 15:25).

As for Vatican II in general, Davies writes, "If you are seeking good fruits, you will find none whatsoever."

The response to be given to such reactionary views is as follows. That liberty of expression and publication is separable from liberty of thought is a pleasant falsehood, if not an outright and palpable imposture. Furthermore, what is an example of the Catholic State to which they point with approbation? It is usually Franco Spain, the fascist ally of Hitler. The whole matter becomes comical when we realize that his Catholic State, if it existed today, would silence Davies and close down the printing presses of *The Angelus*, since the Society of St. Pius X does not obey the Holy See of Rome. The logic of Davies seems to be that we may persecute others because we are right, and that they must not persecute us because they are wrong. We must be aware of admitting a principle of which we should resent as a gross injustice the application to ourselves. It remains to be proven that society or any of its officers holds a commission from Deity to avenge any supposed offense to Him which is not also a wrong to our fellow creatures. The notion that it is one man's duty that another should be religious was the foundation of all the religious persecutions ever perpetrated, and, if admitted, would fully justify them. The sole end for which mankind are warranted, individually or collectively, in interfering with the liberty of action of any of their number is self-protection.

Archbishop Lefebvre and Mr. Davies are correct in arguing that the teaching of Vatican II and the recent Popes on religious liberty is out of line with the illiberal utterances on the subject of some previous Pontiffs, Councils, and authorities. What

Lefebvre and Davies refuse to recognize is the principle of accommodation to the time, which is of inestimable importance and of course limits finally the absoluteness of those former utterances. As the Christ, on this principle, cancelled Deuteronomy XXIV 1 (see Mark X 5), so may the Pontiffs and Ecumenical Council of our time modify former declarations, such as the Syllabus of Pius IX, which pertain, in many of their particulars, not *ad medullam fidei*, but to the realm of political science.

Mr. Davies has recently published his *summu opus*, *The Second Vatican Council and Religious Liberty*, which will be reviewed in this *Newsletter* in due course.

16. The Chairman has read with disapproval the publication *The Catholic Voice, Newsletter of the Society of Traditional Roman Catholics* (Charlotte, North Carolina). Although the *Statement of Purpose* that appears on page 10 of the July, 1992 number (Volume 8, No. 2) is praiseworthy, the items actually included in this bulletin give the impression that the Society is eccentric. For example, the editor says that "the *novus ordo* is wrong" (page 7), he refers to the revised rite of Mass as "the *Novus Ordo* service" (page 9), and he prints on page 4 a laudatory obituary of a Bishop George Musey, who, not being listed in the *Official Catholic Directory*, was probably an illicitly consecrated prelate. In the modest opinion of the Chairman, this is just another one of those publications which embarrass the Latin cause by making it look ridiculous in the eyes of competent observers. It is deplorable that such a noble movement as the promotion of Latin Liturgy is mixed up with such groups.
17. "Le Barroux Journal: The Cloisters Call Again to Women" is the title of an illustrated article on page A4 of the July 29, 1992 issue of *The New York Times*, which discusses the "traditionalist" nunnery of Benedictine nuns going up near Avignon, France. The nuns are building because they could not buy any of the empty convents; the reason, the Prioress says, is "They [the Bishops] refused to sell to us. The bishops don't like us much because we are cloistered, because we are traditionalists." *The Times* writes that the nuns sympathize with, but are not strictly followers of, the late Archbishop Marcel Lefebvre. A woman from Kansas City who had come to see her daughter take her vows said of her parish, "We are also with Archbishop Lefebvre." *The Times* comments, "Liberal Catholics have accused traditionalists in France of sympathizing with the far right National Front."
18. An interview with Archbishop Marcel Lefebvre more than fourteen years old is published in the August, 1992 number of *The Angelus*, the monthly magazine of his Society of St. Pius X. When asked what would happen if the Pope should infallibly proclaim that all the changes that have taken place in the Catholic Church since 1962 are correct and that Archbishop Lefebvre should back them, the prelate replied:

It is inconceivable, but if it did, the church would cease to exist. That would mean there would be no God, because God would be contradicting Himself, which is impossible.
- In another article, "Schism and Monsignor Lefebvre", a Fr. Glover argues that it is false to say that Archbishop Lefebvre and his followers were excommunicated or in schism after the illicit consecrations of 1988; the Vatican and the Pope have erred in saying so. At the end of his piece, Glover writes:

It is now for the Pope and those who claim to be 'faithful' to him to explain their actions, and to show that they are still Catholics. The six bishops involved in the events of 30th June have made their orthodoxy clear.
19. The August 2, 1992 number of *The New York Times Magazine* has an article on Governor William F. Weld of Massachusetts, who, it appears, is a classicist who studied Greek and Latin at Harvard. We read:

On his last Latin exam at Harvard, he had to translate three pages of Dorothy Parker into the mother tongue, and then render into the lesser Asclepiadean verse form "Ride a cock horse to Banbury Cross, to see a fine lady upon a white horse." As usual, he aced the test. "Serious stuff," Weld remembers with some pride. "Not terribly useful, but very serious."
20. On July 23, 1992, *The Catholic Accent*, newspaper of the Diocese of Greensburg, Pennsylvania, published an article "The Latin Mass" by Bishop Anthony Bosco, in which the prelate explained his decision to reject an application for the celebration of the Old Rite of Mass in his jurisdiction. He says that the people who have asked for it are negotiating with the Society of St. Pius X and have cast doubt upon the orthodoxy of the revision of the Roman Missal supervised by Pope Paul VI. The diocesan Priests' Council was against the Latin Mass, and the Bishop observes:

I don't have a lot of priests who could even offer the Latin Mass today. But that is not my reason. Liturgy is supposed to unite us. I would not want our people to be divided up into Latinists and non-Latinists. I am even more concerned about those who question the validity of our present formula.

21. A series of pieces by Robert J. Hutchinson in the August, 1992 number of *The Catholic World Report* deals with the current ICEL revision of its translation of the Roman Missal. "Inclusive language" seems to be the motivation for many of the changes. Hutchinson quotes many authorities for and against the work of ICEL; one of the defenders, a Fr. Quinn of the ICEL Advisory Committee, says that the translators "are very fine students of the English language as well as students of the Latin language". John Page, the ICEL executive secretary, says that the *Our Father* had to be changed because it was "rather old fashioned in its language"; furthermore, the new versions are those used by other Christian sects, so "there is a desire to bring the Roman Catholic Church more into line" with them. Two noteworthy phrases from the interview with Page are his "the sound of words as they wash over the congregation" and "a metaphor of caring and tenderness". He says that the eleven member Episcopal Advisory Board meets only once every two years because it is too expensive to bring them together more frequently. There is a discussion of the phrase "for all" which ICEL put for the Latin *pro multis*; in this discussion, the original Greek is ungrammatically reported to be *uper polloi*. This is a sin against erudition; it should be *hyper* (or *peri*) *pollon*. The Chairman has discussed the *pro multis* affair so frequently in previous newsletters that he will not deal with it again; see *Newsletters* #32, p. 2, #36, p. 12 (very important), #42, p. 15, and #43, p. 11.

Those of us who promote Latin may, like Pontius Pilate, wash our hands of the mess ICEL has made of rendering an English version of the Roman Missal. The Bishops have lost all credibility in *rebus liturgicis* by approving the current texts, which they were evidently incompetent to evaluate; they will make people wonder whether the principle of the divine guidance of the episcopate is able to support the weight which they have laid upon it. The faith of people who trusted in them was not spared an abrupt and perilous shock, which has sent many running after Archbishop Lefebvre and other such figures, who rush to the opposite extreme, going on undisturbed by the movements of thought and insisting upon views which the majority of thinking men have found or will shortly find to be untenable.

22. The August (No. 7), 1992 number of *30 Days* promotes the view that the French translation of the *Credo* used in the Mass is heretical, because the Latin *consubstantialem* is translated by *de meme nature*; *30 Days* says that the philosopher Maritain wrote to Pope Paul VI in 1965 to warn him that this was heresy. The view that he was

right is supported by the philosopher Guittou, the exegete de la Potterie, and Cardinals Oddi and Martin; Cardinals Decoutray and Stickler say that the French translation is ambiguous, gives rise to serious doubt, and must be changed. If this is true, that a whole bishops' conference drew up a heretical creed, which was then confirmed by the Holy See and has been in use around the world for a quarter century, then that really puts the cat among the pigeons. Says Cardinal Oddi, "We can't play around with dogmas. Otherwise, everything will collapse around us." The Dominican Fr. Georges Cottier, Theologian of the Papal Household, says, however, that there is no heresy, that the French *Credo* does not have to be changed. "The expression of the same nature can also be read in an orthodox key," he says. "It is the same as saying that the Son is God . . . The text does not constitute a problem and so there is no reason to change it."

This unseemly debate demonstrates to all the principle that a *terminus technicus* like *consubstantialem* should be kept as it is; clumsy attempts to popularize such an expression contradict the fact that Catholic Theology is very difficult. Nicholas of Cusa said, "*Deus revelatus est Deus absconditus*". The Aristotelian philosophy has left its impress so firmly on theology that many of the Church *formulae* are unintelligible to those unexpert in Greek and Latin; few indeed are the clergy of any rank who know anything about *physis*, *ousia*, *prosopon*, *energeia*, *essentia*, *esse*, *substantia*, etc. etc.

The claim of Fr. Cottier above is difficult to harmonize with the report of John Henry Newman, in his *The Arians of the Fourth Century*, that the heretics were willing to accept into the Creed the expression *Deum de Deo* (God from God), but balked at the *consubstantialem* (1897 edition, p. 253).

The whole business could have been avoided by sticking with the Latin, or at least insisting upon literal translations of dogmatic texts; an embarrassment of this magnitude does not increase the prestige of the translators, the Bishops, or the Roman See, all of whom lose in such an affair.

In another article, *30 Days* continues its dabbling in Biblical exegesis when it gives three pages to a report about an Italian priest-professor who has published a "new" theory that the Babylon referred to in I Peter 5, 13 was not Rome, but ancient Cairo. However, there is nothing "new" about this suggestion, which was first proposed in the seventeenth century by the Anglican Bishop Pearson, and rejected by everyone, because in the first century, Egyptian Babylon appears to have been

merely a great military station, the last place where we should expect to find St. Peter or St. Mark or their friends.

23. The July-August, 1992 number of the French magazine *Una Voce* discusses the new French translations of a fifteen year old German book by Fr. K. Gamber. *Una Voce* says that the book argues that 1) the Old Rite ought to be available to any priest or laymen who wants it and 2) the New Rite should be regulated to stop all innovations. It is claimed that the book has prefaces by three Cardinals (Ratzinger, Stickler, Oddi), but the so-called Ratzinger preface is a 15-year-old obituary appreciation. The book was dismissed by the liturgist Fr. Martimort in *La Croix* (June 2) as being "without scientific value". See #26 below.
24. Ken Solak has sent us a precious article "A Lifelong Love Affair with Latin" about Fr. Reginald Foster, the Vatican Latinist, that appeared in *Our Sunday Visitor* on July 19, 1992. For the first time, we learn of Fr. Foster's views with respect to the Latin Mass:

The blue-eyed, ruddy-cheeked Midwestern, interviewed in his office at the Vatican Secretariat of State, has had a lifelong love affair with Latin, yet has no nostalgia for the Latin Mass. He approves of the vernacular liturgy and does not encourage attending a Latin Mass for "sentimental reasons".

"I celebrate a Latin Mass only if the people who attend understand Latin. I'm not a supporter of the old Church—I think changes were needed," he said emphatically.

With regard, no doubt, to the new \$115 first volume of the *Lexicon Recentis Latinitatis* recently published by the *Libreria Editrice Vaticana*, we read:

He is not enthusiastic about enterprises such as dictionaries of Latin for today's world—the priest says there are Latin words for most contemporary objects, but not for some of our concepts. Father Foster does not want to update the language, but wants to enable people to have contact with Latin culture which remains relevant.

Foster points out what we can also see for ourselves Wednesday evenings on EWTN, that when the Pope tries to lead the people at the audiences in the *Pater Noster* or *Regina Caeli*, he hardly gets any response. Foster further tells us that fewer and fewer bishops now can manage in Latin. The whole heritage of the Western Church is a closed book to an ever increasingly illiterate clergy, who are unaware of the continuity in the life of the Church. As for scholarship, there is none without Latin.

25. A learned letter to the editor about the

Dies Irae was printed in *The Musical Heritage Review*, Vol. 16, No. 10, Release 478. The correspondent, Mr. Peter Hughes, answers a question posed by a priest, who had asked for a list of pieces that made use of that famous sequence from the *Requiem* Mass. Hughes gives the following list and comment:

- Berlioz: *Symphonie Fantastique*
- Honegger: *La Danse des Morts*
- Liszt: *Totentanz*
- Rachmaninoff: *Isle of the Dead; Suite for Two Pianos No. 2; Rhapsody on a Theme of Paganini; Symphonic Dances*
- Respighi: *Brazilian Impressions*
- Tchaikovsky: *Orchestral Suite No. 3; Manfred Symphony*
- Tiomkin: *It's a Wonderful Life (film score)*
- Vaughan Williams: *Five Tudor Portraits*
- Ysaye: *Sonata for Violin Solo No. 2*

There are other pieces that have passages that sound related to "Dies Irae", or where the chant may be lurking in the background. Anything Rachmaninoff, even those works that do not quote it explicitly, has the flavor of "Dies Irae". This is particularly true of the First Symphony. Some of the above pieces, however, contain "Dies Irae" through and through.

The Chairman takes the opportunity to remark, as our member Professor Mahrt pointed out at the Los Angeles Convention, that the *Dies Irae* may be chanted at funeral Masses according to the Revised Rite, even though it is not published in the new *Missale Romanum*. A Latin Requiem Mass without the *Dies Irae* is an absurdity.

26. The September, 1992 number of the Newsletter of our colleagues of the French Latin Liturgy Association ("*Pro Liturgia*") contains an article, four pages in length, by the Chairman, Dr. Crouan, on the new French translation of a book by the late German liturgist Msgr. Klaus Gamber. Crouan complains that the monks of Le Barroux have falsified the title and given the impression that the author calls into question the liturgical reform mandated by the Second Vatican Council. (The German title is *Die Reform der Roemischen Liturgie, Vorgeschichte und Problematik*; the French edition is given the title *La Reforme Liturgique en Question*.) Gamber, Crouan says, did nothing of the sort. Crouan also criticizes the false impression being given that in the misnamed preface to the mistitled translation, Cardinal Ratzinger was joining the movement that wants to roll back the "renewal" made after Vatican II. Crouan calls upon Catholics to follow the Magis-

terium and avoid both abandoning Latin and demanding the reinstatement of the old Missal. He concludes by observing that his remarks were drawn up after his having sought the advice of the Holy See on the matter (i.e., Ratzinger).

27. Michael Lind, in an editorial in the August 19, 1992 number of *The New York Times*, criticizes the traditionalist champion Patrick Buchanan for mixing religion and politics. Lind raises the spectre of "reactionary Catholicism" and speaks of Buchanan's heroes, "the two 20th century Roman Catholic tyrants Francisco Franco and Augusto Pinochet". On September 6 and 16, *The Times* published two articles on the commotion being caused in Marlboro Township, New Jersey, by the thousands of sight-seers who flock to the back yard of a local fellow who claims to receive visits from the Holy Virgin. They trespass upon and pollute the property of the furious neighbors, and the municipality will go broke buying portable toilets for the multitude. The local bishop has discouraged the curious from flocking to the site, but by setting up a commission of inquiry instead of condemning the nonsense outright, he acts less decisively than he ought. In truth, Christianity cannot rely upon such wonders, which are usually palpable forgeries or the hallucinations of neurotic specimens. The people who flock to such visionaries listen to everyone except those whom they ought.
28. *The 1990-1991 Report of the Episcopal Board of the International Commission on English in the Liturgy* was recently sent to everyone on ICEL's mailing list. It is announced that the ICEL revision of the *Roman Missal* will contain 2300 "texts", 2000 translated from Latin and 300 "original or newly composed texts". Masses where these 300 English texts are used could not, by definition, be celebrated wholly in Latin, and their introduction into the Missal should therefore be opposed with torch and sword; *principiis obsta!* The bishops go on to refer to baptism as "initiation", which is a new buzz word; becoming a Christian is now, evidently, like becoming a Delta, a Beta, or a Kappa. Their Excellencies also have a chapter on "Shaping the Liturgy"; the phrase is silly and reminds the Chairman of the Body Shaping Program of Cory Everson, Ms. Olympia, which used to be seen every day on television at noon.
29. "Tridentine Chapels Established in Virginia" is the title of an article in the August 27, 1992 number of *The Wanderer*. A group of about 100 Catholics who had formerly been under the supervision first of the Society of St. Pius X and then of the Society of St. Pius V has deeded its property to the Bishop of Richmond, who has appointed the 75 year old Fr. Damiano Abbatichio, O.S.B., to celebrate the Mass

and dispense the other sacraments according to the old books exclusively. The 4.5 acre facility will be known as St. Benedict's Chapel.

30. "Fr. Michael Irwin arrives to serve traditional Catholics" is the title of a piece on page 5 of the August, 1992 issue of the *West River Catholic*, newspaper of the Diocese of Rapid City, South Dakota. Fr. Irwin, who had been ordained in 1964, joined the Priestly Fraternity of St. Peter in 1990. The priest is a former missionary in Mexico, and his hobbies are healthy cooking and bicycling. He has worked among the deaf and knows sign language. At his first three Latin Masses at Immaculate Conception Cathedral, the attendance figures were 105, 110, and 121.
31. In the September, 1992 issue of *30 Days* ("No. 8/9, 1992"), Cardinal Thiandoum of Dakar says it is a mystery to him how the feud between Archbishop Lefebvre and Pope Paul VI went so far; Thiandoum says that he is writing a book where he will "reveal all that I deem useful about this incident, which was scandalous in many respects". The Cardinal is promoting the beatification not only of Paul VI, but also of Pius IX and Pius XII; indeed, he thinks all three causes should be linked. This business of Popes beatifying and canonizing their predecessors is discussed at some length in the *Memoirs* of Mario Cardinal Nasalli Rocca di Corneliano, translated into English by the Chairman and available from him for \$6 per copy; the attitude of Pius XII is especially investigated by the Cardinal, who was his privy chamberlain.
32. The September, 1992 number of the Newsletter of our English colleagues of the Association for Latin Liturgy (ALL) contains the text of a letter and memorandum sent by them to the General Secretary of the Bishops' Conference of England and Wales on the subject of the decline in the number of Masses said in Latin in their country according to the Revised Roman Missal. The number of churches known to have such Masses numbered 446 in 1976, 342 in 1987, 319 in 1990, and 261 in 1992. Some of these Masses were replaced by Latin Masses celebrated according to the old Roman Missal. The ALL observes, with sound judgment:

Since our Association's declared purpose is to encourage Latin and Latin church music in the authorized rites of the Church, we do not express reservations about the application of the Indult of 1988 for the practice of the old rite according to the 1962 Roman Missal. However, a consequence of this, unaccompanied by any measures to secure regular Latin celebrations in the revised rite, will almost certainly

be the exclusive identification of Latin with the old rite and its total separation from the mainstream of the Church's liturgy. How long, in these conditions, any Latin liturgy would survive must be doubtful. This is our gravest apprehension.

The *Newsletter* also announces the retirement of Mr. Martin Lynch from the post of secretary of the English Association. The dignity, competence and authority with which Mr. Lynch carried out his duties made it a great honor for the Chairman of the LLA to collaborate with him from across the ocean. Mr. Lynch's judgment commanded such confidence from his readers of the *ALL Newsletter*, which he wrote, that one could infallibly conclude that one's own views needed to be reconsidered if they in any way deviated from his.

33. The September-October issue of *The Latin Mass* magazine has a fine illustrated cover story on Cardinal Newman's rooms at the Birmingham Oratory, which the publisher and editor visited on a recent visit to England. In *The Fact Is . . .* section, there is a misleading headline "Pope Says Second Old Rite Mass"; what in fact the Pope said was a pair of Masses according to the Mozarabic and Syro-Malabarese rites as revised after the *Second Vatican Council*; he was being no more "traditional" than when he celebrates the Latin Mass according to the revised rite. There follows an interview with Dr. James Hitchcock on the current state of the Catholic Church. Hitchcock says that although the present Pope teaches and inspires, he does not rule, and the dissidents are getting away with murder. Both the interviewer and interviewee speak of "orthodox Catholics" and "liberals", the two parties being contrasted with one another. Dr. Hitchcock does not deny, when the Publisher says so, that the Western Church is in the worst era in its history, and he makes the grave accusation, "We have people functioning as religious leaders who, in effect, are atheists. If you understand what they mean by God, it's very, very different from what Protestants or Catholics traditionally meant by God." Next we find the third and penultimate piece of a series by Michael Davies on the superiority of the old rite over the new; Davies argues that one may criticize the new rite as being inferior to the old rite as an expression of Catholic doctrine without being disobedient or disloyal to Holy Mother the Roman Church. He cites the example of Cardinal Ottaviani, but that fellow made his intervention before the revised Missal was promulgated and later reconsidered and withdrew his statement. Davies then goes on to interpret the work of Msgr. Gamber referred to in #26 above

in a way that contradicts the explanations given by Dr. Crouan given there. Next, there is a piece "When Bishops Refuse, Can the Faithful Sue?" by Attorneys Duane L.C.M. Galles and Charles M. Wilson. These two lawyers seem to encourage those who are denied the old Mass by their Bishop to consider suing the fellow at the Roman Curia. The Chairman predicts that such suits would be thrown out as nuisances; *videbimus*. Finally, there is an article, "The Language That Rose From The Dead" by Fr. Randall Paine, reprinted from the July, 1990 number of *The Homiletic and Pastoral Review*. The Church did not adopt Latin, as the author seems to think, after everyone else had discarded it; the Western Church became Latin because Latin was spoken there and was the only literary language there. His adulation of the *Vulgata* ignores the fact that in places the Hebrew text was corrupt and the translator did not understand what he was translating into Latin; there are places where the *Vulgata* makes no sense, as Macauley was not the first to point out. Nevertheless, the essay has many valuable strengths, like the discussion of how all "living" languages are also "dying".

Continuation of the Avery-Diekmann Translation of the Instruction *de Musica*

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a) In view of the nature, holiness and dignity of the sacred liturgy, the playing of any musical instrument whatever should obviously be of the highest possible excellence. It would therefore be better to forego the use of instruments entirely (whether of the organ alone, or of other instruments), than to play them poorly or unbecomingly. In general, it is better to do something well, however modest, than to attempt something on a grander scale if proper means are lacking.

b) Account must be taken, moreover, of the difference between *sacred* and *secular* music. There are some musical instruments, such as the classic organ, which by their very nature and origin are directly intended for sacred music. Others, such as certain bowed instruments, are easily adapted to liturgical use. But there are other instruments which, by common consent, are so identified with secular music that they simply cannot be adapted to sacred use.

Finally, only such musical instruments are permitted in the sacred liturgy which require personal performance on the part of the artist,

not those which are operated mechanically or automatically.

B) THE CLASSIC ORGAN AND SIMILAR INSTRUMENTS

61. The principal and solemn liturgical musical instrument of the Latin Church has been and remains the classic organ, or pipe organ.

62. The organ intended for liturgical service, even if small, should be constructed according to the standards of the craft and be equipped with the quality of pipes suitable to sacred use. Before it is put to use it should be duly blessed, and since it is a sacred object, it should receive proper care.

63. Besides the classic organ, the instruments called "harmonium" or reed organ may also be used, provided that its tonal quality and volume are appropriate for sacred use.

64. The simulated organ, commonly called "electronic", may be tolerated temporarily for liturgical services if means for procuring a pipe organ, even a small one, are not available. In each individual case, however, the explicit permission of the local Ordinary is required. Before granting permission, he should consult the diocesan commission of sacred music and other persons expert in this field, whose duty it will be to recommend all possible ways and means to make the particular instrument more suitable for sacred use.

65. The players of the instruments mentioned in nos. 61-64 should be sufficiently skilled in their task to accompany the sacred chants or the musicians, and also to play the organ alone pleasingly. In fact, since it is so often necessary during the liturgical services to play extempore music suited to the various phases of the sacred action, they should possess adequate knowledge and experience of the general principles governing the organ and sacred music.

Organists should take religious care of the instruments entrusted to them. And whenever they are seated at the organ during sacred services, they should be conscious of the active role they exercise in giving glory to God and in edifying the faithful.

66. The playing of the organ, whether for liturgical services or for private devotions, should be very carefully adapted to the liturgical character of the season or day, to the nature of the rites or devotions themselves as well as to their specific parts.

67. Unless ancient custom or some special reason approved by the local Ordinary recommend otherwise, the organ should be located in the most suitable place near the main altar, but always in such a way that the singers or musicians occupying a raised platform cannot be seen by the faithful in the body of the church.

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C) INSTRUMENTAL SACRED MUSIC

68. During liturgical services, particularly on days of greater solemnity, other musical instruments besides the organ may likewise be used, especially the smaller bowed instruments. They may be used either with or without the organ, for an instrumental number or to accompany the singing; but the following stipulations deriving from the principles stated above (no. 60) are to be observed strictly. Namely:

a) That the musical instruments in question are really adaptable to sacred use;

b) The instruments are to be played in such a way — with a seriousness and an almost religious purity — that every suggestion of strident secular music is avoided and the devotion of the faithful is fostered;

c) The director, the organist and the instrumentalists must be well versed in the technique of the instruments and in the laws governing sacred music.

69. Local Ordinaries, with the assistance especially of their diocesan commission of sacred music, should exercise alert supervision so that these rules about the use of instruments in the sacred liturgy are actually observed. If occasion requires, they should not neglect to issue special directives in this matter suited to local conditions and approved customs.

D) MUSICAL INSTRUMENTS AND MECHANICAL DEVICES

70. Musical instruments which according to common opinion and usage are suited only for secular music must be entirely excluded from all liturgical services and private devotions.

71. The use of mechanical instruments and devices — such as the “player” organ, phonograph, radio, tape recorder or wire recorder, and other similar devices — is absolutely forbidden in liturgical services and private devotions, whether these take place inside or outside of church, even if their use is limited to transmitting sermons or sacred music, or substituting for the singing of the chanters or the faithful or even supporting it.

However, such devices may be used, even in churches, but outside of liturgical services and private devotions, when there is question of listening to the voice of the Supreme Pontiff or the local Ordinary, or the sermons of others; also for instructing the faithful in Christian doctrine, or in sacred chant and popular religious singing; and, finally, for directing and supporting the singing of the people in processions that take place outside of church.

72. Loudspeakers may be used even in liturgical services and private devotions if this is done to amplify the living voice of the priest celebrant or “commentator”, or of others who, according to the rubrics or at the request of the rector of the church, may make their voices heard.

73. The use of projectors, especially for moving pictures, with or without sound track, is most strictly forbidden in churches, no matter what its purpose, even if it be for a pious, religious, or benevolent cause.

In constructing or remodeling halls for meetings, and especially for entertainments, near the church or, for lack of any other place, under the church, care must be taken that there is no direct entrance from such halls into the church, and that the noise coming from them does not in any way disturb the holiness and silence of the sacred edifice.

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