



LATIN LITURGY ASSOCIATION

Office of the Chairman

Prof. Dr. Anthony J. Lo Bello
Box 29, Dept. of Mathematics
Allegheny College
Meadville, PA 16335
1-814-332-5340

NEWSLETTER NO. 48
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Vice Chairman

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

Secretary-Treasurer

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

Fourth National Convention of the Latin Liturgy Association

The Chairman invites those members who intend to come to our Fourth National Convention at St. John Cantius Church in Chicago, June 12-13, 1993, to register now by sending in the coupon on the back page of this newsletter. The tentative schedule was published in the December, 1992 issue, and the final schedule will be printed in the June, 1993 number, which you will receive shortly before we go to Chicago. The Resurrection Choir and Orchestra of St. John Cantius Church will perform Mozart's "Sparrow" Mass in C at the Saturday Solemn High Mass, and the St. Cecilia Choir of St. John Cantius will sing Hans Leo Hassler's *Missa Secunda* and propers by William Byrd at the Pontifical High Mass of Corpus Christi on Sunday morning. The *Schola Cantorum* of St. Peter's in the Loop will sing the Solemn Vespers on Saturday and Sunday afternoons; the time for the Vespers on Sunday has been moved forward to 4 PM. The address scheduled for 3:30 PM Sunday will be moved forward to 3 PM.

New LLA Chapter in Cleveland

The Chairman has appointed Mr. James Pauer, P.O.B. 16517, Rocky River, Ohio 44116 to organize a local chapter of the Latin Liturgy Association in the Diocese of Cleveland; Mr. Pauer will serve as acting chairman until elections can be held.

From the Local Chapters

PITTSBURGH

Dr. Beierle reports that the Latin Mass will be celebrated on the First Saturday of the month at St. Agnes Church in Pittsburgh from December 5, 1992 through April 3, 1993. The Chairman notes that under Dr. Beierle's leadership, the Pittsburgh Chapter has more than tripled in size. The Chapter has donated a gold plated communion set to the Latin Mass

Community at the Church.

WASHINGTON-ARLINGTON

The Chapter held meetings on September 20, October 18, November 15, and December 20 at St. Anselm's Abbey. At the September meeting, two members, Messers Hoffman and Nelson, presented papers on the obedience due to the Ecumenical Council.

The Latin Liturgy Association's Latin Mass Directory Now Available on the Computer

Our member Richard Chonak of Cambridge has arranged for the Association's *Latin Mass Directory* to be available by e-mail. Here are his directions:

Computer users on the worldwide Internet can now obtain the Association's Latin Mass Directory electronically. To receive a copy, users should use the FTP (file transfer protocol) program on their host computer to connect to node "info.rutgers.edu". Typically, this means typing a command like "ftp info.rutgers.edu". When you are connected to rutgers, log in with the username "anonymous". Any password will do. Then give the commands "cd pub/soc.religion.christian/faq" and "get latin-mass-dir". The Directory will be copied into your account as a file of about 55K bytes; then you can exit the FTP program by typing the command "quit". For help on using FTP, see your local computer system staff.

If you have access to Internet e-mail but do not have an FTP facility on your system, you can obtain the Directory by sending a request to LLA member Mr. Richard Chonak at his e-mail address norris@athena.mit.edu.

Mr. Chonak wishes to thank Dr. Charles Hedrick of Rutgers University for making this service possible.

Notitiae

No. 312 (July, 1992): One may now purchase,

for Lire 2500, a twelve-page supplement to the *Missale Romanum* entitled *Missale Romanum: Variationes et Textus Inserendi*. It contains changes in the General Instruction, Universal Norms, and Roman Calendar at the beginning of the Missal as well as the propers of Masses added to the Missal since 1975.

Additions and Corrections to The Latin Mass Directory

CALIFORNIA

Archdiocese of Los Angeles

The Latin Mass is no longer said at St. Bernardine's Chapel. Instead, it is now celebrated at:

St. John Vianney Chapel
241 South Detroit Street
Los Angeles, CA 90036
Fourth Sunday of the month at 9 AM
1962 Missal
Celebrant: Fr. Mark Finan, S.J.

DELAWARE

Diocese of Wilmington

The Latin Mass at Holy Cross Church in Dover is celebrated on the third Sunday of the month at 3 PM. The High Mass is sung by Fr. Schaules.

MARYLAND

Archdiocese of Baltimore

St. Alphonsus Church
Park Avenue and Saratoga St.
Baltimore, MD 21201
First and third Sundays of the month at 12:30 PM
1962 Missal
Celebrant: Fr. John Bowen, S.S.
This replaces the Mass at St. Lawrence Church.

MICHIGAN

Diocese of Grand Rapids

The Latin Mass at Our Lady of Sorrows Church is now said every Sunday at 8:30 AM (Low Mass) except on the third Sunday, when it is a High Mass at 1 PM.

NEBRASKA**Diocese of Lincoln**

Good Counsel Retreat House
Catholic Center
Waverly, NE 68462
Sunday at 1:30 PM
1962 Missal

NEW YORK**Archdiocese of New York**

St. Agnes Church, where the Latin Mass was said every week, has burned to the ground. The Latin Mass continues in the basement chapel.

Diocese of Rockville Centre

Sacred Heart Church
Main Road (Route 25)
Cutchogue, NY 11935
Third Sunday of the month at noon
1962 Missal

PENNSYLVANIA**Archdiocese of Philadelphia**

The new pastor has stopped the Latin Mass at the Church of St. Patrick. It frequently happens that a new king in Egypt, who does not know Joseph, arises and abolishes the celebration of the Mass in Latin.

Diocese of Scranton

There are no more Latin Masses at Our Lady of Perpetual Help Mission in Ridgebury. The time of the weekday (Monday through Friday) Latin Mass at St. Gregory's Priory in Scranton is 7:45 AM (Lauds at 7 AM); on Saturday the Mass is at 9 AM. Holy Hour and Benediction are celebrated on Friday at 7 PM. The Latin Mass at the Oblates of St. Joseph Seminary in Yatesville is now at 10:15 AM on Sunday. In Wilkes-Barre, the Sunday Latin Mass at Holy Rosary Church is now said at 8 AM.

Holy Family Church
510 Gibson Street
Scranton, PA 18509
Sunday at 5 PM
1962 Missal

TEXAS**Diocese of Galveston-Houston**

The time of the Latin Mass (1962 Missal) at Annunciation Church is now 8 AM.

Diocese of Fort Worth

St. Mary of the Assumption Church
509 West Magnolia Avenue
Fort Worth, TX 76104
Sunday at 5:30 PM (High Mass on the second and fourth Sundays)
1962 Missal
This replaces the Saturday evening Mass in Crowley.

VIRGINIA**Diocese of Richmond**

The Chairman erred in writing that the Latin Mass was no longer celebrated at St. Benedict's

Church in Richmond; it continues at 10 AM there every Sunday. The Latin Mass at St. Joseph Villa Church is said at 7:30 PM on Holy Days, not at 10 AM. On First Fridays there is a Latin Mass at 6:30 PM, and on First Saturdays there is one at 10:30 AM

WISCONSIN**Archdiocese of Milwaukee**

St. Mary Help of Christians
1204 South 61st Street
West Allis, WI 53214
High Mass Sundays at 11:30 AM (Low Mass during the summer)
Holy Days at 7 PM
1962 Missal
Celebrant: Fr. Richard C. Breitbach
This replaces the Latin Mass at the Archbishop Cousins Center.

* * *

Animal Sacrifices

To what purpose is the multitude of your sacrifices unto me? saith the Lord: I am full of the burnt offerings of rams, and the fat of fed beasts; and I delight not in the blood of bullocks, or of lambs, or of he goats. When ye come to appear before me, who hath required this of your hand, to tread my courts? Bring no more vain oblations; incense is an abomination unto me; the new moons and sabbaths, the calling of assemblies, I cannot away with; it is iniquity, even the solemn meeting. Your new moons and your appointed feasts my soul hateth; they are a trouble unto me; I am weary to bear them. And when ye spread forth your hands, I will hide mine eyes from you: yea, when ye make many prayers, I will not hear; your hands are full of blood. Wash you, make you clean; put away the evil of your doings from before mine eyes; cease to do evil; Learn to do well; seek judgment, relieve the oppressed, judge the fatherless, plead for the widow. Come now, and let us reason together, saith the Lord: though your sins be as scarlet, they shall be as white as snow; though they be red as crimson, they shall be as wool. (*Isaiah* I 11-18)

Thus saith the Lord of hosts, the God of Israel: Put your burnt offerings into your sacrifices, and eat flesh. For I spake not unto your fathers, nor commanded them in the day that I brought them out of the land of Egypt, concerning burnt offerings or sacrifices. But this thing commanded I them, saying, "Obey my voice, and I will be your God, and ye shall be my people, and walk ye in all the ways that I have commanded you, that it may be well with you." (*Jeremiah* VII 21-23)

For I desired mercy and not sacrifice, and the knowledge of God rather than burnt offerings. (*Hosea* VI 6)

Wherewith shall I come before the Lord, and bow myself before the high God? Shall I come before him with burnt offerings, with calves of a year old? Will the Lord be pleased with thousands of rams, or with ten thousands of rivers of oil? Shall I give my firstborn for my transgression, the fruit of my body for the sin of my soul? He hath shewed thee, O man, what is good. And what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God? (*Micah* VI 6-8)

* * *

Rabbi Eleazer said, "On the day when the Temple was destroyed, there fell an iron curtain, which had raised itself up between Israel and their Father in Heaven." (*The Babylonian Talmud, Berakoth* 32b, quoted by Leo Baeck in *The Essence of Judaism*, Schocken Books, revised edition, 1948, p. 168)

Newsworthy Items

- The following sacred music was sung at the Latin Masses at St. Patrick's Church in Portland, Oregon, recently:
 - November 2 - *Requiem* (Durufle)
 - November 7 - *Osacrum convivium* (Messiaen)
 - November 14 - *Salvator mundi* (Tallis)
 - November 21 - *Messe solennelle* (Langlais), *Ubi caritas* (Giles)
 - November 26 - *Bonum est* (Palestrina)
 - November 28 - *Audivi, media nocte* (Tallis), *Vigilate* (Byrd)
 - December 5 - *Veni Emmanuel* (Berry)
 - December 8 - *Messe Cum iubilo* (Durufle), *Ave Maria* (Mersereau)
 - December 12 - *Conditor alme siderum* (Vergin), *Gaudete omnes* (Praetorius)
 - December 19 - *Ave Maria* (Alain)
 - December 24 - *Missa Brevis Sancti Ioannis de Deo* (Haydn)
- Professor William Mahrt, LLA Chairman in San Francisco, conducted four intensive weekend workshops in Gregorian Chant during October, 1992. The topics were: 1. Types and Styles of Chant, 2. The Mass, 3. The Divine Office, 4. Aesthetics of Chant and Liturgy.
- In the December, 1992 issue of the Newsletter, the Chairman published a list of eleven American Bishops who had celebrated the Latin Mass since 1984 according to the 1962 edition of the *Missale Romanum*. (See item #13, page 7.) The following seven additional names should also have been on that list: Robert H. Brom

- (San Diego), David E. Foley (Richmond, on Christmas Eve, 1991), Eugene J. Gerber (Wichita, on September 6, 1992), Joseph L. Imesch (Joliet), Joseph J. Madera (Fresno), Walter F. Sullivan (Richmond, on August 18, 1991), James Timlin (Scranton, December 25, 1988).
4. Our member Archbishop John R. Quinn sang a Pontifical High Mass in Latin at St. Mary's Cathedral in San Francisco on Saturday, September 26, 1992 at 7:30 PM. The Mass was preceded by a half-hour concert of sacred music by the choirs of the Cathedral and of St. Ann's Chapel (Stanford University). Earlier that afternoon, Fr. Milton Walsh, pastor of the Cathedral, and Professor Mahrt, Professor of Early Vocal Music at Stanford University and local LLA chairman, conducted a workshop on Gregorian Chant.
 5. The LLA Chapter in the Archdiocese of New York held its annual Day of Recollection on Saturday, October 24, 1992 at St. Peter's Church on Staten Island. The day began with the recitation of the Rosary in Latin. Then Prof. Jose Pedrozo spoke on "The Role of Mary in Catholic Theology". A Latin High Mass was then sung, with a men's schola singing *Missa Prima* by Alessandro Lotti. After lunch, Fr. Frank Pavone spoke on "Mary and Morality". All present then chanted in Latin the Litany of the Blessed Virgin (the Litany of Loreto). The day closed with Benediction of the Most Holy.
 6. On Wednesday evening, October 14, 1992, ten members of the local LLA chapter in Pittsburgh met with Fathers Joseph Bisig and Arnaud Devillers of the Priestly Fraternity of St. Peter. On October 25 following, Fr. Angelus M. Shaughnessy conducted a Holy Day of Recollection that began with the Latin Mass at St. Agnes Church. The program included an inspirational message, exposition and Benediction of the Most Holy, lunch, time for reflection, confession, the rosary, a closing message, and a procession.
 7. The December, 1992 issue of the *LLA Newsletter* cost \$1217.10 to print and \$343.09 to mail out, for a total expenditure of \$1560.19. As of November 13, 1992, the LLA had 1290 dues-paying members.
 8. Our member John Reilly reports that his daughter Mary Kathleen was baptized in a Latin ceremony on August 22, 1992; he writes that the Latin text with the Chairman's translation, published in the March, 1992 issue of the Newsletter, was a great help in planning the event.
 9. Our member Dr. Foegen writes that a Latin Mass according to the 1962 Roman Missal was celebrated on Saturday, Decem-

ber 5, 1992, at Holy Redeemer Church in Eyota, Minnesota, at 10 AM. This was the first old rite Latin Mass sanctioned by the Bishop of Winona.

10. A learned correspondent writes that a blunder was made at the Pope's Mozarabic Rite Mass at St. Peter's last June; the choir sang the Roman *Credo* instead of the Visigothic text. When they realized the mistake, it was too late to stop, and the Holy Father was somewhat upset about this.
11. The Chairman publishes with pleasure the 1992-1993 Service Schedule of the Washington *Capella Antiqua*, which he recently received from his colleague, our member Dr. Patrick W. Jacobson.

1992

September 14 (Monday) 7:30 pm
EXALTATION OF THE HOLY CROSS
 Caldwell Hall Chapel
 at Catholic University
 Red Line Metrorail: Brookland-CUA Station/ CUA Exit
Rite: Roman/Vatican II & Teutonic Order Use
Service: MASS with VENERATION OF THE CROSS
Chant: Restored Franco-Germanic & Teutonic Chant
Polyphony: *Missa IV. toni* [Missa "Mi-Mi"] by Johannes Ockeghem (1430-1497), *In manus tuas, Domine* by Thomas Tallis (1505-1585) and *Sicut Moses in deserto serpentem exaltavit* by Heinrich Schutz (1585-1672)

September 17 (Thursday) 7:30 pm
ST. HILDEGARD von BINGEN, Nun OSB
 Caldwell Hall Chapel
 at Catholic University
Rite: Monastic OSB/1976-77 Revision
Service: VESPERS with MASS, viz. **HOLY EUCHARIST**
Chant: Restored Franco-Germanic & St. Hildegard's own compositions
Polyphony: Mass "de Nostre Dame" by Guillaume de Machault (1300-1377) and *Magnificat* "Regale" by Robert Fayrfax (1464-1521)

November 15 (Sunday) 7:00 pm
MOZARABIC & AMBROSIAN ADVENT I (Season has 6 Sundays)
 St. Ursula's Chapel
 Archdiocesan Pastoral Centre
 5001 Eastern Avenue
 Hyattsville, Maryland
Rite: Hispano-Mozarabic, viz. Visigothic/1988 Revision
Service: MASS, viz. **HOLY EUCHARIST**
Chant: Restored Hispano-Mozarabic, viz. Visigothic

December 7 (Monday) 7:30 pm
ST. AMBROSE OF MILAN
 Caldwell Hall Chapel
 at Catholic University
Rite: Ambrosian/1981 Revision
Service: MASS, viz. **HOLY EUCHARIST**
Chant: Ambrosian

1993

January 3 (Sunday) 11:00 am
EPIPHANY SUNDAY
 St. Francis de Sales Church
 Benedict, Maryland
Rite: Roman/Sarum Use
Service: Solemn PROCESSION and MASS
Chant: Roman-Sarum
Polyphony: *Missa Alma Redemptoris Mater* by Lionel Power (1370-1444)

February 2 (Tuesday) 7:30 pm
PRESENTATION OF OUR LORD/CANDLEMAS DAY
 St. Ursula's Chapel
 Archdiocesan Pastoral Centre
 5001 Eastern Avenue
 Hyattsville, Maryland
Rite: Ambrosian/Cathedral Use
Service: VESPERS
Chant: Ambrosian

March 1 (Monday) 7:30 pm
ST. DAVID OF WALES Bishop
 Caldwell Hall Chapel
 at Catholic University
 Red Line Metrorail:
 Brookland Station/ CUA Exit
Rite: Gallican/Celtic
Service: **HOLY EUCHARIST**
Chant: Pre-Octoechos Early Latin

March 17 (Wednesday) 7:30 pm
ST. PATRICK OF IRELAND Bishop
 St. Ursula's Chapel
 Archdiocesan Pastoral Centre
Rite: Roman/Vatican II Use
Service: VESPERS and COMPLINE
Chant: Restored Franco-Germanic
Polyphony: *Magnificat* & *In manus tuas, Domine* by Thomas Tallis (1505-1585), *Nunc dimittis* by Tomas Luis de Victoria (1540-1611) and *Sub tuum praesidium* by John Taverner (1495-1545)

April 7 (Wednesday) 7:30 pm
EVE OF HOLY (MAUNDY) THURSDAY
 Caldwell Hall Chapel
 Catholic University
Rite: Monastic OSB/1976-77 Revision
Service: VIGILIAS, viz. NIGHT OFFICE ("Tenebrae")
Chant: Restored Franco-Germanic Monastic
Polyphony: *Lamentatio Ieremiae Prophetiae* by Thomas Tallis (1505-1585)

May 8 (Saturday) 7:00 pm

⁴ ST. MARK Evangelist
[= Julian April 25 = Coptic
Pharmouthi 30]
St. Ursula's Chapel
Archdiocesan Pastoral Centre
Rite: Restored Coptic Monastic
Service: VESPERs (Service sung in
Sahidic Coptic)
Chant: Restored Coptic Monastic

CAPELLA ANTIQVA VASHING-
TONENSIS is a small vocal ensemble
dedicated to the integration of liturgical
and musicological research and scholarship.
Since its foundation in September, 1983,
the CAPELLA has striven to present au-
thentic versions of Eastern and Western
Chant and of Early Polyphony within the
frame of carefully researched liturgies.

The services listed above are celebrated
in complete conformity to present legis-
lation on liturgical matters and — unless
otherwise stated — are entirely sung in
Latin.

Dr. Patrick W. Jacobson
Director
8715 First Avenue, #901-D
Silver Spring, MD 20910-3556
Tel. 1 (301) 587-6944

From the Press

1. On the front page of the October 30, 1992
number of *The New York Times*, there is
the article "After 350 Years, Vatican Says
Galileo Was Right: It Moves", in which it is
reported that the Pope, in a speech to the
Pontifical Academy of Sciences, has ac-
knowledged that those ecclesiastical
authorities that opposed Galileo did so
imprudently. The speech came at the end of
a thirteen year investigation of the Galileo
case headed by Paul Cardinal Poupard,
who said, "We know today that Galileo
was right in adopting the Copernican astro-
nomical theory." Two lessons to be learned
from this episode are: 1. The literal inter-
pretation of some verses in the Bible leads
to absurdities, and 2. Much mischief is
caused when unqualified people issue
decrees in matters on which they should
remain silent.
2. The September 25, 1992 issue of the *San
Francisco Chronicle* had the article "Latin
returning to Catholic Churches" on the
occasion of Archbishop Quinn's Pontifical
Latin Mass noted above in Newsworthy
Items #3. Some of the article is devoted to
the discussion of the fact that the old rite is
not allowed in the archdiocese; Fr. Ingels, a
canonical consultant to the Archbishop,
says that there is no significant demand for
it except from those who want to protest
against the current Mass.
3. Our member James F. Pauer of Cleveland

is the author of a letter to the editor in a
recent 1992 number of *Notre Dame Maga-
zine*, the alumni journal of that University;
Pauer corrected the error of a previous
correspondent, who had written that the
old Latin Mass was defunct. He also
explained the program of our own Latin
Liturgy Association.

4. The October, 1992 issue of the Newsletter
of our colleagues of the French Latin
Liturgy Association (*Pro Liturgia*) has a
piece by Monique Haushalter that reveals
that Cardinal Ratzinger, in a letter to Dr.
Crouan, President of the Association, has
pointed out that he never wrote a preface
for the book by Dr. Gamber as is claimed
by the traditionalist press; they call a
"preface" some remarks he wrote a few
years ago, on the occasion of Gamber's
death. The Chairman takes the opportunity
to correct here the error he made in the
December, 1992 issue of the *Newsletter*,
page 12, item #23, when he wrote that the
Ratzinger "preface" was fifteen years old; it
is less than three years old.
5. *The Wanderer*, on October 8, reported that
1500 souls attended the Pontifical Latin
Mass sung by Archbishop Quinn at St.
Mary's Cathedral, San Francisco, on
September 26.
6. Howard V. Williams is the author of a
letter to the editor of *The Musical Heritage
Review* (vol. 16, no. 13, 1992, release 481,
page 23) in which he lists additional pieces
of music in which the theme from the *Dies
Irae* is quoted. (For the first listing, see the
December, 1992 issue of the LLA News-
letter, page 12, item #25.) The earliest
quotation, Williams points out, is in the
opening bars of Haydn's "Drumroll" Sym-
phony (No. 103), where the composer
changed a few notes to get around the
taboo against humming, singing, or playing
this chant outside the church. The remainder
of his list is:

Saint-Saens: *Danse Macabre* (with
the rhythm changed to make it a
dance) and, of course, quoting himself
in *The Carnival of the Animals*.

Verdi: *The Manzoni Requiem*.

Hershey Kay: *Cakewalk Ballet*
(based on music Gottschalk).

Respighi: *Roman Festivals*, 2nd
movement (in the woodwind and brass
after the strings open the movement).

Mahler: *Das Klagende Lied* (in Part
2, just before "Ach Spielmann, lieber
Spielmann mein").

Milhaud: *Saudades Do Brazil*.

Tchaikovsky: *Grand Sonata for
Piano*.

Elgar: *The Wand of Youth Suite*

(finale).

Krzysztof Penderecki: *Dies Irae*.

Arnold Bax: *Winter Legends for
Piano and Orchestra*.

Leo Delibes: *Manon Lescaut Ballet*,
Act III.

Richard Strauss: *Don Quixote*,
Variation IV, The Adventure with the
Procession of Penitents.

Charles Marie Widor: *Festival
March for Organ and Brass*.

Anton Rubenstein: *Fantasy for
Piano and Orchestra*.

Lalo: *Symphony in G minor* (finale
of last movement).

Villa-Lobos: *Guitar Concerto* (first
movement).

This list was extended by another cor-
respondent, Manuel Broulard of Calabasas,
California, whose learned letter was pub-
lished in Release 483 (Vol. 16, No. 15, 1992)
of the same periodical:

Of course the first one that comes to
mind is Berlioz's use of this theme in
the 5th movement of his *Symphonie
Fantastique*. Then the theme comes
up in the "Danse Macabre" by Saint-
Saens as well as in his *Requiem Mass*.
There are at least 2 allusions to the
theme in Rachmaninoff's *1st Sympho-
ny* and the "Isle of the Dead". Also the
Rhapsody on a theme by Paganini and
his *Symphonic Dances*. Glazunov's
Suite "From the Middle Ages", and
Liszt's "Totentanz" for piano and
orchestra. Tchaikovsky as far as I
know uses the theme twice - in the
Suite No. 3 for Orchestra and in the
*6 Pieces On One Theme for Piano OP.
21*. There is a hint of it in Mahler's
"Das Klagende Lied", Ralph Vaughan
Williams "Five Tudor Portraits" has it
and elaborates on it, Respighi's *Bra-
zilian Impressions* makes good use of
it in the snake pit "Butantan" move-
ment. Ennio Morricone uses it in his
film "The Mission". Now to some
more obscure composers: Lovro von
Matacic uses the theme in his *Con-
frontation Symphony* in the 3rd move-
ment, a macabre scherzo. How about
an off-the-beaten-path opera by Jan
Cikker ("Rozsudok; *The Earthquake
In Chile*") who uses the theme exten-
sively? Last but not least there is the
"Dies Irae" symphony No. 4 by Marcel
Rubin (born July 1905).

The *Dies Irae* is great poetry and greater
music, but it was removed from the *Missale*
in 1970 because life is miserable enough
without having to hear things like *flammis*

acribus addictis. To use the expressions of Goethe, it was not clear to many how much of the *Dies Irae* was *Wahrheit* and how much was *Dichtung*; it was argued that the sequence is beautiful poetry, but not more. All the same, the Chairman would like to have it (he almost wrote "hear it") at his own *requiem*.

7. The article "McBrien Decries 'Forces of Reaction' Ascendant In Church Today" is printed on pages 1 and 8 of the October 29, 1992 issue of *The Wanderer*. The following passage from the remarks of the *Notre Dame* theologian will be of interest to readers of this Newsletter.

McBrien also charges that it was just a minority at the Council that opposed the renewal of the liturgy. "Since then," he shouted, "they have authorized the New Mass in Latin, and the Tridentine Mass in Latin, without consulting the bishops, most of whom were furious, and then they established a new Society of St. Peter as a haven for refugees from the even more reactionary Society of St. Pius X."

The association of the Latin liturgy movement, by prominent and influential observers, with reaction, bigotry, and stupidity bodes ill for the future of our movement; this deplorable association is fostered by the tone and content of most of our publications. For example, see item #9 below.

8. A full page, with five illustrations, is devoted to the activities of the Archdiocese of New York local chapter of the LLA in the October 17, 1992 issue of *The Staten Island Advance*. The article, on page B1, is entitled "Introibo ad altare Dei"; the local chapter's chairman, Attorney Leininger, is seen in one of the pictures serving the Latin Mass celebrated according to the Revised Roman Missal by Fr. Frank Pavone.
9. The September 30, 1992 number of *The Remnant* has a piece "Less than Lovable" by Gary Potter, wherein we read:

I do not love the English. Nor do I love the northern (Protestant) Germans, the Scandinavians or any other people who do not love the Blessed Virgin, the Mother of God. However, I love the English less than the northern Germans, Scandinavians and some others. That is because the northern Germans, Scandinavians and the others never enjoyed the civilizing influence of Roman rulership. Not having known Rome's rulership, which was the vehicle God chose for the spread of His religion through most of Europe in the early centuries of the Christian era, it is remarkable that the northern Germans,

Scandinavians, *et al*, became as Christian (and thus civilized) as they did. The English, on the other hand, are the one European people who knew Rome's rulership and yet rejected the Church of Rome. Replacing it with their own so-called Church of England, they ceased being European and became merely English, ceased being truly civilized and became, well, merely English. That means, in practice, they became capable of any wickedness.

This is just rubbish and shows how screwed up a part of the Tridentine movement is. Quite understandably do many prelates, upon reading such trash, determine to oppose the Latin movement altogether. It is outright blasphemy to make the Virgin Mary the pretext for such views.

10. Karoly Kope is the author of "Thoughts in Istanbul" in the Fall, 1992 issue of *Sacred Music*; he compares the celebration of the Mass in the Latin rite Church of St. Anthony in Constantinople before and after the Second Vatican Council. The author learned his trade as church organist at this basilica in the days when Angelo Roncalli was Apostolic Delegate; it is now a liturgical wasteland.
11. The November-December, 1992 number of *The Latin Mass Magazine* has the fourth installment in Michael Davies' series comparing the "old" and "new" Masses. Mr. Davies defends two theses: 1. The composition of the *Novus Ordo Missae* constitutes a break with historic liturgical evolution, and 2. Vatican II was followed by a liturgical reform far more radical than that authorized by the Constitution on the Liturgy. He curiously argues that while the Church's indefectibility prevents it from erring in promulgating the Latin texts of liturgical rites, it does not prevent the Church from erring in approving vernacular translations of the Latin texts. Since, as Mr. Davies himself admits, hardly anybody uses the official Latin texts any more, this makes "indefectibility" quite a worthless attribute indeed. An obsession with infallibility and indefectibility leads to all sorts of idiocies.
12. Fr. Peter Stravinskis is the author of a series of criticisms of the ICEL *Third Progress Report on the Revision of the Roman Missal*, which series began to appear with the October 4, 1992 number of *The National Catholic Register*. In the October 11 issue, Stravinskis criticizes the new translation of the *Ecce Agnus Dei*, which is to read, *who takes away the sin of the world*, instead of the current *sins of the world*; he says, "Both the Latin liturgical text and the Greek New Testament have a plural." This is not so; the Greek New Testament (as well as the *Vulgata*) has the singular. In the installment of October 25,

Stravinskis once again takes up the translation of *pro multis* by *for all*, and says:

It's true that *multis* means "many" and not "all", but the Latin is attempting to translate the Greek, which in turn is trying to reflect a Hebraic idiom, whereby "the many" [and not "many"] in reality means "all".

Stravinskis' effort is an exercise in futility. Since there is no Nixon tape of the Last Supper, we do not know the very words of the Christ. The Evangelists, who wrote in Greek, had the intelligence to put *for all* in Greek if that was the idea they wanted to convey; they did not, and here ends the matter. There is no "Hebrew idiom, whereby *the many* [and not *many*] in reality means *all*," as Stravinskis claims; if one wants to say *all men* in Hebrew, one can say *kol bene 'adam* or *kol ha'olam*. In any case, the New Testament reads *for many*, not *for the many*. Furthermore, the Liddell and Scott Lexicon does not recognize a meaning *all* for *polloi*. The whole business has its root in a strange and unconvincing discussion in *The Eucharistic Words of Jesus* by Joachim Jeremias (pp. 179-182).

The Church will teach what it must about the Passion of the Christ, but linguistically, *for all* is a falsification, not a translation, of *pro multis*.

13. Fr. John T. Zuhlsdorf of the *Ecclesia Dei* Commission in Rome is the author of a letter to the editor in the September-October issue of *The Catholic World Report*. Zuhlsdorf says that unless the priests of the Fraternity of St. Peter are willing to say Mass according to the new rite as well as the old, they will with difficulty find employment upon ordination. In the same issue, there is an interview entitled "Revive Latin!" with Fr. Avery Dulles; Dulles would be happy to see more Latin in the liturgy, but thinks that this will come about only if Latin studies are revived. Finally, there is a long and instructive interview with Archbishop Loris Capovilla, who was the private secretary of Pope John XXIII. Capovilla tells the following story:

It happened one day in 1960 or 1961 that there was a religious celebration in one of the churches of Rome. The church was totally packed. It was during Lent, and the Litany of the Saints was chanted, which is long. After the litany, there was a psalm. And after the psalm, there were nine *Oremuses*. And the Pope saw that some of the people were getting hot in that packed church, and tired, and some of the children were getting restless. And the Pope said, a bit

jokingly, "We've got to do something about all this Latin, which is tiring the people."

Capovilla says that Latin is of no pastoral use to priests in South America, Asia, or Africa.

14. David Chandler is the author of "Gregorian Chant: Eclipse of a great tradition" in the October, 1992 issue of the *Homiletic and Pastoral Review*. Chandler argues that the Latin language is incidental to Gregorian Chant and that chant could be created for English texts. The chant, he complains, has become merely of antiquarian interest, because vernacular texts, which the people can understand, are not used. He blames the monks of Solesmes that the Gregorian Chant is no longer (in his opinion) a living tradition.
15. The November, 1992 number of the Newsletter of our colleagues of the French Latin Liturgy Association *Pro Liturgia* reports, on page 6, that the presidents of the episcopal conferences of Europe attended a Latin Mass at the Cathedral of Strasbourg on October 4 at the conclusion of their meeting. The chief celebrants were Cardinal Martini of Milan and Archbishop Brand of Strasbourg. It is also reported that Dom Prou, Abbot of Solesmes, has retired; his successor is the 46-year-old Dom Philippe Dupont.
16. Fr. William B. Smith, the *Homiletic and Pastoral Review's* new polymath, in his answer to a question posed in his column in the November, 1992 issue of that journal, says that the followers of Archbishop Lefebvre are a sect which has left the Catholic Church and that Catholics should not participate in their schismatic services, which do not satisfy the Sunday Mass obligation. Attendance at such conventicles, he says, promotes scandal and disobedience. Another article in this issue defends, by appeals to authority, the old view that the Bible is more or less a history book; however, this is a very complicated matter, much more complicated than fundamentalists believe. The Church cannot afford to teach people things that they will later have to unlearn on the ground of science or history. It is dangerous to teach as practically *de fide* things which are directly contradicted by what may be learnt from any encyclopaedia or other work of secular information. Uncritical credulity is not religious faith and is more a fault than a virtue. Men must be prepared to go beyond the comfortable assurances of out-of-date answers which no longer fit the human experience. Finally, there is an eleven page article by a nun attacking the ICEL translations.
17. Our members Mr. and Mrs. Joseph Hashek

have sent us the cutting "Latin Mass in Columbia is well-received" from the November 5, 1992 issue of *The New Catholic Miscellany*, newspaper of the diocese of Charleston. It is reported that 700 people attended a Solemn High Mass on All Souls Day at St. Joseph's Church in Columbia. The music was Schubert's Mass in G Major. The celebrant, the 38 year old Fr. McCafferty, was not old enough to have celebrated the Mass according to the old way before, and had to make a special effort to prepare properly. The article includes the following paragraphs of comment by this priest:

"As I read through the prayers, as private celebration, the theology and thoughts of the Tridentine Mass are beautiful," he said. "I see what people find powerful and moving."

Father McCafferty does not recommend turning back the clock to the days of the Tridentine Rite Mass to find good liturgy.

"I think that basically the liturgy we have today is good," he said. "I think priest and people have to make it the very center and heart of their lives. It needs to be celebrated with reverence, dignity and devotion. People are looking for a sense of the Sacred; looking for a real experience of God. Today's liturgy has that to offer."

"We need to find out what was good and attractive about the old Rite and apply it to what we have today."

18. Dr. Rudolph Masciantonio reports that the September 16, 1992 number of *The Philadelphia Inquirer* had an item about Bainbridge House, an ecumenical center for women established by Sr. Mary of the Sisters of Mercy; the Latin chants from Taize are used in the daily prayers there. Dr. Masciantonio also writes that the Victoria Singers sang Victoria's *Requiem for 6 Voices* at Old St. Joseph's Church in Philadelphia on All Souls Day; the Mass was partly in English and partly in Latin. Earlier, Fr. Casciotti, pastor of the Church, had served Italian lemon water ice and cookies after the Latin Mass on the Vigil of the Assumption; the refreshments were shared in the courtyard outside the Church.
19. The November, 1992 issue of the *Informationsblatt der Priesterbruderschaft St. Petrus* reports that Msgr. Micciardi, Auxiliary Bishop of Turin, sang a Latin Mass according to the old rite, the first Italian Bishop to do so.
20. Juan Cardinal Landazuri Ricketts, retired Archbishop of Lima, Peru, is quoted in the November 15, 1992 number of *The National Catholic Register* as having the following

to say about the liturgical changes set in motion by the Second Vatican Council:

For us it was truly essential. For our communities, for our people—the great majority of whom were and are poor and simple people—Latin was a real barrier that excluded them from authentic participation in the Liturgy.

The possibility of expressing themselves in their own language allowed so many people to draw near, with more awareness and maturity, to that fundamental moment of Christian life which is the celebration of the Mass.

21. Newsletter No. 94 (November, 1992) of the Latin Mass Society of England and Wales contains the text of an address by Alfons Cardinal Stickler delivered before their Annual General Meeting on June 20, 1992. The Cardinal told the assembled delegates that their movement, the "Tridentine" movement, had "full legitimacy in the Church". This external legitimacy, he said, was due not only to the *motu proprio* of 1988 and the Indult of 1984, or to the Indult obtained by Cardinal Heenan for England and Wales in 1971, but also to Article 4 of the liturgical constitution of Vatican II, which said that all the venerable rites of the Church were to be preserved. He then said that the "traditionalist" movement had an internal legitimacy conferred by the spiritual need they felt for the forms of the old ceremonies. He urged them, in their promotion of the old missal, to avoid all polemics. He said that changing rites leads to changing faith, he criticized "modern Catholics", and told the traditionalists that they are "sometimes the best of the faithful". He agreed that there has been "a great loss of awe in the Mass". In a word, he had nothing good to say about the liturgical reforms and pretty much identified himself with the "traditionalist" movement.
22. The Chairman recently read with disgust an essay in the bulletin of the Pittsburgh Chapel of the Society of St. Pius X (November 15, 1992) in which one of the Society's priests, a Fr. C. Daniels, dares to reprove the behaviour of Pope Paul VI in returning to Turkey a banner that had been captured from an Ottoman ship at the battle of Lepanto in 1572; the return took place in 1965 and was a gesture of good will by the Holy Father. Fr. Daniels calls the Pontiff's kindness "scandalous" and says it turns his stomach to think of it. It is all part of the promotion of ecumenism and religious liberty, the priest complains.
23. In his 43rd Letter to Friends and Benefactors of October 19, 1992, Fr. Franz Schmidberger, Superior General of the Society of St. Pius X, calls for prayers that

the next Pope be a truly Catholic one; the present one, he says, denies Christ by his ecumenism, religious liberty, and the worship of man. Schmidberger blames the "Masonic lodge of B'nai B'rith" for stopping the beatification of Queen Isabella of Spain. In the accompanying *Regina Caeli Report* of November 1, 1992, the ecumenical meeting of all religions to pray for peace, which took place in Brussels on September 13, is condemned as a blasphemy.

The officials of the Society of St. Pius X can scarcely write one paragraph, it seems, without attacking Jews, Masons, ecumenism, and religious liberty. The Society represents a relatively immature stage in the spiritual education of mankind. Advancing civilization has done little to moderate their antiquated and untenable ideas, which are at best reactionary and at worst pure bigotry. The Masons can take care of themselves, but people who support groups like the Society are in part responsible for the intolerance that leads inevitably to a Holocaust or a Sarajevo. They have nothing to teach the Catholic Church; their contribution is purely negative.

- 24. In an interview published in issue "No. 10", 1992, of the magazine *30 Days*, Tuan In-min, Bishop of Wanzian, China, had the following to say when asked, "Is the Mass still celebrated in Latin in your church?"

No, in Chinese. I decided to follow the indications of Vatican II even though the Administrative Committee suggested keeping to Latin. In the other diocese they do so. They are afraid because Beijing has not given the go-ahead for the possibility of saying Mass in Chinese. But I am a disobedient sort. People, especially the young, can follow the liturgy better in our tongue. But we still sing Gregorian Chant. It is the same music with the words translated into Chinese.

- 25. "Gregorian glory: the melody lingers on" is the title of an illustrated article by Cathryn Donahue in the December 6, 1992 number of *The Washington Times*; the piece deals with efforts to preserve Gregorian Chant, particularly in the Washington, D.C. area, and devotes special attention to the *Capella Antiqua* of our member Dr. Patrick W. Jacobson, which specializes in the Mozarabic, Coptic, and Gallican styles. It is noted that, deplorably, only five laymen were in the pews for the Hispano-Mozarabic Rite High Mass sung at St. Ursula's Chapel in Hyattsville on November 15. The authoress went to great lengths to prepare her article, which was one of the best that the Chairman had ever read in newspapers.

- 26. Three local newspapers published articles

on the Latin Mass sung on June 20, 1992 at St. Michael's Church in commemoration of the fortieth wedding anniversary of our members the Bentivegnas of Loretto, Pennsylvania. The *Union Press Courier* of July 31 noted that the Latin texts, with English translations, were provided to the congregation, which joined in the responses. The Bentivegnas, upon their return from Spain last fall, reported to the Chairman that recorded music is not uncommon during Masses in that country, particularly during Communion.

- 27. The November 26, 1992 number of *The Wanderer* contains a question posed to that newspaper's polymath, "Is it permissible to attend a Mass offered by priests of the Society of St. Pius X?" The authority says, "No," because the group is in schism, cut off from the Catholic Church; he recommends the article "The Society of St. Pius X Gets Sick" in the October, 1992 number of *Fidelity* magazine.
- 28. Our member Mr. Joseph Lynch of Princeton, New Jersey, has sent us the article "All over State, Latin Redux" from the New Jersey section of *The New York Times* of Sunday, November 15, 1992. The authoress, Joyce Jones, describes how the study of Latin is in full revival in the Garden State. Five years ago, Rutgers University had three Classics majors; today there are thirty. Classics minors at Montclair State College have risen from 10 to 45; enrollment there in Latin is 100. The study of Latin in grammar schools and high schools had declined after colleges stopped requiring it, but after the famous article by La Fleur in the *Classical Journal* in 1981, which showed the strong positive correlation between studying Latin and doing well on the verbal SATs, Latin made a big comeback. The president of the New Jersey Classical Association is quoted as saying, "If you offer Latin in elementary schools, English improves tremendously." Several paragraphs are devoted to arguments in favor of Latin by Fr. Peter Stravinskias, the well known apologist.

- 29. The Chairman publishes below his English translation of portions of the article *Une interessante precision* by Dr. Denis Crouan, President of the French Latin Liturgy Association, in the December, 1992 issue of his organization's newsletter.

The position of the French Latin Liturgy Association is the exact inverse of that of *Una Voce*. [Note of the Chairman: The Secretary-General of *Una Voce* had written, "The position of *Una Voce* on the two rites has never changed; she has always leaned towards the traditional rite, called that of Pius V, but she all along accepts, under certain conditions, the new rite, called

that of Paul VI." The LLA does not just "lean" towards the "conciliar liturgy"; she ardently desires the Council, nothing but the Council, but the whole Council, and she denounces all the falsifications of the liturgy which neither Vatican II nor any Pope ever wanted. The LLA nevertheless accepts, on account of current difficulties and under certain conditions, the rite called that of Pius V. These conditions have been clearly expressed by Msgr. Pierre Raffin, Bishop of Metz: The celebration according to the pre-conciliar rite is a "merciful parenthesis for some persons who must progressively make the *Ordo Missae* of Paul VI their own, for there should be no question of making the Tridentine ritual a new Latin rite as there once existed and still exists." We hope that our bishops will hasten to close the parenthesis opened by Pope John Paul II; that cannot be done except by requiring all priests to observe scrupulously the rites restored by Vatican II and to stop their outright blocking of the use of Latin in the conciliar liturgy.

We are continually attacked when we show that the persons or the groups that refer the most to the Pope, the Council, or Cardinal Ratzinger — to cite them only — are often those who, whatever their objective, hasten to take no account of their directives as soon as these contradict their own ideas. Let us recall certain comments of theirs all too often passed over in silence:

CARDINAL RATZINGER: "There is no such thing as the Tridentine liturgy, and until 1965 no one would have been able to say what the term meant. The Council of Trent never manufactured any liturgy. What is more, in the strict sense, there isn't any Missal of St. Pius V either. . . . One can call unrealistic those who persist in wanting to hold on to "the Tridentine Missal", but one can criticize the form under which the restored Missal has been presented. To the "Tridentinists", one must respond that the liturgy, like the Church, is always living, and is therefore involved in a process of maturation in the course of which there can be turns that are more or less brusque . . . I therefore believe that a new edition of the current Missal will have to show and clearly state that the Missal of Paul VI is nothing other than a new version of the Missal on which St. Pius X, Urban VIII, St. Pius V and their predecessors all the way back to the primitive Church worked."

POPE JOHN PAUL II: "It is therefore

necessary and absolutely proper to undertake once again an intensive effort of education so that the riches contained in the current liturgy may be discovered."

The statements of Cardinal Ratzinger are taken from his book *The Celebration of the Faith*; that of the Pope comes from the Apostolic Letter of December 4, 1988.

The Chairman is often asked what his own views are on the matter of the two rites; after leading the American LLA for nine years, he has come to the following conclusions:

1. Holy Mother the Catholic Church has promulgated a new edition of the Roman Missal, and the normal, expected, and safest course of action for those who promote Latin liturgy is to promote it in the Revised Missal; it is for this that we received the Papal Blessing in 1991.
 2. However, very many of those people who work for Latin liturgy prefer the old rite. Their devotional lives are centered around what is now commonly called "the Tridentine Mass".
 3. The chief argument for the old rite is the pastoral argument; that is its cast-iron defense.
 4. Many of the chief personalities and publications of the traditionalist movement have blameworthy and injuriously caused the Latin liturgy to be confused and even identified with reaction, schism, and opposition to learning and moral progress. The Chairman has read all their newspapers and magazines; he has seen all their videos. The scholarship at their command is quite meagre; the abuse they dish out to fellow Catholics, disgusting. The more the Latin movement is associated with them, the surer will be its ultimate ruin.
 5. The LLA should follow the See of Rome in all things; it must keep its distance from all those who reprove her behaviour and heckle her with the epithets *modernist* and *liberal*.
 6. In religion, one finds, alas, all too many people who feel themselves absolved from the obligations of common courtesy.
30. A letter criticizing the ICEL translations of the current liturgical texts is published in the December, 1992 issue of *The Catholic World Report* with the ungrammatical heading *Mater Noster*; this magazine likes to quote Latin and Greek phrases, but they are not careful enough to get them right. The next letter, entitled "Old Rite Mass or none", is from a reader in England, who says that some Catholics, like himself, cannot stand the new way of saying Mass and will stay away if the Old Rite is not provided; he rebukes Fr. Zuhlsdorf of the *Ecclesia Dei* Commission for arguing that the priests of the Fraternity of St. Peter should consider saying Mass according to the new rite as well

as the old. It is Zuhlsdorf's job, the correspondent writes, to persuade bishops to accept these priests as they are.

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

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E) THE BROADCASTING AND TELE- VISING OF SACRED SERVICES

74. Express permission of the local Ordinary is required for a radio or television broadcast of liturgical services or private devotions, whether these take place inside or outside of church. The Ordinary may not grant such permission unless he previously has assurance:

a) That the singing and sacred music correspond fully to the laws of both the liturgy and sacred music;

b) Furthermore, if there is question of televising a sacred service, that all who have part in it are so well instructed that the celebration may take place in full conformity to the rubrics and with due dignity.

The local Ordinary may grant standing permission for broadcasts to originate regularly from a given church if, after due consideration, he is certain that all the necessary requirements will be faithfully met.

75. So far as possible, television cameras should not be brought into the sanctuary. They may never be placed so close to the altar that they interfere with the sacred rites.

The cameramen and technicians concerned shall conduct themselves with a gravity due the sacred place and rite, so as not to disturb in any way the devotion of those present, especially at those moments that demand utmost recollection.

76. The directives in the preceding number are also to be observed by photographers, and with even greater care, considering the ease with which they and their cameras can move about.

77. The individual rectors of churches must see to it that the rules given in nos. 75-76 are faithfully observed. Local Ordinaries, for their part, may not neglect to issue more specific regulations as circumstances may require.

78. Since a radio broadcast of its nature requires that listeners be able to follow it without interruption, the broadcasting of a Mass will be more effective, especially when there is no "commentator", if the priest celebrant pronounces "in a *slightly* raised voice" the words which according to the rubrics are to be recited "in a *low* voice", and if he pronounces in a "louder voice" whatever is to be said *aloud*. In

this way the listeners will readily be able to follow the entire Mass.

79. It is well, finally, to remind the radio and television audiences before the broadcast that this manner of hearing or seeing Mass is not sufficient to fulfill the obligation of Mass attendance.

F) TIMES WHEN THE PLAYING OF MUSICAL INSTRUMENTS IS FORBIDDEN

80. The playing of the organ and, all the more, of other instruments constitutes an *embellishment* of the sacred liturgy. Their use should therefore be regulated according to the degree of joy which characterizes the various liturgical days or seasons.

81. Accordingly, the playing of the organ and of all other musical instruments is forbidden in all liturgical services, excepting only Benediction with the Blessed Sacrament:

a) During Advent, that is, from the First Vespers of the first Sunday of Advent until None of the Vigil of Christmas;

b) During Lent and Passiontide, that is, from Matins of Ash Wednesday until the hymn *Gloria in excelsis Deo* in the solemn Mass of the Easter Vigil;

c) On the Ember Days of September, if the ferial Office and Mass are celebrated;

d) In all Offices and Masses of the dead.

82. Moreover, the playing of any other instrument but the organ is prohibited on the Sundays of Septuagesima, Sexagesima and Quinquagesima and on the ferial days following these Sundays.

83. The following exceptions, however, are provided for the days and seasons mentioned in the above prohibition:

a) *The playing of the organ and of other instruments* is permitted on holydays of obligation and holidays (except Sundays), as well as on the feasts of the principal patron saint of the place, of the titular day and the dedication anniversary of the local church, and of the titular or founder's day of a religious institute; also if an unusual solemnity occurs;

b) The playing of the *organ* only, or of the *harmonium* or reed organ, is permitted on the third Sunday of Advent and the fourth Sunday of Lent; also on Thursday of Holy Week in the Mass of Chrism, and from the beginning of the solemn evening Mass of the Last Supper until the end of the hymn *Gloria in excelsis Deo*;

c) The playing of the *organ* only, or of the *harmonium* or reed organ, is permitted at Mass and Vespers, but only to support the singing.

Local Ordinaries may determine more precisely the scope of these prohibitions and permissions according to approved local or regional customs.

84. The organ and harmonium shall remain completely silent, and not even be used to support the singing, throughout the Sacred Triduum — that is, from the midnight which begins Holy Thursday until the hymn *Gloria in excelsis Deo* in the solemn Mass of the Easter Vigil — save for the exceptions mentioned above in no. 83b.

The playing of the organ and of the harmonium during the Sacred Triduum is forbidden even for private devotions, without any exceptions, and notwithstanding any custom whatever to the contrary.

85. The rectors of churches and others concerned must not fail to give due explanation to the faithful concerning the meaning of this liturgical silence. They should also see to it that on these days and seasons the other liturgical regulations *about not decorating the altars* are likewise observed.

G) BELLS

86. The ringing of bells, a tradition so ancient and highly approved in the Latin Church, should be religiously maintained by all whose responsibility it may be.

87. Church bells may not be used until they have been solemnly consecrated or at least blessed; thereafter, they should receive the care due to sacred objects.

88. Approved customs and the various ways of ringing bells to mark different occasions should be carefully preserved. Local Ordinaries should not fail to collect the pertinent traditional and customary norms, or to prescribe them where they are lacking.

89. Modernizations designed to amplify the sound of the bells themselves or make them easier to ring may be permitted by the local Ordinaries, after consultation with experts. In cases of doubt, the matter should be referred to this Sacred Congregation of Rites.

90. Besides the various customary and approved ways of ringing sacred bells mentioned above in no. 88, some places have special sets of many small bells hanging in a bell tower and ringing out various peals and melodies. This chiming of small bells, commonly known as a carillon (Glockenspiel), is altogether excluded from any liturgical use. The small bells designed for such use may not be consecrated or blessed according to the solemn rite in the Roman Pontifical but may receive only a simple blessing.

91. Every effort should be made to furnish all churches as well as public and semipublic oratories with at least one or two bells, even though they be small. But it is strictly forbidden to substitute any kind of machine or instrument in place of sacred bells, in order to counterfeit or amplify a sound of bells mechanically or automatically. Such machines and instruments may be used, however, if employed as a carillon, according to what has been said above.

92. Moreover, the prescriptions of canons 1169, 1185, and 612 of the Code of Canon Law

are to be exactly observed.

5. THE PERSONS WITH THE CHIEF ROLES IN SACRED MUSIC AND THE SACRED LITURGY

93. The *priest celebrant* presides over the entire liturgical service.

All others participate in the liturgical service in the manner proper to each. That is:

a) *Clerics* who are present at a liturgical service in the manner and form prescribed by the rubrics, that is, as clerics, and fill the role of sacred or minor ministers or even take part in the choir or *schola cantorum*, are *exercising a liturgical ministry which is direct and proper to them*. They do so in virtue of their ordination or their elevation to the clerical state.

b) *The laity also take an active part in the liturgy*. They do so in virtue of the baptismal character which, in the holy sacrifice of the Mass itself, enables them to offer the divine Victim to God the Father with the priest, though in their own way.²⁵

c) *Laity of the male sex, whether boys, young men or adults, if they are appointed by competent ecclesiastical authority for service at the altar or for performing sacred music, and fulfill this office in the manner and form prescribed by the rubrics, are exercising a liturgical ministry which is direct, though delegated*. In the case of singing, this is true only when they form the "choir" or *schola cantorum*.

94. In addition to observing the rubrics accurately, the priest celebrant and the sacred ministers should strive as far as possible to execute the sung parts correctly, distinctly and beautifully.

95. Whenever it is possible to select the persons who are to officiate at a liturgical service, preference should be given to those who are known to have greater singing ability, especially if there is question of more solemn liturgical services, and of those which have more difficult chant, or are to be broadcast or televised.

96. The active participation of the faithful, especially in holy Mass and in some of the more complex liturgical services, can be more easily achieved with the help of a "commentator". At suitable times he can briefly explain the rites themselves and the prayers and readings of the priest celebrant or the sacred ministers, and direct the external participation of the faithful, that is, their responses, prayers and singing. If a commentator is used, the following rules are to be observed:

a) It is proper that the role of commentator be carried out by a priest or at least a cleric. If none is available, it may be entrusted to a layman of good Christian character who is well instructed in his task. Women, however, may never fill the role of commentator; in case of necessity, it is only permissible for a woman to lead, as it were, the singing and praying of the faithful.

b) If the commentator is a priest or cleric, he should wear a surplice and take his place in the

sanctuary or near the Communion rail, or at the lectern or pulpit. If a layman, he should stand in a suitable place in front of the congregation, but not in the sanctuary or in the pulpit.

c) The explanations and directions to be given by the commentators should be prepared in writing; they should be few and clearly to the point, and spoken at fitting times and in a moderate tone of voice; they should never overlap with the prayers of the priest celebrant. In a word, they should in every respect be a help and not a hindrance to the piety of the faithful.

d) In directing the prayers of the faithful, the commentator should bear in mind the regulations given above in no. 14c.

e) Where the Holy See has permitted the vernacular reading of the Epistle and Gospel after the Latin text has been chanted, the commentator may not for this reading substitute for the celebrant, deacon, subdeacon or lector (cf. no. 16c).

f) The commentator should pay attention to the priest celebrant and so accompany the sacred action that it need not be delayed or interrupted, and the entire liturgical service may be carried out with harmony, dignity and devoutness.

97. All who have a part in the sacred music — composers, organists, choir directors, singers, as well as instrumentalists — should above all be outstanding examples of Christian life to the rest of the faithful because of their role as direct or indirect participants in the sacred liturgy.

98. Besides excelling in Christian faith and morals, as mentioned above, these persons must also possess an amount of instruction in the sacred liturgy and sacred music that corresponds to their circumstances and their participation in the liturgy. Specifically:

a) *Authors or composers of sacred music* should have a sufficiently thorough knowledge of the sacred liturgy itself in its historical, dogmatic or doctrinal, practical and rubrical aspects; they should know Latin well; finally, they should be intensively schooled in the artistic principles of both sacred and secular music and in the history of music.

b) *Organists* too and *choir directors* should have a sufficiently broad knowledge of the sacred liturgy, and an adequate understanding of Latin; and in every case, they should be so well trained in their particular field that they can carry out their role worthily and competently.

c) *Singers*, boys as well as adults, should be instructed according to their respective capacity in the meaning of the liturgical services and of the texts they are to sing; for then their singing will be inspired by an understanding mind and a loving heart, and be indeed a "reasonable service". They should also be taught to pronounce the Latin words correctly and distinctly. Rectors of churches, and those directly concerned, should exercise careful supervision so that good order and sincere devotion prevail in that area of the church occupied by the singers.

10 d) *Instrumentalists* who play sacred music should not only be artistically proficient in the use of their respective instruments, but should also know how to conform their use fully to the laws of sacred music. They should be so well instructed in the field of liturgy that they can suitably combine artistic performance with genuine piety.

99. It is highly desirable that cathedral churches and even parish churches and other important churches have their own permanent "choir" or *schola cantorum* which can exercise a true liturgical ministry as explained in article 93a and c.

100. Wherever such a liturgical choir cannot be organized, it is permissible to form a choir of the faithful, either "mixed", or consisting only of women and girls. This choir should have its own place assigned to it outside the sanctuary or Communion rail. The men should be separate from the women or girls in order that anything unbecoming may be scrupulously avoided. Local Ordinaries may not neglect to issue precise regulations in this matter, and the rectors of churches shall be held responsible for their enforcement.²⁶

101. Organists, choir directors, singers, instrumentalists and others engaged in the service of the Church should, as an ideal, be encouraged to contribute their work for the love of God in a spirit of piety and religion, without financial recompense. Should they be unable to contribute their service gratis, however, Christian justice as well as charity demands that the ecclesiastical superiors give them just remuneration, in conformity with the recognized standards of the respective region and also with the provisions of civil law.

102. It is desirable that the local Ordinary, after first consulting the commission of sacred music, issue a statement fixing the scale of remuneration for the various persons mentioned in the previous article, to be observed throughout the diocese.

103. In their case, full and careful provision must also be made for social security. Pertinent civil legislation should be observed where it exists; where it does not, suitable regulations to be made by the local Ordinary should be followed.

6. THE FOSTERING OF SACRED MUSIC AND THE SACRED LITURGY

A) GENERAL INSTRUCTION OF THE CLERGY AND PEOPLE IN SACRED MUSIC AND THE SACRED LITURGY

104. Sacred music is linked most intimately with the liturgy; sacred chant, in its turn belongs wholly to the liturgy (no. 21); while popular religious song is very widely used in private devotions; sometimes even in liturgical services (no. 19). Hence it readily follows that instruction in sacred music is inseparable from instruction in the sacred liturgy: both are part of Christian life, though in varying degree, depending upon the different states of life and ranks among clergy

and faithful.

For this reason all should obtain at least some formation in the sacred liturgy and sacred music, suitable to their station.

105. The natural and in fact the primary school of Christian education is the *Christian family* itself. It is here that the small children are led step by step to know and live the Christian faith. The goal to be striven for, then, is that the children according to their age and understanding learn to take part in private devotions and even in liturgical services, especially the sacrifice of the Mass. Furthermore, they should begin to know and love popular religious song, both in the home and in church (cf. above, nos. 9, 51-53).

106. In *schools* commonly called *primary* or *elementary*, the following should be observed:

a) If the schools are conducted by Catholics and are free to set up their own programs, provision must be made for the children in these schools to gain a fuller knowledge of popular and sacred hymns. Above all, they are to receive more thorough instruction, adapted to their understanding, on the holy sacrifice of the Mass and on the manner of taking part in it, and also begin to sing the simpler Gregorian melodies.

b) If the schools are public, and subject to civil laws, local Ordinaries should endeavor to take suitable measures for the necessary education of the children in the sacred liturgy and in sacred chant.

107. The directives given above for primary or elementary schools apply with even greater urgency to what are known as *intermediate* or *secondary* schools, in order that the youth may acquire the maturity necessary to lead a sound social and religious life.

108. The liturgical and musical education described above must be continued and deepened in the *highest schools of letters and sciences*, known as universities. It is of utmost importance that those who have finished their higher studies and are engaged in the serious duties of public life, have achieved a more complete vision of the total Christian life. Therefore all priests entrusted in any way with the care of *university* students should strive to lead them, in theory and in practice, to a deeper understanding of the sacred liturgy and to fuller participation in it. As circumstances allow, let them use for this purpose the forms of holy Mass described in nos. 26 and 31.

109. If some knowledge of the sacred liturgy and of sacred music is required of all the faithful, *young men aspiring to the priesthood* should, it is clear, be given a complete and sound training both in the entire field of sacred liturgy and in sacred chant. Hence everything concerning this matter prescribed by Canon Law (can. 1364, 1, 3; 1365, 2), or determined more precisely by competent authority (cf. especially the apostolic constitution *Divini cultus*, "On Promoting the Liturgy, Gregorian Chant and Sacred Music Ever More Widely," of December 20, 1928)²⁷, is to be observed in every detail, and obliges in

conscience the persons concerned.

110. Religious men and women, too, as well as members of Secular Institutes should from the time of their probation and novitiate be given a graded and thorough formation in both the sacred liturgy and sacred chant.

The necessary steps should be taken, moreover, so that there are competent instructors prepared to teach, direct and accompany sacred chant in religious communities of both men and women, and in the houses dependent on them.

The superiors of these religious communities shall see to it that all the members, not merely select groups, are adequately trained in sacred chant.

111. There are *churches* which of their very nature require that the sacred liturgy and sacred music be carried out with special dignity and impressiveness. These are: the principal parish churches, collegial and cathedral churches, abbey churches or the churches of similar religious houses, and important churches of pilgrimage. Persons attached to these churches, whether clergy, servers or musicians, should apply the greatest care and zeal in order to prepare themselves for carrying out the sacred chant and the liturgical services eminently well.

112. The introduction and accommodation of the sacred liturgy and sacred chant in *foreign mission lands* is a problem of a special nature.

Distinction must be made first of all between people possessing a culture of their own, sometimes thousands of years old and very rich, and those still lacking any higher culture.

With this as a premise, some general principles should be borne in mind, namely:

a) Priests who are sent to the foreign missions must have a suitable training in the sacred liturgy and in sacred chant.

b) If the peoples in question have a highly developed musical culture of their own, missionaries should seek to adapt this native music to sacred use, observing due precautions. They should be especially ready to arrange private devotions so that the native faithful can express their religious sentiments in their own vernacular tongue and in a musical idiom suiting the traditions of their race. But they should not forget that even Gregorian melodies can sometimes be sung with ease by the native people, as experience has shown, since the chants so often bear some resemblance to their own songs.

NOTES

²⁵Cf. Encyclical *Mystici Corporis Christi*, June 29, 1943: AAS 35 (1943) 232-233 [NCWC edition, no. 81—Ed.]; Encyclical *Mediator Dei*, November 20, 1947: AAS 39 (1947) 555-556. [NCWC 88-94.—Ed.]

²⁶Cf. *Decr. auth. SRC* 3964, 4210, 4231, and the Encyclical *Musicae sacrae disciplina*: AAS 48 (1956) 23.

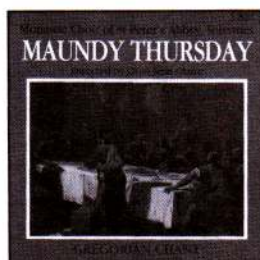
²⁷AAS 31 (1929) 33-41.

Continued next issue.

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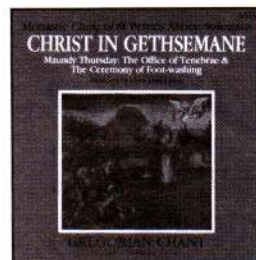
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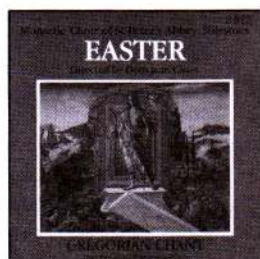
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