



LATIN LITURGY ASSOCIATION

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NEWSLETTER NO. 49
JUNE, 1993

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Schedule of the Fourth National Convention of the Latin Liturgy Association at St. John Cantius Church, Chicago, June 12-13, 1993

Saturday, June 12, 1993

- 7:00 AM Breakfast at your hotel
- 8:30 AM Solemn High Latin Mass (The Resurrection Choir and Orchestra of St. John Cantius Church will perform Mozart's "Sparrow" Mass in C.)
- 9:45 AM Opening Address by the Chairman
- 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 Dr. John Agresto, President of St. John's College, Santa Fe, on *Latin Liturgy and the Liberal Arts*.
- 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, with music by the *Schola Cantorum* of St. Peter's in the Loop
- 5:00 PM Supper
- 6:30 PM Address by the representative of the English Association for Latin Liturgy
- 7:30 PM Address by The Most Rev. Fr. Blaise Fuez, O. Cist., Abbot of Our Lady of Spring Bank, on *Latin Liturgy and Tridentine Liturgy*
- 8:30 PM Panel Discussion among the local LLA chapter officers in attendance

Sunday, June 13, 1993

- 7:00 AM Breakfast at your hotel
- 8:30 AM Address by Dr. Denis Crouan, President of *Pro Liturgia*, the French Latin Liturgy Association
- 9:30 AM Address by Dr. Patricia Bentivegna of St. Francis College, Loretto, PA, on *Latin and the Liturgy in Spanish Musical Theater (with Musical Examples)*
- 11:00 AM Pontifical High Mass of Corpus Christi sung by the Most Reverend Thad J. Jakubowski, Titular Bishop of Plectia *in partibus*, Auxiliary Bishop of Chicago, with music by the St. Cecilia Choir of St. John Cantius Church (Leo Hassler's *Missa Secunda*, with propers by William Byrd)
- 12:30 PM Latin Mass (1962 Missal)
- 1:00 PM Lunch
- 3:00 PM Open Forum
- 4:00 PM Second Vespers of Corpus Christi, with music by the *Schola Cantorum* of St. Peter's in the Loop

Members who intend to come to the Convention should register now by sending the coupon on the back page to the Vice Chairman, Dr. Edgeworth, with their payment. All the liturgical ceremonies will be sung in Latin at St. John Cantius Church, 825 North Carpenter Street, Chicago, IL 60622. The addresses will be given in the hall below the Church, where the three meals catered by the Church will also be taken (lunch and supper on Saturday, lunch on Sunday). The fee for the three meals is \$28. 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 here, since the River North offers all the expected amenities. To reserve your room, send your payment for at least one

night's stay to the Vice Chairman when you register. Those who want to save a few dollars may make their own arrangements at cheaper hotels two blocks north, namely, 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 to 9:30 AM and from 8 to 10 PM and on Sunday from 8 to 10 AM and from 5 to 7 PM. If you decide to make your own reservations at the River North, make sure that you mention the LLA when you call in order to receive the reduced rate.

The proceedings of the Convention will be taped.

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PONTIFICALE ROMANVM

**EX DECRETO SACROSANCTI
OECVMENICI CONCILII VATICANI II
RENOVATVM, AVCTORITATE PAVLI
PP. VI EDITVM, IOANNIS PAVLI PP. II
CVRA RECOGNITVM**

THE ROMAN PONTIFICAL RESTORED
BY DECREE OF THE SACROSANCT
SECOND VATICAN ECUMENICAL
COUNCIL, PUBLISHED BY THE
AUTHORITY OF POPE PAUL VI,
REVISED UNDER THE SUPERVISION
OF POPE JOHN PAUL II

RITUS ORDINATIONIS PRESBYTERORUM

THE CEREMONY FOR THE ORDINATION
OF PRIESTS

Translated by the Chairman

The Introductory Rites and the Liturgy of the Word

After all things have been properly prepared, a procession is made through the Church to the altar in the usual way. After the deacon bearing the Book of the Gospels, and any other deacons there may be, there follow those to be ordained, the concelebrating priests, and finally the Bishop and, a bit behind him, the two deacons assisting him. When they have arrived at the altar, after a fitting act of reverence, they all go to the places assigned to them.

While this is going on, there is sung the

Introit *Antiphon with its psalm, or some other appropriate tune.*

The Introductory Rites and the Liturgy of the Word are performed in the usual way right up to and including the Gospel.

The Ordination

At this point there begins the Ordination of the Priests.

The Bishop proceeds, if it is necessary, to the chair prepared for the Ordination, and the presentation of the candidates takes place.

The Election of the Candidates

Those to be ordained are summoned by a deacon in the following manner:

Accedant qui ordinandi sunt presbyteri.

Let them approach who are to be ordained priests.

And they are thereupon named by him one at a time, and each one of them, having been called, says:

Adsum.

Here I am.

The candidate then goes to the Bishop, to whom he makes a show of reverence. After all have been arrayed before the Bishop, a priest appointed by the Bishop says:

Reverendissime Pater, postulat sancta Mater Ecclesia, ut hos fratres nostros ad onus presbyterii ordines.

Most Reverend Father, Holy Mother Church asketh that thou ordainest these our brethren to the burden of the priesthood.

The Bishop questions him, saying:

Scis illos dignos esse?

Knowest thou that they are worthy?

He replies:

Ex interrogatione populi christiani et suffragio virorum ad quos pertinet, testificor illos dignos esse inventos.

After questioning the Christian people, and by vote of the men who have that responsibility, I bear witness that these candidates have been found worthy.

The Bishop says:

Auxiliante Domino Deo, et Salvatore nostro Iesu Christo, eligimus hos fratres nostros in Ordinem presbyterii.

With the help of the Lord God and of our Savior Jesus Christ, we choose these our brethren for the Order of the Priesthood.

All say:

Deo gratias.

Thanks be to God.

Or, they may agree to the selection in some other way, allowed for in §11 of the General Introduction.

The Homily

Then the Bishop, when all are seated, gives a sermon in which, taking his cue from the text of the readings which have been used in the Liturgy of the Word, he addresses the people and those selected on the office of priests. Concerning this office he can speak in these or in similar words:

Fratres dilectissimi, cum isti filii nostri, quos inter propinquos vel amicos habetis, mox ad Ordinem presbyterorum sint provehendi, attente perpendite ad quale in Ecclesia ministerium sint ascensuri.

Certe populus Dei sanctus totus regale sacerdotium in Christo efficitur. Attamen ipse magnus Sacerdos noster, Iesus Christus, discipulos quosdam elegit, qui in Ecclesia sacerdotali officio publice pro hominibus ipsius nomine fungerentur. Ipse enim, missus a Patre, Apostolos misit in mundum, ut per ipsos eorumque successores Episcopos, munus suum Magistri, Sacerdotis et Pastoris continenter perficeret. Ordinis autem Episcoporum presbyteri cooperatores constituuntur, qui cum eis munere sacerdotali coniuncti ad populi Dei servitium vocantur.

Isti fratres, re mature perpensa, ad sacerdotium in Ordine presbyterorum sunt ordinandi, ut Christo Magistro, Sacerdoti et Pastori inserviant, cuius ministerio corpus eius, id est Ecclesia, in populum Dei, in templum sanctum aedificatur et crescit.

Christo summo et aeterno Sacerdoti configurandi, sacerdotio Episcoporum coniungendi, in veros Novi Testamenti sacerdotes consecrabuntur ad Evangelium praedicandum, populum Dei pascendum cultumque divinum in dominico praesertim sacrificio celebrandum.

Vos autem, filii dilectissimi, ad Ordinem presbyterii provehendi, sacro docendi munere in Christo Magistro pro vestra parte fungemini. Verbum Dei omnibus dispensate, quod ipsi cum gaudio accepistis. In lege Domini meditantes, videte ut quod legeritis credatis, quod credideritis doceatis, quod docueritis imitemini.

Sit ergo doctrina vestra pabulum populo Dei, sit odor vitae vestrae delectamentum Christi fidelibus, ut verbo et exemplo aedificetis domum, id est Ecclesiam Dei.

Munere item sanctificandi in Christo fungemini. Ministerio enim vestro sacrificium spirituale fidelium perficietur, Christi sacrificio coniunctum, quod una cum iis per manus vestras super altare incruenter in celebratione mysteriorum offeretur. Agnoscite ergo quod agitis, imitamini quod tractatis, quatenus mortis et resurrectionis Domini mysterium

celebrantes, membra vestra a vitiis omnibus mortificare et in novitate vitae ambulare studeatis.

Baptismo homines Dei populo aggregantes, Paenitentiae sacramento peccata in nomine Christi et Ecclesiae dimittentes, oleo sancto infirmos sublevantes, ritus sacros celebrantes, laudes cum gratiarum actione et precibus per horas diei offerentes non tantum pro populo Dei, sed et pro mundo universo, mementote vos ex hominibus esse assumptos et pro hominibus constitutos in iis quae sunt ad Deum. Munus ergo Christi Sacerdotis perenni gaudio in vera caritate explete, non quae vestra sunt, sed quae Iesu Christi quaerentes.

Munere denique Christi Capitis et Pastoris pro vestra parte fungentes, filii carissimi, Episcopo iuncti et subditi, fideles in unam familiam adunare studete, ut eos per Christum in Spiritu Sancto ad Deum Patrem adducere valeatis. Boni Pastoris exemplum ante oculos semper habete, qui non venit ministrari, sed ministrare, quique venit quaerere et salvum facere quod perierat.

Dearest brethren, since these our sons, whom ye now regard among your relatives or friends, are soon to be promoted to the Order of priests, think attentively to what ministry in the Church they are about to ascend.

Surely the whole holy people of God is made a royal priesthood in Christ. But our great Priest himself, Jesus Christ, chose certain disciples to exercise publicly before men, in his name, a priestly office in the Church. For he himself, sent by the Father, sent the Apostles into the world, that through them and their successors the Bishops he might continually accomplish his office of Teacher, Priest, and Pastor. What is more, the priests are appointed the colleagues of the Order of Bishops and, joined together with them in the sacerdotal office, are called to the service of the people of God.

These brethren, the matter having been seasonably weighed, are about to be ordained to the priesthood in the Order of Priests, that they may serve Christ the Teacher, Priest and Pastor, by whose service his body, that is, the Church, is built up and groweth into the people of God, a holy temple.

Soon to be fashioned accordingly to Christ the supreme and eternal Priest, soon to be joined unto the priesthood of the Bishops, they will be consecrated true priests of the New Testament to preach the Gospel, to lead to pasture the people of God, and to celebrate divine worship, especially the Lord's sacrifice.

Ye, moreover, dearest sons, soon to be promoted to the order of the priesthood, will exercise, for your part, the sacred office of teaching in Christ the Teacher. Dispense to all the word of God, which ye yourselves have accepted with joy. Meditating on the law of

the Lord, see that ye believe that which ye have read, that ye teach that which ye have believed, that ye practice that which ye teach.

Let your teaching, therefore, be nourishment unto the people of God, let the report of your life be a delight unto the faithful of Christ, that by word and example ye may build up the house, that is, the Church of God.

Ye will furthermore exercise the office of sanctifying in Christ. For by your ministry there will be accomplished the spiritual sacrifice of the faithful, joined to the sacrifice of Christ, which will be offered together with them, through your hands, upon the altar, bloodlessly, in the celebration of the mysteries. Recognize, therefore, what ye do, imitate what ye act out, so that, celebrating the mystery of the death and resurrection of the Lord, ye take pains to mortify your members from all vices and walk in newness of life.

Gathering men by baptism to the people of God, forgiving sins by the sacrament of Penance in the name of Christ and of the Church, relieving the sick with the holy oil, celebrating the sacred rites, offering praises with thanksgiving and prayers throughout the hours of the day not only for the people of God, but even for the whole world, remember that ye have been taken from among men and appointed for men in those things which pertain to God. Fulfill, therefore, the office of Christ the Priest with lasting joy in true charity, seeking not what is yours, but what is Jesus Christ's.

Finally, fulfilling, on your part, the office of Christ the Head and Pastor, dearest sons, joined to and subject to the Bishop, take care to unite the faithful into one family, that ye may be able to lead them through Christ in the Holy Ghost to God the Father. Have ever before your eyes the example of the Good Shepherd, who came not to be served, but to serve, and who came to seek and save what had perished.

The Promise of the Candidates

After the sermon, the candidates only rise and stand before the Bishop, who questions them, all at the same time, with these words:

Filii carissimi, priusquam ad Ordinem presbyterii accedatis, vos oportet coram populo propositum de suscipiendo munere profiteri.

Vultis munus sacerdotii in gradu presbyterorum ut probi Episcoporum Ordinis cooperatorum, in pascendo grege dominico, duce Spiritu Sancto, indesinenter explere?

Dearest sons, before ye accede to the Order of the Priesthood, it is necessary that ye profess before the people your intention to undertake the office.

Are ye willing to fulfill without interruption the office of the priesthood in the rank of

priests, as mature colleagues of the Order of Bishops, in nourishing the flock of the Lord, under the leadership of the Holy Ghost?

All the candidates answer together:

Volo

I am.

Bishop: Vultis ministerium verbi, in praedicatione Evangelii et expositione fidei catholicae, digne et sapienter explere?

Are ye willing to fulfill worthily and wisely the ministry of the word in the preaching of the Gospel and the exposition of the catholic faith?

Candidates: Volo.

I am.

Bishop: Vultis mysteria Christi ad laudem Dei et sanctificationem populi christiani, secundum Ecclesiae traditionem, praesertim in Eucharistiae sacrificio et sacramento reconciliationis, pie et fideliter celebrare?

Are ye willing to celebrate dutifully and faithfully the mysteries of Christ, to the praise of God and the sanctification of the christian people, according to the tradition of the Church, especially in the sacrifice of the Eucharist and the sacrament of penance?

Candidates: Volo.

I am.

Bishop: Vultis nobiscum misericordiam divinam pro populo vobis commisso implorare orandi mandato indesinenter instantes?

Are ye willing to implore the divine mercy for the people committed to you by ceaselessly holding fast to the commandment to pray?

Candidates: Volo.

I am.

Bishop: Vultis Christo summo Sacerdoti, qui seipsum pro nobis hostiam puram obtulit Patri, arctius in dies coniungi et cum eo vos ipsos, pro salute hominum, Deo consecrare?

Are ye willing to be joined ever more closely, day after day, unto Christ the High Priest, who offered himself a pure victim to the Father for us, and with him to sanctify yourselves unto God for the salvation of men?

Candidates: Volo, Deo auxiliante.

I am, God being my helper.

Then each of the candidates goes up to the Bishop and, on his knees before him, puts his hands, having been joined together, between the hands of the Bishop, unless, according to §1 of the General Introduction, it has been decided otherwise.

The Bishop questions the candidate, saying, if he is his Ordinary:

Promittis mihi et successoribus meis reverentiam et oboedientiam?

Dost thou promise unto me and unto my successors respect and obedience?

Candidate: Promitto.

I do so promise.

If, though, the Bishop is not his Ordinary, he says:

Promittis Ordinario tuo reverentiam et oboedientiam?

Dost thou promise unto thine Ordinary respect and obedience?

Candidate: Promitto.

I do so promise.

If, though, the candidate is a religious, the Bishop says:

Promittis Episcopo dioecesano necnon legitimo Superiori tuo reverentiam et oboedientiam?

Dost thou promise unto the diocesan Bishop and unto thy legitimate Superior respect and obedience?

Candidate: Promitto.

I do so promise.

The Bishop always concludes thus:

Qui coepit in te opus bonum, Deus, ipse perficiat.

May he who hath begun this good work in thee, God himself, accomplish it.

The Litany

Then all rise. The Bishop, his miter having been laid aside, standing with his hands joined together, having turned towards the people, says the invitatory:

Oremus, dilectissimi, Deum Patrem omnipotentem, ut super hos famulos suos, quos in presbyterii munus elegit, caelestia dona multiplicet.

Let us pray, most dearly beloved, to God the Father almighty, that he may multiply his heavenly gifts upon these his servants, whom he hath chosen for the office of the priesthood.

The candidates then prostrate themselves, and the litanies are sung, with everyone responding; this they do on Sundays and during the Easter season while standing, but on other days they kneel. In the latter case, a deacon admonishes them:

Flectamus genua.

Let us kneel.

In the litanies, there can be added, in the appropriate places, certain names of Saints, for example, a Patron, the one to whom the church is dedicated, a Founder, the Patron of those who are receiving ordination, or certain invocations more suited to the particular circumstances.

Bishop: Kyrie, eleison.

Lord, have mercy upon us.

All: Kyrie, eleison.

Lord, have mercy upon us.

Bishop: Christe, eleison.

Christ, have mercy upon us.

All: Christe, eleison.

Christ, have mercy upon us.

Bishop: Kyrie, eleison.

Lord, have mercy upon us.

All: Kyrie, eleison.

Lord, have mercy upon us.

Bishop: Sancta Maria, Mater Dei.

St. Mary, Mother of God

All: Ora pro nobis.

Pray for us.

Bishop: Sancte Michael.

St. Michael.

All: Ora pro nobis.

Pray for us.

Bishop: Sancti Angeli Dei.

O ye holy angels of God.

All: Orate pro nobis.

Pray for us.

Bishop: Sancte Ioannes Baptista.

St. John the Baptist.

All: Ora pro nobis.

Pray for us.

Bishop: Sancte Ioseph.

St. Joseph.

All: Ora pro nobis.

Pray for us.

Bishop: Sancti Petre et Paule.

Saints Peter and Paul.

All: Orate pro nobis.

Pray for us.

Bishop: Sancte Andrea.

St. Andrew.

All: Ora pro nobis.

Pray for us.

Bishop: Sancte Ioannes.

St. John the Divine.

All: Ora pro nobis.

Pray for us.

Bishop: Sancta Maria Magdalena.

St. Mary Magdalen.

All: Ora pro nobis.

Pray for us.

Bishop: Sancte Stephane.

St. Stephen.

All: Ora pro nobis.

Pray for us.

Bishop: Sancte Ignati Antiochene.

St. Ignatius of Antioch.

All: Ora pro nobis.

Pray for us.

Bishop: Sancte Laurenti.

St. Lawrence.

All: Ora pro nobis.

Pray for us.

Bishop: Sanctae Perpetua et Felicitas.

Saints Perpetua and Felicity.

All: Orate pro nobis.

Pray for us.

Bishop: Sancta Agnes.

St. Agnes.

All: Ora pro nobis.

Pray for us.

Bishop: Sancte Gregori.

St. Gregory.

All: Ora pro nobis.

Pray for us.

Bishop: Sancte Augustine.

St. Augustine.

All: Ora pro nobis.

Pray for us.

Bishop: Sancte Athanasi.

St. Athanasius.

All: Ora pro nobis.

Pray for us.

Bishop: Sancte Basili.

St. Basil.

All: Ora pro nobis.

Pray for us.

Bishop: Sancte Martine.

St. Martin.

All: Ora pro nobis.

Pray for us.

Bishop: Sancte Benedicte.

St. Benedict.

All: Ora pro nobis.

Pray for us.

Bishop: Sancti Francisce et Dominice.

Saints Francis and Dominic.

All: Orate pro nobis.

Pray for us.

Bishop: Sancte Francisce.

St. Francis Xavier.

All: Ora pro nobis.

Pray for us.

Bishop: Sancte Ioannes Maria Vianney.

St. John Mary Vianney.

All: Ora pro nobis.

Pray for us.

Bishop: Sancta Catharina.

St. Catherine of Siena.

All: Ora pro nobis.

Pray for us.

Bishop: Sancta Teresa a Iesu.

St. Therese of the Child Jesus.

All: Ora pro nobis.

Pray for us.

Bishop: Omnes Sancti et Sanctae Dei.

All ye holy Saints of God.

All: Orate pro nobis.

Pray for us.

Bishop: Propitius esto.

Be gracious unto us.

All: Libera nos, Domine.

Good Lord, deliver us.

Bishop: Ab omni malo.

From all evil.

All: Libera nos, Domine.

Good Lord, deliver us.

Bishop: Ab omni peccato.

From all sin.

All: Libera nos, Domine.

Good Lord, deliver us.

Bishop: A morte perpetua.

From everlasting damnation.

All: Libera nos, Domine.

Good Lord, deliver us.

Bishop: Per incarnationem tuam.

By the mystery of thy holy incarnation.

All: Libera nos, Domine.

Good Lord, deliver us.

Bishop: Per mortem et resurrectionem tuam.

By thy precious death and glorious resurrection.

All: Libera nos, Domine.

Good Lord, deliver us.

Bishop: Per effusionem Spiritus Sancti.

By the coming of thy Holy Ghost.

All: Libera nos, Domine.

Good Lord, deliver us.

Bishop: Peccatores.

Miserable sinners that we are.

All: Te rogamus, audi nos.

We beseech thee to hear us, good Lord.

Bishop: Ut Ecclesiam tuam sanctam regere et conservare digneris.

That it may please thee to rule and govern thy holy Church.

All: Te rogamus, audi nos.

We beseech thee to hear us, good Lord.

Bishop: Ut domnum apostolicum et omnes ecclesiasticos ordines in sancta religione conservare digneris.

That it may please thee to keep in holy religion the Supreme Pontiff and all the ranks of the clergy.

All: Te rogamus, audi nos.

We beseech thee to hear us, good Lord.

Bishop: Ut hos electos benedicere digneris.

That it may please thee to bless these candidates.

All: Te rogamus, audi nos.

We beseech thee to hear us, good Lord.

Bishop: Ut hos electos benedicere et sanctificare digneris.

That it may please thee to bless and to sanctify these candidates.

All: Te rogamus, audi nos.

We beseech thee to hear us, good Lord.

Bishop: Ut hos electos benedicere et sanctificare et conservare digneris.

That it may please thee to bless and to sanctify and to keep these candidates.

All: Te rogamus, audi nos.

We beseech thee to hear us, good Lord.

Bishop: Ut cunctis populis pacem et veram concordiam donare digneris.

That it may please thee to grant unto all nations peace and true concord.

All: Te rogamus, audi nos.

We beseech thee to hear us, good Lord.

Bishop: Ut omnibus in tribulatione versantibus misericordiam tuam largiri digneris.

That it may please thee to pour forth thy mercy upon all that are in tribulation.

All: Te rogamus, audi nos.

We beseech thee to hear us, good Lord.

Bishop: Ut nosmetipsos in tuo sancto servitio confortare et conservare digneris.

That it may please thee to comfort and to keep us in thy holy service.

All: Te rogamus, audi nos.

We beseech thee to hear us, good Lord.

Bishop: Iesu, Fili Dei vivi.

O Jesu, Son of the living God.

All: Te rogamus, audi nos.

We beseech thee to hear us, good Lord.

Bishop: Christe, audi nos.

O Christ, hear us.

All: Christe, audi nos.

O Christ, hear us.

When the chanting of the litanies is over, the Bishop, standing, with hands outstretched, says:

Exaudi nos, quaesumus, Domine Deus noster, et super hos famulos tuos benedictionem Sancti Spiritus et gratiae sacerdotalis effunde virtutem: ut, quos tuae pietatis aspectibus offerimus consecrandos, perpetua muneris tui largitate prosequare. Per Christum Dominum nostrum.

Hear us, we beseech thee, O Lord our God, and pour forth upon these thy servants the blessing of thy Holy Ghost and the power of priestly grace, that thou mayest follow through with the perpetual profusion of thy gift upon them whom we offer to be consecrated before the sight of thy kindness.

All: Amen.

A deacon, if it is necessary, announces:

Levate.

Rise.

And all rise.

The Imposition of Hands and the Prayer of Ordination

The candidates rise. Each one of them goes up to the Bishop standing before his seat with the miter on his head, and genuflects before him.

The Bishop places his hands upon the head of each one of the candidates, saying nothing.

After the Bishop has imposed his hands, all the priests present, wearing their stoles, place their hands upon each of the candidates, saying nothing.

What is more, these priests remain around the Bishop after the imposition of hands, right up to when the Prayer of Ordination is finished, that the ceremony may be seen by the faithful without obstruction.

Adesto, Domine, sancte Pater, omnipotens aeternae Deus, humanae dignitatis auctor et distributor omnium gratiarum, per quem proficiunt universa, per quem cuncta firmantur, qui ad efformandum populum sacerdotalem ministros Christi Filii tui, virtute Spiritus Sancti, in eodem diversis ordinibus disponis.

Iam in priore Testamento officia sacramentis mysticis instituta creverunt: ut cum Moysen et Aaron regendo et sanctificando populo praefecisses, ad eorum societatis et operis adiumentum sequentis ordinis et dignitatis viros eligeres.

Sic in eremo, per septuaginta virorum prudentium mentes Moysi spiritum propagasti; quibus ille adiutoribus usus populum tuum facilius gubernavit.

Sic in filios Aaron paternae plenitudinis abundantiam transfudisti, ut ad sacrificia tabernaculi, quae umbra erant futurorum bonorum, meritum sufficeret secundum Legem sacerdotum.

Novissime vero, Pater sancte, Filium tuum in mundum misisti, Apostolum et Pontificem confessionis nostrae Iesum.

Ipse tibi per Spiritum Sanctum semetipsum obtulit immaculatum, et Apostolos suos, sanctificatos in veritate, missionis suae participes effecit; quibus comites addidisti ad opus salutis per totum mundum nuntiandum atque exercendum.

Nunc etiam infirmitati nostrae, Domine, quaesumus, hos adiutores largire quibus in apostolico sacerdotio fungendo indigemus.

Da, quaesumus, omnipotens Pater, in hos famulos tuos presbyterii dignitatem; innova in visceribus eorum Spiritum sanctitatis;

6 **acceptum a te, Deus, secundi meriti munus obtineant, censuramque morum exemplo suae conversationis insinuent.**

Sint probi cooperatores Ordinis nostri, ut verba Evangelii, eorum praedicatione in cordibus hominum, Sancti Spiritus gratia, fructificent et usque ad extremum terrae perveniant.

Sint nobiscum fideles dispensatores mysteriorum tuorum, ut populus tuus per lavacrum regenerationis innovetur et de altari tuo reficiatur, utque reconcilientur peccatores et subsumentur infirmi.

Sint nobis iuncti, Domine, ad tuam deprecandam misericordiam pro populo ipsis commisso atque pro universo mundo.

Sic nationum plenitudo, in Christo congregata, in unum populum tuum, in Regno tuo consummandum, convertatur.

Per Dominum nostrum Iesum Christum, Filium tuum, qui tecum vivit et regnat in unitate Spiritus Sancti, Deus, per omnia saecula saeculorum.

O Lord, holy Father, almighty and eternal God, the originator of human dignity and the distributor of all graces, through whom all things have their use, and everything is made secure, who, to fashion a priestly people, doth apportion the ministers of Christ thy Son, by the strength of the Holy Ghost, in diverse orders in the same, do thou be present amongst us.

Already in the former Testament, offices instituted with mystical sacraments sprang forth, so that when thou appointed Moses and Aaron for the ruling and the sanctification of the people, thou chose men of a lesser rank and dignity as an aid for their fellowship and their work.

So also in the desert thou didst multiply thy spirit unto Moses through the faculties of the seventy skilled men, with whom as assistants he governed thy people more easily.

So also thou didst transfuse the abundance of thy paternal fullness into the sons of Aaron, in order that there might be adequate service, according to the Law of priests, for the sacrifices of the tabernacle, which were shadows of good things to come.

And most recently, holy Father, thou didst send thy Son into the world, the Apostle and Pontiff of our confession, Jesus.

He offered himself, immaculate, unto thee through the Holy Ghost, and he made his Apostles, sanctified in truth, the sharers of his mission, by whom thou didst add comrades for announcing and doing the work of salvation throughout the world.

Now, finally, we beseech thee, dear Lord, lavish these helpers upon our weakness, whom we require to discharge the apostolic priest-

hood.

Give the dignity of the priesthood, we beseech thee, almighty Father, to these thy servants, renew the spirit of holiness in their bowels; may they keep possession of the prize for successful service received from thee, O God, and may they introduce a severity of morals from the example of their intercourse with thee.

Let them be upright colleagues of our Order, that the words of the Gospel, through their preaching of them, may bear fruit in the hearts of men by the grace of the Holy Ghost and make their way right unto the ends of the earth.

Let them be with us faithful stewards of thy mysteries, that thy people may be renewed through the bath of regeneration and be refreshed from thine altar, that sinners may be reconciled, and the sick relieved.

Let them be joined unto us, Lord, in imploring thy mercy upon the people committed to them and upon the whole world.

Thus may the multitude of the nations, gathered together in Christ, be converted into thy one people, to be completed in thy Kingdom.

Through our Lord Jesus Christ thy Son, who with thee liveth and reigneth in the unity of the Holy Ghost, God, forever and ever.

All: Amen.

The Anointing of the Hands and the Presentation of the Bread and Wine

When the Prayer of Ordination is over, everyone sits down. The Bishop puts on his miter. The newly ordained priests rise. The other priests who are present return to their places; certain of them, however, arrange the stole on each of the newly ordained in the manner proper to a priest and put the chasuble on him.

Then the Bishop puts on the linen apron (gremiale) and, the people, if necessary, having been alerted, anoints with the sacred chrism the palms of the hands of each one of the ordained kneeling before him, saying:

Dominus Iesus Christus, quem Pater unxit Spiritu Sancto et virtute, te custodiat ad populum christianum sanctificandum et ad sacrificium Deo offerendum.

May the Lord Jesus Christ, whom the Father anointed with strength and the Holy Ghost, preserve thee for the sanctification of the Christian people and for offering sacrifice unto God.

Then the Bishop and the newly ordained wash their hands.

While the newly ordained are putting on the

stole and chasuble, and while the Bishop is anointing their hands, the following antiphon is chanted with Psalm 109 (110), or with some other appropriate chant of the same kind that suits the antiphon, especially in the case when Psalm 109 (110) is taken for the responsorial psalm in the liturgy of the word.

Antiphon

Sacerdos in aeternum Christus Dominus secundum ordinem Melchisedech, panem et vinum obtulit. (During the Easter season, add: Alleluia.)

Christ the Lord, a priest forever according to the order of Melchisedech, hath offered bread and wine. (Alleluia.)

Psalm 109 (110)

Dixit Dominus Domino meo:

Sede a dextris meis, donec ponam inimicos tuos scabellum pedum tuorum. (Antiphon)

Virgam virtutis tuae emittet Dominus ex Sion: dominare in medio inimicorum tuorum. Tecum principium in die virtutis tuae, in splendoribus sanctorum, ex utero ante luciferum genui te. (Antiphon)

Iuravit Dominus et non poenitebit eum: Tu es sacerdos in aeternum secundum ordinem Melchisedech. (Antiphon)

Dominus a dextris tuis, confregit in die irae suae reges. [Iudicabit in nationibus, implebit ruinas: conquassabit capita in terra multorum.] De torrente in via bibet, propterea exaltabit caput. (Antiphon)

The Lord said unto my Lord:
Sit thou at my right hand,
until I make thine enemies
thy footstool. (Antiphon)

The Lord shall send the rod of thy strength out of Zion:
rule thou in the midst of thine enemies.
With thee is the government in the day of thy strength,
in the sacred vestements,
out of the womb, before the morning star
have I begotten thee. (Antiphon)

The Lord hath sworn, and will not repent,
Thou art a priest for ever
after the order of Melchisedech. (Antiphon)

The Lord at thy right hand
shall strike through kings in the day of his wrath.

[He shall judge among the heathen, he shall fill the ruins with corpses.

He shall smash to bits the heads of many upon the land.]

He shall drink of the brook in the way:
Therefore shall he lift up his head. (Antiphon)

The Gloria Patri is not said. The Psalm

however, is broken off and the antiphon repeated when all the ordained have received the anointing upon the hands.

Then the faithful bring up bread upon the paten, and a chalice into which wine and water have been poured, for the celebration of the Mass. A deacon accepts them and brings them to the Bishop, who hands over the same into the hands of each of the ordained kneeling before him, saying:

Accipe oblationem plebis sanctae Deo offerendam. Agnosce quod ages, imitare quod tractabis, et vitam tuam mysterio dominicae crucis conforma.

Accept the oblation of a holy people to be offered up unto God. Recognize what thou wilt be doing, imitate what thou wilt be acting out, and conform thy life to the mystery of the Lord's cross.

Finally, the Bishop gives a kiss to each of the ordained, saying:

Pax tibi.

Peace be unto thee.

The ordained priest answers:

Et cum spiritu tuo.

And with thy spirit.

All, or at least some, of the other priests who are present do likewise. Meanwhile, the following responsory can be chanted with Psalm 99 (100) or some other appropriate chant of the same kind that suits the responsory, especially when Psalm 99 (100) is used as the responsorial psalm in the liturgy of the word.

Responsory

Iam non dicam vos servos, sed amicos meos, quia omnia cognovistis, quae operatus sum in medio vestri, (alleluia). Accipite Spiritum Sanctum in vobis Paraclitum. Ille est quem Pater mittet vobis, (alleluia).

No longer shall I call you servants, but my friends, because ye know all that I have worked in your midst, (alleluia). Receive the Holy Ghost, the Comforter, amongst you. He it is whom the Father will send unto you. (alleluia).

Psalm 99 (100)

**Iubilare Deo, omnis terra;
servite Domino in laetitia.**

**Introite in conspectu eius
in exsultatione. (Responsory)**

**Scitote quoniam Dominus ipse est Deus;
ipse fecit nos et non ipsi nos,
populus eius, et oves pascuae eius.**

**Introite portas eius in confessione,
atria eius in hymnis; confitemini illi.
(Responsory)**

Laudate nomen eius, quoniam suavis est

**Dominus;
in aeternum misericordia eius,
et usque in generationem et generationem
veritas eius. (Responsory)**

Make a joyful noise unto the Lord, all ye lands.

Serve the Lord with kindness.
Come before his presence
with singing. (Responsory)

Know ye that the Lord he is God;
it is he that hath made us, and not we
ourselves;
we are his people, and the sheep of his
pasture.
Enter into his gates with thanksgiving,
and into his courts with praise; be thankful
unto him. (Responsory)

And bless his name. For the Lord is good;
his mercy is everlasting;
and his truth endureth to all generations.
(Responsory)

The Gloria Patri is not said. The Psalm, however, is broken off, and the Responsory repeated when the Bishop and the priests have finished giving the kiss of peace to the newly ordained.

The Mass proceeds in the usual manner. The Credo is said according to the rubrics; the General Intercessions are omitted.

Liturgy of the Eucharist

The eucharistic liturgy is concelebrated in the usual manner; however, the preparation of the chalice is omitted.

In the Roman Canon, the Bishop or one of the concelebrating priests mentions the priests just ordained according to the following special Hanc Igitur:

Hanc igitur oblationem servitutis nostrae, sed et cunctae familiae tuae, quam tibi offerimus etiam pro famulis tuis, quos ad presbyteratus Ordinem promovere dignatus es, quaesumus, Domine, ut placatus accipias, et propitius in eis tua dona custodias, ut, quod divino munere consecuti sunt, divinis effectibus exsequantur.

(Per Christum Dominum nostrum. Amen)

We beseech thee, Lord, that thou, having been appeased, wouldst accept this sacrifice of our service and that of all thy family, which we offer unto thee for thy servants, whom thou has deigned to promote to the Order of the Priesthood, and that thou wouldst graciously watch over thy gifts in them, that they may accomplish with divine results that which they have undertaken by way of divine gift. (Through Christ our Lord. Amen.)

The parents and relatives of the newly ordained may receive Communion under both species.

When the distribution of Communion is

over, a song of thanksgiving may be chanted.⁷ The Post-Communion prayer follows the chant.

Concluding Rite

Instead of the usual blessing, the following blessing can be given. A deacon may announce the invitation with the following or other words:

Inclinate vos ad benedictionem.

Bow down for the blessing.

Then the Bishop, with his hands stretched out over the newly ordained and the people, offers the blessing:

Deus, Ecclesiae institutor et rector, sua vos constanter tueatur gratia, ut presbyterii munera fidei animo persolvatis.

May God, founder and ruler of the Church, protect you constantly with his grace, that ye may carry out the duties of the priesthood with a faithful soul.

All: Amen.

Bishop: **Ipse divinae vos faciat caritatis et veritatis in mundo servos et testes, atque reconciliationis ministros fideles.**

May he make you the servants and witnesses of divine charity in the world, and the faithful ministers of reconciliation.

All: Amen.

Bishop: **Et vos faciat veros pastores, qui fidelibus panem vivum et verbum vitae, ut magis crescant in unitate corporis Christi.**

And may he make you true shepherds, who hand out living bread and the word of life to the faithful, that they may grow in the unity of the body of Christ.

All: Amen.

Bishop: **Et vos omnes, qui hic simul adestis, benedicat omnipotens Deus, Pater, + et Filius, + et Spiritus + Sanctus.**

And may almighty God bless all of you who are here together, the Father, the Son, and the Holy Ghost.

All: Amen.

After the blessing has been given and the people dismissed by the Deacon, there is a procession to the sacristy in the usual way.

* * *

From the Local Chapters

BATON ROUGE

The Chapter sponsored two Latin Requiem Masses (1962 Missal), one on November 7 in commemoration of All Souls, the other on December 2 for the repose of the soul of the

8 late Bishop Ott; members of the Chapter formed the choir. Dr. Edgeworth has been elected Vice President of the Louisiana Classical Association; he will succeed to the presidency in due course. He has been teaching a class in Ecclesiastical Latin on Wednesday evenings since January 20, 1993 at Louisiana State University; the tuition is \$235.

CLEVELAND

The Chapter held an organizational meeting on Sunday, February 21, at 2:30 PM, at St. Andrew Abbey in Cleveland.

Conclusion of the Avery-Diekman Translation of the Instruction *De Musica*

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c) On the other hand, if it is a case of less civilized peoples, what has been stated in the preceding paragraph b) has to be accommodated to suit their particular understanding and character. If the family and social life of these peoples is imbued with a deep religious sense, missionaries should be most careful not to extinguish this religious spirit, but rather to rid it of superstition and make it Christian, especially by means of private devotions.

B) PUBLIC AND PRIVATE SCHOOLS OF SACRED MUSIC

113. Pastors and rectors of churches shall carefully see to it that servers — boys, young men, and even adults — are at hand for liturgical services and private devotions; they should be persons of recognized piety, well instructed in the ceremonies, and also adequately trained in sacred and popular religious song.

114. More immediately pertinent to sacred and popular religious song, however, is the "boys' choir", an institution that has been repeatedly praised by the Holy See.²⁸

It is desirable, indeed, and earnest effort should be made, that every church have its own boys' choir, whose members are thoroughly instructed in the sacred liturgy and especially in the art of singing well and devoutly.

115. It is recommended, furthermore, that every diocese have an institute or school of chant and organ, for the proper training of organists, choir directors, singers and even instrumentalists.

In given instances it will be preferable for a number of dioceses to collaborate in organizing such a school. Pastors and rectors of churches should not fail to direct talented young men to these schools, and to give suitable encouragement to their studies.

116. To be recognized as of capital importance, finally, are the higher schools or academies, which are established specifically for a more complete training in sacred music. First in rank among these schools is the Pontifical Institute of Sacred Music in Rome, founded by St. Pius X.

It shall be the concern of local Ordinaries to send priests with special talent and love for this art to such schools, and particularly to the Pontifical Institute of Sacred Music in Rome.

117. In addition to the schools established to teach sacred music, many societies have been founded, bearing the name of St. Gregory the Great, St. Cecilia or other saints, which aim to promote sacred music in various ways. The cause of sacred music can derive great benefit from the multiplication of such societies, and from their mutual association on a national or even international scale.

118. Ever since the time of St. Pius X, a special *commission of sacred music* has been called for in every diocese.²⁹ The members of this commission, whether priests or laymen, are to be appointed by the local Ordinary. He should select men who by reason of their knowledge and experience are expert in the various kinds of sacred music.

The Ordinaries of a number of dioceses may, if they desire, establish a joint commission.

Since sacred music is closely bound up with the liturgy, and the latter with sacred art, *commissions of sacred art*³⁰ and of *sacred liturgy*³¹ are likewise to be established in every diocese. These three commissions need not always meet separately; in fact, it is sometimes advisable to have them meet jointly, and by an exchange of opinion try to work out solutions for common problems.

Local Ordinaries shall see to it that these commissions meet frequently, as circumstances may require. It is desirable, moreover, to have the Ordinaries themselves preside at the meetings occasionally.

This Instruction on sacred music and the sacred liturgy was submitted to His Holiness Pope Pius XII by the undersigned Cardinal Prefect of the Sacred Congregation of Rites. His Holiness deigned to approve it in a special way and by his authority to confirm it in its entirety and in all its parts. He commanded that it be promulgated and be conscientiously observed by all whom it concerns.

Anything whatever to the contrary notwithstanding.

Rome, from the office of the Sacred Congregation of Rites, on the feast of St. Pius X, September 3, 1958.

C. Card. Cicognani, Prefect
A. Carinci, Archbp. of Seleucia, Secretary

NOTES

²⁸Apostolic constitution *Divini cultus*: AAS 21 (1929) 28; encyclical *Musicae sacrae disciplina*: AAS 48 (1956) 23.

²⁹Motu proprio *Tra le sollecitudini*, November 22, 1903: *Acta Sanctae Sedis* 36 (1903-1904) no. 24; *Decr. auth. SRC* 4121.

³⁰Circular letter of the Secretariate of State, September 1, 1924, Prot. 34, 215

³¹Encyclical *Mediator Dei*, November 20, 1947: AAS 39 (1947) 561-562. [NCWC 109.—Ed.]

* * *

Additions and Corrections to The Latin Mass Directory of the Latin Liturgy Association

CALIFORNIA

Diocese of Fresno

The Latin Mass at San Clemente Mission is now celebrated every Sunday at 8 AM; this replaces the evening Mass on the first Saturday of the month.

FLORIDA

Diocese of St. Petersburg

The Latin Mass at St. Theresa Church in Spring Hill is now celebrated at 8 AM on Sunday morning.

GEORGIA

Archdiocese of Atlanta

Holy Spirit Church
4465 Northside Drive, N.W.
Atlanta, Georgia 30327
Thursday evenings at 6:30 PM
1962 Missal
Celebrant: Fr. Michael Hogan

LOUISIANA

Diocese of Lake Charles

St. Patrick Hospital Chapel
524 South Ryan Street
Lake Charles, LA 70601
First Sunday of the month at 3 PM (usually a High Mass)
1962 Missal
Celebrant: Fr. Roland G. Vaughn

Holy Trinity Mission Church
Holly Beach, LA
Third and Fifth Sundays of the month at 7:30 AM
1962 Missal
Celebrant: Fr. Roland G. Vaughn

NEW YORK

Diocese of Brooklyn

The Latin Mass at Annunciation Church will now be celebrated on one Sunday a month at 11 AM.

Archdiocese of New York

The Latin Mass formerly celebrated at St. Agnes Church at 11:30 AM is now celebrated at 11 AM every Sunday at *The Daily News* Building on East 42nd Street in the Patterson Auditorium.

St. Peter's Church
53 St. Mark's Place (St. George section)
Staten Island, NY 10301
Third Sunday of the month
Celebrants: Fathers James Dorney and John
Thenen

CANADA

ALBERTA

The Latin Mass at Immaculate Heart of Mary Parish in Edmonton is now offered on the first and third Sundays of the month at 9 AM.

A Review by the Vice Chairman, Dr. Edgeworth

Latin Music Through the Ages, by Cynthia Kaldis. Published by Bolchazy-Carducci Publishers, 1000 Brown Street, Wauconda, Illinois 60084. 87 pp. + cassette tape. \$15.00.

This work represents a welcome addition to the materials available for those who teach mediaeval Latin, or mediaeval music, or simply mediaeval culture. The author, who is a career Latin teacher residing in Ohio, has selected seventeen Latin texts, all originally intended to be sung, has composed brief, clear comments explaining the origins and cultural contexts of the pieces, and has even arranged the production of a cassette tape on which the reader may hear the pieces actually performed by a competent chorale (The Lafayette Chamber Singers, under the direction of Clayton Lein). In addition, the author has provided a brief vocabulary with each selection which glosses the less familiar Latin words in the text. I would expect the buyer will receive much pleasure from reading and listening to these pieces; it would serve as a suitable Christmas gift to a friend or pastor.

The selections include several which will be familiar to all, such as the *Ave Verum*, the *Ubi Caritas*, and *O Sacrum Convivium*. But, to the reader who is not a musician, much of the pleasure of the work will come from meeting, for the first time, texts which are unfamiliar to most, such as the macaronic *Amo Amas I Love a Lass*, or the madrigal *Diversos Diversa Iuvant*. The author has chosen to avoid selections from the *Carmina Burana* (a wise choice: these are readily available in a good edition by Judith L. Sebesta), and also avoids Gregorian chant, preferring to present modern arrangements of the texts. Thus we have Pablo Casals' arrangement of *O Vos Omnes*, composed on the eve of the Spanish Civil War, Poulenc's *Ave Verum*, and Maurice Durufle's *Ubi Caritas*.

The work could, I think, have been improved by the inclusion of a few of the more impressive liturgical texts and hymns, such as *Pange Lingua Gloriosi*, *Stabat Mater*, *Dies Irae*,

Vexilla Regis Prodeunt, *Veni Creator Spiritus*, and so on. But these and others are at least mentioned in her commentary, which draws attention to the on-going life of Latin music. One instance which she cites is the performance in December, 1988 by the New York Philharmonic, under the direction of Zubin Mehta, of Olivier Messiaen's *Et Exspecto Resurrectionem Mortuorum*, a marvelous piece.

One paragraph in the author's introduction was very telling: "Somehow, I suspect, in our private thoughts, we [i.e. Latin teachers] long derived comfort from the thought that Latin was being kept 'alive' within the Roman Catholic tradition. If a non-Catholic classicist silently mourns the loss of this liturgical life line, I wonder how the Roman Catholic Church is coping with the loss of its historic linguistic oneness." This is a point worth emphasizing: the campaign against Latin inflicts disastrous harm even upon non-Catholics.

The Chairman's Review of The Second Vatican Council and Religious Liberty by Michael Davies

Michael Davies, an English secondary school teacher who is a chief contributor to the "traditionalist" publications *The Angelus*, *The Remnant*, and *The Latin Mass* magazine, has written a book with the purpose of showing that the teaching of the Second Vatican Council on religious liberty contained in the declaration *Dignitatis Humanae* contradicts the previous Catholic teaching on the subject. The Council taught that human beings have a God-given right to the public manifestation of their religious beliefs provided they do not thereby disturb the peace; Davies says that the previous doctrine, which he regards as irrefragable, was that the Catholic state has the right to prohibit citizens who are not Catholics from the public manifestation of their beliefs. The views of Mr. Davies are those of the Society of Archbishop Marcel Lefebvre. ("We must be opposed to the revolutionary document of Vatican II 'On Religious Liberty,'" writes Fr. Peter Scott, the District Superior in the United States of the Society of St. Pius X, in his letter to friends and benefactors of January 1, 1993.)

One must first ask, why would one want to publish a book like this, to put into the minds of simple people that the Second Vatican Council and the recent Popes knowingly changed the Catholic religion, from which the conclusion may be drawn that they cannot be trusted? Mr. Davies does not want to undercut the Catholic Church by convicting it of contradictions, so he resorts to the strategem of reducing the status of Vatican II to a "pastoral",

and therefore (he says) fallible assembly. But⁹ this is sophistry.

One party in the Church said, "Vatican II has cancelled the *Syllabus*," and then Lefebvre's followers, like all theorists whose feet are not on the ground, swept away the nonsense of their predecessors and replaced it with their own nonsense: "*Dignitatis Humanae* must be rescinded!" they said. But it is not the way of the Catholic Church to revoke anything like the *Syllabus* or *Dignitatis Humanae*. The Church abhors relativism, and she would lose all credibility and go into bankruptcy if she permitted herself to retract her former teaching. The most that happens is that besides something like the *Syllabus* she puts something else like *Dignitatis Humanae* on the table, and the former becomes quietly obsolete. Mr. Davies challenges Cardinal Ratzinger, if there is no contradiction, to show him how to reconcile the two documents, but if there is a tension, then it will be resolved only after the passage of centuries. Mr. Davies is stirring up trouble by demanding an answer now, and by daring his opponents to reconcile at once what he believes to be irreconcilable, he gives aid and comfort to troublemakers who have upset Holy Mother the Catholic Church. According to Cardinal Newman, it often takes ages to settle apparent contradictions between truths.

Mr. Davies accepts as "entirely reasonable" the doctrine of the double standard, whereby Catholics, when out of power, should claim religious liberty for themselves, but when in power, have the right to suppress the public manifestations of other religions. His attenuation of this theory with the proviso that the Catholic state need not repress the other religions if public disorder would result leads to the absurdity that docile heretics must be persecuted while rowdy ones may be tolerated. In any case, the dogma Davies teaches is immoral; we should do unto others as we would have them do unto us. A dogma without ethical quality has no value and must be wrong; as it was said of old, *tantum valet dogma quantum ad corrigendum, purgandum, sanctificandum hominem confert*.

Davies bases his book on the literal and ahistorical interpretation of Papal documents and on a false theory of inspiration. Author-esses employing this same method of interpretation have recently argued in the pages of *The Remnant* that the earth is fixed in space and is the center of the universe. Inspiration does not altogether neutralize human infirmities or confer upon those who have been its instruments immunity from error. There is an element of progressiveness in revelation (would this *theatrum mundi* have any meaning if there were no progress?), its adaptation, at different times, to the moral and spiritual capacities of those to whom it was primarily addressed. To deny this is to deny history. Concede to Mr. Davies his method of interpretation of texts

10 and his theory of inspiration, and he wins his case, but then the earth is flat. The Catholic Church cannot be prevented from taking into consideration the accumulated experience of the millennia.

Mr. Davies is a *laudator temporis acti* and, citing Dietrich von Hildebrand, says that progress has been entirely technological, that morally, spiritually and humanly, mankind has decayed. But the Chairman thinks that had former ages the means of evil that we have today, they would have done even worse than we, but they could accomplish only what the bow and arrow could perpetrate. He shudders to think what Caligula or Nero would have done had they possessed the atomic bomb.

Is Mr. Davies capable of dealing with the original texts of Biblical and Papal documents, or must he rely on translations and secondary sources which he is in no position to evaluate? There is one mistake, scarcely typographical, that is most telling. On page 131, Mr. Davies wants to quote in Latin "Let him be crucified!" from *Matthew XXVIII 23*, and he writes *Crucifigatur Ait*. But the *Ait* comes from the next sentence and means *He [Pilate] says*; it does not belong with the *Crucifigatur*, which is the *Let him be crucified*. From this one may wonder how far his Latin goes. This scepticism is further encouraged by the English translations of prayers from the old Latin Breviary that he publishes on pages 246-249. He does not seem to realize that these translations, which he copied from an authorized edition of the old Breviary, are absurdly free and inaccurate. The mistakes, however, suit his purposes, as, for example, when *Iesu. . . qui sceptrum mundi temperas* (Jesus, who keeps within bounds the scepters of the world) is rendered "Jesus, supreme over all secular authorities." Similarly, *Omnipotens, sempiterna Deus, qui in dilecto filio tuo universorum Rege, omnia instaurare voluisti* (Almighty, everlasting God, who hast willed to renew all things in thy beloved Son, the King of all) is, fortunately for Mr. Davies, translated, "Almighty, ever-living God, it is your will to unite the entire universe under your beloved Son, Jesus Christ, the King of heaven and earth." Furthermore, the *principatus et potestates* of the old Good Friday Collect, which Mr. Davies cites, are angelic and diabolical beings, not states and governments. As nothing can supersede an acquaintance, as intimate as it can be made, with the original languages, which brings us as nearly face to face as is possible with the original writers and enables us to perceive many links of connection and shades of meaning, which can with difficulty, if at all, be brought home to us by a translation, dissertations written by authors unencumbered by any such acquaintance are weak reeds, upon which the traditionalist movement will lean to its very great regret.

This book is published by The Neumann

Press, Long Prairie, Minnesota 56347 (ISBN 0-911845-26-7).

From the Press

1. The December, 1992 issue of *30 Days* ("No. 11") has the article "Brotherly Battles", in which it is alleged that Pope Paul VI authorized the Italian General Enrico Mino to investigate whether Archbishop Annibale Bugnini and some other Vatican officials were Masons; Cardinals Staffa, Palazzini, Siri, and Seper are said to have insisted on an inquiry. The trouble is, according to *30 Days*, the General himself was a Mason! This absurd story shows how completely unreliable *30 Days* is; the Chairman reads this periodical for amusement and believes next to nothing he finds in it. The same issue has an interview with Fr. Schmidberger, the successor of Archbishop Lefebvre, who says:

The problem with the liturgical reform was not essentially of a psychological or pedagogic nature; it was not relative to the method to be adopted in proposing it. The real problem had been pointed out by Cardinals Alfredo Ottaviani (Prefect of the Holy Office at the time) and Antonio Bacci, when they stated that the *Novus Ordo Missae* departed not only generally but even in single parts—and in a manifest way—from the Council of Trent's theology of the sacrifice of the Mass. The debate over the *Novus Ordo Missae* does not so much concern the question of Latin, undoubtedly important as that is; it concerns instead the transformation of the sacrifice of the Mass into a banquet of brothers, the change of the sacred altars into tables, and the priest who offers the sacrifice simply as the head of the community.

He says that the documents of Vatican II must be submitted to a review. Most can remain, all that is unclear must be made clear, and some phrases will have to be condemned as false. Schmidberger blames Vatican II for the troubles that the Catholic Church is now going through; in this he commits the logical error *post hoc propter hoc*, the universal fallacy in the interpretation of experience.

2. In the December, 1992 number of the *Regina Caeli Report*, a publication of the Society of St. Pius X, those who attend authorized old rite Masses are derogatorily referred to as "indulgers", and it is suggested that those who attend the Latin Masses authorized by Bishop Sullivan of Richmond are under suspicion of heresy. Sullivan, the *Report* says, is an "ultra-liberal heretic". (Some opponents of the Society return the abuse and call its supporters "Lefebvrites"

or "Lebevrites". It is all a spectacle which shows how little religion there is in some people's religion.) Cardinal Innocenti, the *Report* says, has told the head of *Una Voce*, Dr. de Saventhem, that the *Ecclesia Dei* Commission is not supposed to promote the old Mass; it merely tries to turn the faithful away from the schism of Archbishop Lefebvre.

3. The December 24, 1992 number of *The Wanderer* devotes the whole column "Catholic replies" to protests from correspondents who favor Archbishop Lefebvre and who were displeased by a previous reply of the polymath, who had said that Catholics could not satisfy their Sunday obligation by frequenting the establishments of the Society of St. Pius X. The polymath publishes all seven protests and answers each one at a time; the Society is in schism, he says, and it is a grave offense against Deity to attend its gatherings.

4. "The Society of St. Pius X Gets Sick" is the title of a remarkable article by Thomas W. Case in the October, 1992 issue of *Fidelity* (pages 28-42). Among the accusations made in the article, the most noteworthy are:

i) Archbishop Lefebvre prepared the way for his consecrations by quietly removing from their positions Society superiors who had objected to the idea when he sounded them out in 1983.

ii) Lefebvre withdrew from his 1988 agreement with the Vatican because he realized that he would not get whom he wanted for the Society's bishops. The Pope would not agree to those whom Lefebvre wanted, the ones whom he eventually consecrated.

iii) Bishop Williamson really holds that the Holy See is vacant, and that if one is not in the Society, then one is not in the Church. In Canada, he said, "There was not one Jew killed in the gas chambers. It was all lies, lies, lies. The Jews created the Holocaust so we would prostrate ourselves on our knees before them and approve of their new state of Israel." The Canadians have, as a result of the Bishop's dangerous behaviour, banned the Society's publications *The Angelus*, *Verbum*, and Williamson's monthly *Letter* from being mailed into the Dominion, evidently classifying them as hate mail.

iv) All the leading figures of the Society in the United States are foreigners; the Society is obsessed with the spectre of "Americanism".

v) Fr. Angles, rector of the Society's Academy and College in St. Mary's Kansas, has filled his apartment with Nazi paraphernalia. The Society's estab-

ishment at St. Mary's has all the attributes of a cult, Case charges; it is an American Jonestown waiting to happen.

vi) Case concludes, "There is a virulent sickness of hatred and Hitlerism running through the traditional Catholic movement."

vii) Case hints that Williamson will be the next anti-Pope.

Of course, the people the Chairman sees every Sunday at the Latin Mass in Saegertown, Pennsylvania, are not Hitlerites, otherwise he would not be there. It is true, however, that he considers the major organs of the traditionalist movement to be discredited. If the traditionalists do not clean up their act, they run the risk of losing whatever toleration they now enjoy; the Latin Mass, which they have made their banner (as Cardinal Seper put it), they will take down with them. As Cardinal Newman wrote in *The Idea of a University*, some men

are so intemperate and intractable that there is no greater calamity for a good cause than that they should get hold of it. (*Preface*, p. XLIII of the Notre Dame edition)

Fathers Angles and Scott denied all the charges of Mr. Case in long letters to the editor published in the December issue of *Fidelity*. Mr. Case, in turn, supplied names and dates, and letters were printed from eyewitnesses supporting his accusations. Additional letters to the editor appeared in the January, 1993 number. The image of the Society is now, as they say in America, "tarnished". In the January 15, 1993 issue of *The Remnant*, there is an exchange between Case and Gary Potter, mainly on the Vichy France regime. Potter mistakenly says that Cardinal Billot resigned the cardinalate to protest the ban on *Action Francaise* imposed by Pius XI; the *New Catholic Encyclopaedia* says he was "persuaded to resign", but Carlo Falconi, in his book *The Popes of the Twentieth Century*, has the following account:

When the paper (*Action Francaise*) was condemned, Cardinal Louis Billot was so unwise as to send a note of sympathy to the editors, who published it. The Cardinal was at once summoned to the Pope's presence. He was a Jesuit, and thus a member of the Order held in highest esteem by Pius XI; he was also the greatest theologian of the day, and had collaborated under Pius X in drawing up the encyclical *Pascendi*, but everyone in the Vatican knew that neither these nor any other claims would save him from an apoca-

lyptic reaction from the Pope. But the event surpassed all expectations. The meeting was brief and strangely quiet, but when the door of the Pope's private library opened, the man who emerged was no longer a Cardinal of the Holy Roman Church but a simple member of the Jesuit Order. Pius XI had confined himself to asking him to hand back his cardinal's hat; after which Billot shut himself up in a house of the Order and was heard of no more (p. 214).

Cardinal Confalonieri, the Pope's secretary, limited himself, in his biography of the Pontiff, to the sentence, "History records that in the tribulation, even one cardinalial Purple was lost." (See *Pius XI: A Close-Up*, p. 172.)

Finally, there is a letter from Fr. Federico of Bemus Point, New York, in the aforementioned January number of *Fidelity*, criticizing the excesses of the traditionalists and announcing that the Sunday Latin Masses at his church (1962 Missal) have been discontinued due to poor attendance.

5. Alain Moreau is the author of the piece "La reforme liturgique" in the November-December, 1992 number of the French periodical *Una Voce*; he responds to a series of articles by Dom Robert Le Gall in the magazine *Famille Chretienne* which reviewed unfavorably the new French translation of the book by the late Msgr. Klaus Gamber, *La reforme liturgique en question*. It is admitted in a footnote that Cardinal Ratzinger did not write a preface for this book; the prefaces which Cardinals Ratzinger and Stickler had written to a collection of works published a few years ago on the occasion of Gamber's death are what are printed in *La Reforme liturgique* with the permission of the two Cardinals. Cardinal Oddi, it is said, provided the preface to the whole volume. Moreau says that Gamber wanted the old rite to coexist along with the new; he rebukes Le Gall for claiming that the liturgical mess we are in today is due merely to illegalities or to the bad application of a good liturgical reform. All the abuses and extravagances, all the novelties, Moreau writes, have the express or tacit approbation of the authorities.
6. The December 3, 1992 number of *The Catholic Standard* reports, on page 3, that Fr. David Conway has succeeded the retiring Fr. Petrini as pastor of Old St. Mary's Church in Washington, D.C., where the old rite of Mass is celebrated every Sunday *magna cum pompa*.
7. Paul Likoudis is the author of two articles on the ICEL revision of its translation of the Roman Missal in the December 31, 1992 issue of *The Wanderer*. Likoudis lists

the members of the Advisory Committee of ICEL:

- Fr. John Fitzsimmons, a Scottish priest, Chairman
- Msgr. Frederick McManus, Professor of Canon Law, C.U.A.
- Fr. Lawrence Boadt, C.S.P.
- Fr. Godfrey Diekmann, O.S.B.
- Sr. Mary Collins, O.S.B., Chairman of the Department of Religious Studies, C.U.A.
- Sr. Kathleen Hughes, R.S.C.J.
- Fr. Sean Collins, O.F.M., an Irishman
- Fr. Thomas Elich, Secretary of the Australian National Liturgical Commission
- Fr. John Gurrieri, former Executive Director of the NCCB's Committee on Liturgy
- Sr. Margaret Mary Kelleher, Associate Professor of Theology, C.U.A.
- Fr. Ronald Krisman, Executive Director of the NCCB's Committee on Liturgy
- Fr. Murray Kroetsch, a Canadian
- Fr. Gilbert Ostdiek, O.F.M., of the Chicago Theological Union
- Fr. Frank Quinn, O.P., Professor of Liturgy, Aquinas Institute, St. Louis University
- Fr. Jacob Theckenath, an Indian
- Fr. Christopher Walsh, a British subject

The five major translators are reported to be:

- Fr. Ostdiek
- Fr. Diekmann
- Fr. James Devereaux, S.J., former Provincial of the Baltimore Province of Jesuits
- Fr. Patrick McGoldrick, Maynooth College, Ireland
- Dr. Kenneth Larsen, University of Auckland, New Zealand.

Likoudis also prints an exchange of letters between Cardinal Mahoney of Los Angeles and Archbishop Pilarczyk, the Chairman of ICEL. The Cardinal complains in great detail about ICEL's work and says that it is so "seriously flawed" that he wants it reviewed by a special committee of the eleven English speaking episcopal conferences. Later, at the November meeting of the American bishops, he moved that the American Bishops vote on smaller samples of ICEL's work during the translation and revision process instead of waiting until the whole thing is done; the motion passed, and John Page, ICEL Executive Secretary, said that this might cause a delay of sixteen years in revising the Missal.

The same issue of *The Wanderer* carried the supplement *Reflections*, the newspaper's

occasional collection of book reviews, with an unsatisfactory contribution by Charles A. Coulombe on a recent re-publication of the Douay-Rheims Bible. The competent reader may judge the reviewer's qualifications for commenting on the versions of Sacred Scripture from the following excerpt from the beginning of his piece:

The Masoretic texts are Hebrew bibles copied down from memory by an ancient guild of rememberers called Masoretes. At the synod of Jamnia about 90 A.D., the most influential rabbis of the Jews, led by one Akiba, revised the Old Testament to excise references which pointed to Christ as the Messiah.

In fact, the Masoretes were Jewish scholars of the seventh and eighth centuries, not of the first century. They provided the vowel marks and punctuation to the Hebrew text of the Bible, for the Hebrew alphabet consists only of consonants. They did not remove references to the Messiah. It was the consonantal text which was established in the first century A.D. under the influence of Rabbi Akiba and with the authority of the Synod of Jamnia. To refer to these learned men contemptuously as mere "rememberers" is not permissible. Coulombe exaggerates the importance of the *Vulgata* for textual criticism when he says that because it is based on pre-Masoretic manuscripts, it is better than the Hebrew Bible we now have; when the *Vulgata* gives witness to a different reading from that of the current Hebrew Bible, the reading of the *Vulgata* is usually inferior. The *Vulgata*, the Bible of Western Christendom, is the most important book of our civilization; it does not need Coulombe's extravagances to vindicate it.

The Douay-Rheims Bible was translated from the *Vulgata*, whereas the King James Bible was translated from the Hebrew text; this is why Coulombe feels the need to diminish the *Biblia Hebraica*. He thinks that he can thereby establish the superiority of the Douay-Rheims version over the King James version. However, it is regrettable that as we prepare to go into the third millennium, one can still think in terms of a contest between the two; *cessent lites*. The Douay-Rheims Bible had a great influence on the English language by increasing the Latin element of its vocabulary, but even Coulombe, if he reads it, must admit that it is frequently obscure. (See, for example, *Psalms* XIX 8-13, *Psalms* LVII 9-12, *Romans* V 18, VI 13, VII 23, VIII 18, IX 28, *Ephesians* VI 12, and *Hebrews* XIII 16, where the Douay-Rheims version is incomprehensible. Its text of the *Psalms* is a translation from the *Septuaginta* which Jerome found and revised; it is therefore a

translation of a translation of a translation of the original *Psalms*. No, the matter is much more complicated than Mr. Coulombe makes it out to be. The editors of *The Wanderer* gave evidence of ludicrous incompetence in letting this piece get by. One has to be careful, evidently, before one believes what one finds in that newspaper. (The Coulombe article was rebutted by Edith Myers in a letter published in the issue of February 18.)

8. With its sixth issue (January-February, 1993), *The Latin Mass* magazine completes its first year of publication. There is a long interview with Bishop Sullivan of Richmond, in which that prelate presents his views on the old Latin Mass. There then follow some selected paragraphs translated into English (by whom it is not said) from the late Msgr. Gamber's book of 1979, the accurate translation of whose title into English is not *Questioning the Liturgical Reform* but *The Reform of the Roman Liturgy: Its Antecedents and Problematik*; there is also published an English translation of an article by Gamber that first appeared in the German magazine *Una Voce Korrespondenz* in 1976 (September-October). When Gamber died in 1989, Cardinal Ratzinger contributed a short testimony that was printed in a collection of essays published in Gamber's memory; the monks of Barroux obtained permission to reprint this testimony at the beginning of their French edition of Gamber's book, and it is this that is called "the Ratzinger preface". This testimony appears on pages 20-21 of *The Latin Mass*; to say, as the magazine does, that Ratzinger is "embracing the late reactionary liturgist" and that the Cardinal "issues a dissent on the Pauline reform" is an inaccurate exaggeration, in the Chairman's modest opinion. In his column "Past and Present" William Doyno, Jr., notes with disapproval the appearance of the book *Jesus* by the British author A. N. Wilson, in which that celebrity teaches that the Gospel accounts of the Virgin Birth, the Resurrection, and many other things are simple stories whence the Church later concocted dogmas. Rather than discuss this issue intelligently, Doyno stoops to an attack *ad hominem*, censuring Wilson's private life. He menacingly reminds his reader that once upon a time, a fellow like Wilson would be punished by the state. Indeed, the Chairman thinks he would have been burned at the stake, but is this what Doyno wants to return to? His column, the Chairman fears, will have little to offer the intelligent reader. There next follows the last installment of Michael Davies's five part series; this one is entitled "The New Mass: An Ecumenical Compromise". The effect of the article will probably be to undermine the faith of the sympathetic

reader in the judgment of the Roman Church, *omnium ecclesiarum Mater et Magistra*. Finally, in his column "From the Publisher", Roger McCaffrey says that Fr. John Zuhlsdorf, the fellow that became too conspicuous in the pages of *The Catholic World Report*, has been "consequently given his unconditional release" from the *Ecclesia Dei* Commission.

Now is a good time, perhaps, to offer an opinion about this new magazine. The energy and zeal of its staff are admirable, and they may accomplish a great deal of good for the cause of the old Latin Mass if only they moderate their tone, which is not infrequently sarcastic, rude, and belligerent. One must curb one's tongue in a religious publication; what might be allowed in *The National Review* or *The New Republic* may not be seemly in a review dedicated to the Holy Mass. Even those on a Crusade must pay attention to the laws of courtesy. Those who oppose the Latin Mass are also human beings.

9. Msgr. William B. Smith, the new polymath of the instructive column "Questions Answered" in the *Homiletic and Pastoral Review*, replied, in the January, 1993 number, to an inquiry as to whether it was permissible, in the new order of Mass, to use many of the motions and rubrics of the old rite, for example, doing the incensations in the old way. Msgr. Smith says, "No," relying on an express statement of the Congregation for Divine Worship published in *Notitiae*:

"REPLY: It must never be forgotten that the Missal of Paul VI has, since 1970, supplanted the one called improperly 'the Missal of St. Pius V,' and completely so, in both texts and rubrics. When the rubrics of the Missal of Paul VI say nothing or say little on particulars in some places, it is not to be inferred that the former rite should be observed. Therefore the multiple and complex gestures for incensation as prescribed in the former Missal... are not to be resumed." [It continues with directives for the incensation a) toward the gifts; b) toward the cross; and c) toward the altar]. (*Notitiae* 14 [1979] 301-302, n. 2.)

Thus, one is not free to use the rubrics of the former Missal, when the rubrics of the Missal of Paul VI are fewer or less explicit. A general principle of interpretation falls when an explicit and authentic interpretation is given as above.

10. Our member Rene Singleton is the subject of a long, illustrated article in the Entertainment Section of the Sunday, May 24, 1992 issue of *The Baton Rouge Advocate*.

She was awarded a fellowship from the National Endowment for the Arts to spend the summer of 1992 in Washington studying arts administration. She is a soprano, a clarinetist, and an organist.

11. The two letters to the editor published in the January, 1993 issue of *The Catholic World Report* are devoted entirely to liturgy. The first, from a Latvian, says that the new rite of Mass is too short, that the Old Latin Mass was often mumbled, and that the Latvian translation of the Mass contains a heresy in the Creed ("of like substance" for *consubstantialem*). The second communication is from a priest of the Anglican-Use, who says that while the ICEL translation of the Roman Missal is banal, his parish is allowed to use a liturgy taken largely from the beautiful *Book of Common Prayer* of Archbishop Cranmer. The Vatican has also approved for them a fifth Canon, composed by Miles Coverdale. He thinks that a new wave of adherents, indignant at the ordination of women in the Church of England, will allow his group to make a bigger contribution to the Catholic Church in both music and liturgy. This issue contains a good article on the religious situation in White Russia, and a bizarre account of some of the alleged financial activities of the Bishop Pavel Hnilica which make him appear to be a sort of loose cannon. In an interview on what will happen now that the Church of England will admit women to the priesthood, the former Bishop of London, Graham Leonard, says that the Church of England is now seen to be just a sect; he calls the Collects of the ICEL Roman Missal "pitiful". The theologian Max Thurian, a convert, one of the six Protestant observers who were present when the liturgy was reformed after the Second Vatican Council, says, in an interview, that the Mass has not drawn closer to the Protestant Holy Communion; in particular, he notes, the Second Canon has been rejected by Protestants because its phrase *Spiritus tui rore sanctifica* implies a belief in transubstantiation.

The Chairman takes the opportunity here to note that it is fashionable now to dump all sorts of abuse on the Anglicans because of the disintegration of the Anglo-Catholic position. He declines to be harsh with them, however, because he recalls the bishops and priests of the Church of England who were outstanding scholars; think of Westcott, Hort, Lightfoot, Benson, Driver, Stanley, Milman, Creighton, Charles, Wordsworth and many others whose names will not be recognized by the uneducated. A Church that produces such great men cannot be treated with ridicule.

12. The January, 1993 issue of the Newsletter

of the French Latin Liturgy Association (*Pro Liturgia*) contains a complete report on their annual national convention, which took place October 24-25, 1992 at the Benedictine Abbey of Saint Anne of Kergonan in Brittany. Sixty participants were present, and the meeting was preceded by the conventual High Mass, all in Latin, in the Abbey; this was the first time that they were able to have a Mass entirely in Latin. The secretary reported that they now have 500 members, an increase of 70 over the previous year. Of the 500, 80 are clergy. The Chairman translates the following paragraph from page 9 of the proceedings:

A person came back to the question of relations which the LLA has with the confederation *Una Voce* and reminded (us) that it is necessary to come together and not to exclude one another. The President once again made clear the position of the LLA: For our Association, it is a matter of making an experiment of obedience in the framework of the liturgy renewed by Vatican II. This end can only be attained at the price of a clarity that excludes not only the current all too numerous liturgical fantasies but also the falling back onto a liturgical form that the Magisterium considers lapsed. This is not to scorn the Indult so much as to consider it a sort of parenthesis which one would like to see closed as quickly as possible for the benefit of the liturgical rite desired by the Council.

13. Our member Msgr. Richard J. Schuler is the author of an address "Conciliar Constitution *Sacrosanctum Concilium*" published in the Winter, 1992 issue of *Sacred Music*. His paper deals with chapter six of the Constitution, which pertains to sacred music. He says that church music in this country is in total collapse, and the reasons are three: 1) the idea that *participatio actiosa* means constant talking, 2) the notion that the modern languages are required rather than merely permitted, and 3) the rejection of the very idea that the music sung in church should be "sacred", "artistic", and as near to perfection as possible. He blames Fr. Gelineau for spreading the idea that the great classical liturgical works should be heard in concerts but not at Mass. Listening, the Monsignor says, is active participation. Those who wrote the chapter on sacred music in the Constitution on the Liturgy wanted to keep the Latin Solemn High Mass and relegate the vernacular to the Low Mass, but this proposal did not make it into the final draft; it would have been so beneficial for those countries with no decent sacred music to take over from the Latin. Near the end, Schuler says:

The Council was an opportunity to

bring to light some of the underground ideas called Modernism long suppressed through the efforts of Pope Pius IX and Pope Pius X. During and after the Council, that heresy was spread by means of the great international assembly that the Council brought together in Rome and then sent forth to every continent. An international network of people in every area of church life, called IDOC, carried the ideas of Modernism into every land, infiltrating the religious life, seminaries, catechetics, schools, liturgy, and church music. The same errors were found in all parts of the globe and at the same time. IDOC had all the earmarks of a conspiracy.

The Chairman has never heard of IDOC; he does not know what the letters stand for. Schuler's view that sacred music is dead is seconded in a much shorter piece by Karoly Kope, who says that what now goes on in the Catholic churches is the shrieking of rats. Deryck Hanshell, S.J., is the author of another article of interest in this issue. "The Shape of Things to Come in the Liturgy". He says that the current way of saying Mass has failed to win a lot of people over. He hints that one should adopt a critical attitude towards the conciliar Constitution (he doesn't think much of the phrase "noble simplicity"), which would leave one free to have second thoughts about lesser rulings. The bishops, he says, implemented the work of the experts without consulting and preparing the priests and the laity. The rubrics in the current Missal, he argues, are inadequate; priests don't even know how to extend their hands. The ICEL translation must be improved, the *Liturgia Verbi* should be *versus populum*, but then all should turn *versus Deum*, priest included. "Gone now," he thinks, "are the days when bishops could ban Latin in their dioceses," but the Chairman thinks otherwise. He approves of using the new Lectionary in old rite Masses celebrated under the Indult.

14. Our member Dr. Beierle has sent us the following clipping from the December, 1992 issue of *The Catholic Digest*, which contains the excerpt from *The Roman Martyrology* that was sung at the Pope's Midnight Mass on Christmas Eve at the Vatican:

Anno a creatione mundi, quando in principio Deus creavit caelum et terram I) CIC, a diluvio MMCMLVII, a nativitate Abrahae MMXV, a Moyse et egressu populi Israel de Aegypto MDX, ab unctione David in Regem, MXXXII, hebdomada LXV iuxta Danielis prophetiam, Olympiade CXCIV, ab urbe condita DCCLII, anno Imperii Octaviani Augusti XLII,

toto Orbe in pace composito, sexta mundi aetate, Iesus Christus, aeternus Deus aeternique Patris Filius, mundum volens adventu suo piissimo consecrare, de Spiritu Sancto conceptus, novemque post conceptionem decursis mensibus, in Bethlehem Iudae nascitur ex Maria Virgine factus homo. Nativitas Domini Nostri Iesu Christi secundum carnem.

Since this is not found in the Missal, the Chairman does not know why they included it in the Mass, especially since even the fundamentalists do not accept the detailed chronology. Archbishop Ussher of Armagh, for example, said that the world was created, not 5199 years before the birth of Christ, but 4004 years before, on October 23, a finding that earned him a place in *The Oxford Dictionary of Quotations*.

15. The December, 1992 issue (No. 12) of *30 Days* has a letter to the editor from Archbishop Alois Wagner, the Papal emissary to the United Nations, who says that the magazine is full of ignominious accusations, caricatures, specious criticism and other deplorable things; the editors, in a reply to his letter (a practice not allowed by the best publications), dismiss his criticisms in the surly manner typical of their publication. Much space is devoted to the recent developments in the Church of England with respect to women priests; these articles are prefaced with the following condescending notice:

30 Days is aware that it is using the term "Anglican Church" or "Church of England" in an improper way to indicate either [the] Anglican communion or the Church of England communion. It is conscious that this is not a Church as such since there is no valid Anglican Apostolic succession or valid Anglican celebration of the Eucharist.

The editors of *30 Days* may believe all the dogmas of the Catholic Faith, but their religion is worthless if they behave in this rude way. How would the members of the Latin Liturgy Association like it if the Chairman printed the following *Declaration* at the top of page 1?

The Chairman is aware that he is using the terms Doctor, Professor, Attorney, Father, etc. in an improper way when he addresses those of you who have no true claim to those titles. You are not really true professors, who have received your degrees from second and third rate universities, where your doctoral theses were probably written by your advisors. He knows that only those with degrees from Yale University are real pro-

fessors; the rest of you are pompous frauds. The attorneys among you are all liars, not lawyers; the Chairman has figured you quibbling fools out! You priests are ruder and more devious than other men; from what we read in the papers about you, you do not deserve to be called *Fathers*, for you are very great sinners.

If such a paragraph would be permissible, then so would the paragraph from *30 Days*; both are equally legitimate or equally obnoxious.

16. The pronunciation of Latin is the topic of a letter by Prof. Dr. Fr. Eichenseer, the *Princeps Latinitatis*, in *Vox Latina*, Tome 28, Fascicule 110 (1992), pp. 600-601. Eichenseer says that the Pope's Latin would sound better if he pronounced it like real Latin instead of like Italian. Pius X, he says, introduced the Roman pronunciation of Latin into France in order to get rid of the hideous French nasalization. The Germans, he points out, have never accepted the decrees of Pius in this regard.
17. In the January 15, 1993 issue of *The Remnant*, Fr. Eugene Dougherty rudely lampoons the Chairman of the LLA in a front-page piece of invective, "Dear Mr. Beautiful", an article full of insults which ends in a profanity.
18. Fr. Peter Stravinskias reports that after throwing cold water on the promotion of the former rites, he received hundreds of obscene and threatening phone calls. (See *The Catholic Answer*, p. 26.) Sensible people will do well not to make common cause with those who have not learned how to behave. It is not enough to be "traditional"; one must also be civil. The most telling argument against some "traditionalists" is their lack of nobility of character. If the Latin Mass does not make us better people, what good is it?
19. In the February, 1993 issue of *The Regina Caeli Report*, Fr. Peter R. Scott, District Superior of the Society of St. Pius X in the United States, says that "Vatican II must be revised," and that the Society rejects the new Catechism published by the Pope. He censures the Pope for calling the prayer meeting of Christians, Jews and Muslims at Assisi on January 9 and 10, and says that "there is only one religious tradition which can engender respect and conviction". (For the respect it engenders, see items 17 & 18 above.) The "novel deviations of Vatican II" are "the root of such decadence," he writes, and "Vatican II" must be "reviewed and reformed".
20. In Release 486, volume 16, Number 18, 1993, of *The Musical Heritage Review*, there is a letter from Gary Larreategui with the names of additional pieces of music where the *Dies Irae* is quoted, either in full or slightly paraphrased:
- PDQ Bach: *Sinfonia Concertante* — second movement, in the cadenza for the "double reed slide music stand" — not exactly the theme's most majestic presentation!
- Vagn Holmboe: *Symphony No. 10* — the theme forms the basis of this 1969 symphony, with a surprising major key conclusion.
- Arthur Honneger: *La Danse des Morts* (cantata)
- Respighi: *Brazilian Impressions* — second movement — a depiction of the snakes in a reptile house!
- Miklos Rosza: *Fantasia for Organ, Brass and Percussion*
- Stephen Sondheim: *Sweeney Todd* — at the words "Swing your razor high, Sweeney!" in the opening Ballad
- Sorabji: *Sequentia Cyclica* — it serves as the thematic material for each of the work's 27 movements!
- Ronald Stephenson: *Passacaglia on DSCH* — its penultimate section is a triple fugue in which the third theme is the *Dies Irae*, marked "In memoriam the Six Million". . .
21. In the January, 1993 issue of the *Informationsblatt der Priesterbruderschaft St. Petrus* from Wigratzbad, it is reported that Fr. Franz Proisinger, a priest of the Fraternity, has been awarded a licentiate from the Pontifical Institute of Biblical Studies for a dissertation which attempts to show that "for all" is a better translation of *pro multis* in the Mass than "for many".
22. Robert J. Hutchinson is the author of "Is Latin Making a Comeback?" in the January 17, 1993 number of *The Catholic Twin Circle*. Hutchinson begins by describing the Latin Mass at St. Mary's by the Sea Catholic Church in Orange, California, which was formerly celebrated according to the revised Missal but has now switched to the old Missal, a common occurrence since the Pope's *motu proprio* of 1988. The circulation of *The Latin Mass* magazine is given at 8,500, and its publisher, Roger McCaffrey, is quoted as saying that one of the reasons bishops are allowing the old style Masses now is that they are sure that most people prefer the vernacular and so do not feel threatened by the old Latin Mass. The very great discrepancy is pointed out between those who say in polls that they would attend, either regularly or occasionally, an old rite Latin Mass (25%)

and those who actually show up when such Masses are scheduled (5-10% according to McCaffrey, but the Chairman thinks 0-5% is a more realistic figure). Fr. Peter Stravinskias of the St. Gregory Foundation for Latin Liturgy is quoted as being "opposed to the promotion of the Tridentine Mass" because the "traditionalist" movement is basically an anti-Second Vatican Council reaction. Stravinskias says that the "Tridentine Mass" will die out, and younger priests will begin to celebrate the post-conciliar Mass, at least occasionally, in Latin. The author then turns his attention to our Latin Liturgy Association and cites an interview with the Vice Chairman, Dr. Edgeworth, as the source of his information. The Vice Chairman is quoted as saying, "I'm afraid that it (sc. Latin) is not on the rise at all in the *novus ordo* (the new Mass), which is discouraging for us, because it is what our organization has tried to promote. . . . Some of our members, including our Chairman, prefer the new Mass; others prefer the Tridentine Mass. But we all want to see more authorized Latin Masses, regardless of the rubrics." Hutchinson writes, "For the Latin Liturgy Association, a Tridentine Mass in Latin is better than no Latin Mass at all," and "Edgeworth agrees with Stravinskias that there are not any significant differences between the old and the new liturgy." He quotes the Vice Chairman as saying, "In my opinion, many of my good friends in the traditionalist movement are too attached to the particular wording of prayers in the Tridentine rite, as though they have an almost mystical or divine significance. They seem to think that all of these prayers went virtually unchanged, which of course they did not." As for the policy of the LLA, while the current Chairman gloriously reigns, any member may promote the old Missal within the bounds set forth by the Roman Pontiff. It is too curt to say that a Tridentine Mass is better than no Latin Mass; that is a cruel and absurd statement. As for the Chairman's personal preferences, he actually likes the old Mass better, and he attends it every Sunday, but the outlandish behaviour of the most conspicuous traditionalists dampened his ardour over the years, and in the case of the reform of the liturgy, *Roma locuta est; causa finita est*. Had some traditionalists not made their case ridiculous by attacking and abusing the Vatican Council, two Popes, and the Roman Curia, by calling all their critics Masons, modernists, and heretics, by producing a schism, and by taking their stand on the literal and ahistorical interpretation of encyclicals and scripture, a policy which leads to nonsense, they would not have made it well-nigh impossible for people who know anything to collaborate with them. By their absurd and grotesque behavior they have destroyed

their own cause. Time will tell whether they have taken the whole Latin Liturgy movement down the drain with them.

23. The January 31, 1993 number of *The Remnant* contains four items of interest to students of the Latin Liturgy movement. Mr. Michael J. Matt, in his leading article, calls the revised rite of Mass "a travesty" and emphasizes his "strong opposition to all the ambiguities of Vatican II"; he urges his readers not to support those priests celebrating the old rite of Mass under the papal permission unless they are "truly honest or sincere Traditionalists". Michael Davies is the author of another front page article, in which he says that the Pope gives no encouragement to the traditionalists but instead just exhorts them to follow Modernists; he says Galileo was "notorious", and that Archbishop Lefebvre was right in "denouncing virtually every Vatican endorsed initiative and innovation following the Council, . . . and the Holy See (which means the Popes) and the rest of the world's bishops were wrong". A Frenchman, Monsieur de Lassus, contributes an article in which he speaks of "the Jewish threat", "Jewish subversion", and "Jewish propaganda"; furthermore, he says that Dreyfus was probably guilty. Last but not least is the contribution of Ms. Solange Hertz, who, in agreement with a second authoress, one Paula Haigh, whom she cites as an authority, says that the earth is fixed, Galileo was wrong, and that it is an infallible doctrine of the Catholic Church that the earth is the center of the universe and does not move. Pope John Paul II, she says, was merely expressing a private opinion when he said recently that Galileo was right. Such are the idiocies to which the literal and ahistorical interpretation of Scripture and Papal Bulls leads; such are the natural results of the method of Mr. Michael Davies. The evidence for the discoveries of Galileo was the clearest that has ever been offered in support of a new truth; those who reject it are cranks. The Chairman invites those who agree with the views expressed in the four articles mentioned above to withdraw from the LLA; under no circumstances should they presume to write to him and disturb his peace with their ravings. Send all resignations to the Secretary Treasurer. Such fellows should know that they behave ridiculously and that there is no place for them among serious people. The Chairman hopes he has already driven them away with his previous frank utterances. He has, he trusts, smoked them out.
24. The Chairman has found *Fidelity* magazine far superior to *The Catholic World Report*, *30 Days* and *The Latin Mass* magazine; the editors and contributors know fools when they see them, and even intelligent readers can learn something from inspecting it.

One does not have to be embarrassed when this publication arrives in one's mailbox. In the February, 1993 issue, Thomas W. Case begins a series of investigations into "The Tridentine Rite Conference", and E. Michael Jones points out that *The Latin Mass* magazine did not give the whole story when they recently discussed Cardinal Ratzinger's views on the liturgical reform. A priest of the Society of St. Pius X writes in to deny that he arrived at his post dressed like a member of the Nazi SS; the fellow who was the Society's American head at the time writes in to say that he did so arrive.

25. In a statement "Asking Your Bishop for the Old Mass in Latin — the Why and the How" based upon an article that had appeared in November-December, 1992 number of *The Latin Mass* magazine, Mary Kraychy, the Executive Director of the Coalition in Support of *Ecclesia Dei*, writes:

A few bishops have given permission for a Latin *Novus Ordo* Mass instead of the traditional Latin Mass according to the 1962 Missal. This is not what Catholics want when they request the Tridentine Mass.

The new Mass in Latin can be offered very reverently. It may even be said with the priest facing the Altar and the tabernacle. But it seldom is.

The new Mass omits the prayers at the foot of the Altar, uses the abbreviated new offertory prayers, has the option of four different Canons, uses the "Memorial Acclamation" after the Consecration (which is ambiguous as to just what is "the Mystery of Faith"), calls for the "Handshake of Peace" before Communion, omits the Last Gospel—these are a few of the differences.

Politely tell your bishop that it is not Latin that you want, but the old Mass in Latin.

26. Mr. Christopher Francis, Chairman of the English Association for Latin Liturgy, reports in the February, 1993 number of his Newsletter that the Latin Mass is sung every Sunday at 10 AM (revised rite) at St. Stephen's Church, known as the Basilica, in Budapest, Hungary, where the right hand of the saint-king is the major relic.
26. On February 2, 1993, the title of Joe Dirck's column "Commentary" in *The Cleveland Plain Dealer* was "Forgive me, Father, for I have faxed." The columnist speaks out against the changes in the Church, saying, mistakenly, that "the Second Vatican Council . . . decreed that centuries old traditions should be aban-

done in a misguided effort to make the Catholic Church more 'modern.'" He says that he prefers the old Latin Mass. On the following week, he reported that he had received a huge and positive response to his article.

Newsworthy Items

1. Our member Richard Gallas has sent us the official list of Church Music for the Solemn High Latin Masses at the London Oratory during December, 1992:

Sunday, 6th December, ADVENT II
MASS: Missa Sexti Toni *Croce*. *Aspiens a longe Handl*.

VESPERS: Creator alme siderum
Gregorian Chant. Magnificat Tone 8
Anon (No. 2). Dixit Maria *Hassler*.

Monday, 7th December, First
Vespers of the Immaculate
Conception

VESPERS: Ave maris stella *Monteverdi*. Magnificat Tone 8 a 8 *Bevan*.
Ave Maria a 4 *Victoria*. Salve
Regina (Symphony No. 2) *Widor*.

Tuesday, 8th December, THE
IMMACULATE CONCEPTION
MASS: Mass in D *Dvorak*. Ave
Maria *Parsons*. Magnificat versets in
G *Dandrieu*.

Sunday, 13th December, ADVENT
III (Gaudete)
MASS: Chorale Prelude: Nun komm
der Heiden Heiland (659) *Bach*.
Messe basse *Faure*. Gaudete omnes
Praetorius.

VESPERS: Creator alme siderum
Washington. Magnificat Tone 8 a 5
Lassus. Canite tuba *Palestrina*.
Toccata (Office of Advent III)
Tournemire.

Sunday, 20th December, ADVENT
IV
MASS: Missa Ave maris stella
Victoria. Ecce Dominus veniet
Victoria.

VESPERS: Creator alme siderum
Gregorian chant. Magnificat Tone 2
a 6 *Bevan*. Rorate caeli desuper
Palestrina.

Thursday, 24th December, Midnight
Mass of Christmas

MASS: Carols for choir and
congregation. Mass in C *Beethoven*.
And there were shepherds abiding in
the field (Messiah) *Handel*. O regem
caeli *Victoria*. Improvisation on the
Te Deum *Tournemire*.

Friday, 25th December, NATIVITY
OF THE LORD

MASS: Chorale Prelude: Es ist ein
Ros *Brahms*. Missa Brevis in B flat
Mozart. Adeste fideles *attrib. Wade*
arr. Novello. Toccata (Symphony
No. 5) *Widor*.

BENEDICTION: Quem pastores
trad. Chorale Fantasia: In dulci
jubilo *Bach*.

Sunday, 27th December, The Holy
Family, Jesus, Mary & Joseph
MASS: Chorale Partita: Gelobet
seist du *Bohm*. Missa Puer qui natus
est *Guerrero*. Quem vidistis pastores
Victoria. Dieu parmi nous *Messiaen*.
VESPERS: O lux beata caelium
Gregorian chant. Magnificat Tone 8
a 4 *Lassus*. Resonet in laudibus
Handl. Chorale Prelude: In dir ist
Freude *Bach*.

2. The Association has recently lost through death three distinguished Bishops who were members, Richard H. Ackerman (+ November 18), Stanley J. Ott (+ November 28), and James P. Lyke, O.F.M. (+ December 27). Before entering the hospital for the last time, Bishop Ott granted Fr. John Spriggs, C.S.Sp., pastor of St. Agnes Church in Baton Rouge, standing faculties to administer the sacraments according to the 1962 rites; this was done in order to help Fr. Spriggs draw back into the Catholic Church the members of Our Lady of Sorrows Chapel, an establishment of the Society of St. Pius X. Also recently deceased is Fr. Bernard M. Vogler, S.M., former pastor of St. Ann's Parish in Sorrento, LA. He said the opening and closing prayers at the foundation meeting of the Baton Rouge Chapter in 1985. After his retirement, he resided at St. Patrick's Parish in New Orleans, where he assisted our member Msgr. Reynolds in the celebration of the Latin Mass there. *Lux perpetua luceat eis!*
3. Three American priests, Thomas Buffer, Peter Stravinskis, and Michael Wrenn, have composed and sent to the bishops an alternative translation of the Order of Mass, an option, they say, to the revision proposed by ICEL. It was put together in less than a month and sent off on November 3.
4. Our Lady of the Atonement Parish (Anglican Use) of San Antonio has scheduled the Solemn High Latin Mass for 10:30 AM on February 7, March 7, and April 11 (Easter); it will also be sung at 7:30 PM on Ascension Thursday, May 20.
5. Professor Mahrt, LLA Chairman in San Francisco, has sent us the following schedule of sacred music for the Latin Masses at St. Ann Chapel, Stanford University:

CHRISTMAS EVE

Thursday night, December 24, 12:00

midnight. Carols and organ music
before Mass beginning 11:30 p.m.
Missa Alleluia by Jean Mouton
(1459-1522)

CHRISTMAS DAY

Friday morning, December 25, 11:30
a.m. *Missa O Magnum Mysterium* by
Tomas Luis de Victoria (1548-1611)

NEW YEAR'S DAY: SOLEMNITY OF MARY

Friday morning, January 1, 11:30 a.m.
Cristobal de Morales, *Missa Caca*

EPIPHANY

Sunday, January 3, 11:30 a.m. *Victoria*,
Missa O Magnum Mysterium

BAPTISM OF THE LORD

Sunday, January 10, 11:30 a.m.
Mouton, *Missa Alleluia*

CANDLEMAS

Monday evening, February 1, 8:00
p.m. *Stanford Memorial Church*, Sung
Mass in Latin for The Presentation of
the Lord, with Blessing of Candles and
Candlelight procession.

6. The following pieces of Latin sacred music were sung at the Solemn Latin Masses at St. Patrick's Church, Portland, Oregon, by the *Cantores in Ecclesia*.

December 24 (Midnight Mass) - *Missa O magnum mysterium* (Victoria), *Laetentur caeli* (Handl)

December 26 - *Exsultate iusti* (Viadana),
Laudate pueri Dominum (Haydn)

December 31 - *Ave Maria* (Victoria),
Diffusa est gratia (Nanino), *Magnificat*
(Gibbons)

January 2 - *Surge, illuminare Ierusalem*
(Palestrina), *Magi videntes stellam* (Blasius
Amon), *Tria sunt munera* (Esquivel)

January 16 - *Adoramus te, Christe* (Byrd),
O Domine Iesu Christe (Viadana)

January 23 - *Dextera Domini* (Lassus),
Mihi autem nimis (Tallis)

January 30 - *Bonum est confiteri* (Palestrina)

February 2 - *Nunc dimittis* (Charles Wood),
Mass for Five Voices (Byrd)

February 6 - *Missa Sancti Leopoldi* and
Effuderunt sanguinem (Michael Haydn)

February 13 - *Ave verum corpus* (Flor
Peeters), *Beati quorum via* (C.V. Stanford)

February 20 - Mass for Four Voices (Tallis)

7. The Liturgical Press, St. John's Abbey, Box 7500, Collegeville, MN 56321, has published three items of interest to our cause:

1) *The Ordinary of the Mass in Eight Languages* (Latin, French, Spanish, German, Italian, Portuguese, Polish, English), #2125-2, \$2.95.

2) *Seven Chant Masses* (I, VIII, IX, X,

XVII, XVIII, *Requiem*), #2148-1, \$4.95.

3) Organ *Accompaniment* to #2 above, #2149-X, \$9.95.

Whether you order one, two or three of these booklets, add \$3 for postage and "handling".

- 8. The Association congratulates our member Joseph Koterski, S.J., recently ordained a priest and currently a member of the Department of Philosophy at Fordham University in the Bronx.
- 9. Our member Mr. David Schaff reports that a Latin Requiem Mass was offered by Fr. Milan Mikulich, O.F.M., at Holy Rosary Church in Portland, Oregon, for the repose of the soul of Mary Royer. About 150 souls were present.
- 10. Our member Colonel William S. O'Connor has sent us the Sunday Bulletin for January 24, 1993 from St. Agatha's Church in St. Louis, Missouri, where about 750 souls heard Fr. Rodis sing the Latin Mass for the Third Sunday after the Epiphany. Palestrina's *Missa Papae Marcelli* was sung by the SIU-E Chorale; they also sang Sweelinck's *Gaudete Omnes*, Elgar's *Ave Maria* and *Ave Verum*, Byrd's *Sacerdotes Domini*, and Di Lasso's *Adoramus Te*.

St. Hildegard of Bingen, Grace Cathedral; Hildegard's St. Ursula Vespers, St. Ann Choir and Stanford Early Music Singers

Spanish Vespers: Sunday Vespers with music by Guerrero, Victoria, Rivaflacha, and Morales, St. Ann Choir and Stanford Early Music Singers

Chant Mass for Candlemas, Saint Joseph Cathedral, Fr. John Olivier, celebrant, choirs of St. Ann Chapel and St. Joseph Cathedral.

Concert of music by Orlando di Lasso; *Missa Sesquialtera* and motets, Stanford E.M.S.

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- 11. The Choir of St. Ann Chapel, Stanford University, sang Victoria's *Missa O Quam Gloriosum* at the Latin Candlemas Liturgy on Monday Evening, February 1, at 8 PM. There was a Sung Latin Mass on the evening of Ash Wednesday at 8 PM, and Latin Vespers and Benediction at 6:15 PM on Sunday, March 28. Dr. Mahrt, LLA chairman in San Francisco, conducted four Gregorian Chant weekend workshops in Berkeley; the first focused on the liturgical year, the second on Holy Week, the third on the feasts of the saints, and the fourth on the Sunday liturgies of Lent and Easter. The following form may be used to order the chapter's audio tapes of Latin liturgies.

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Number of copies	Total Price
_____ Sung Mass in Latin for LLA, St. Mary's Cathedral, 10-26-92, Archbishop Quinn, celebrant, St. Mary's & St. Ann's choirs, Mass of the Angels	_____
_____ Concert of music by	

- 12. Dr. Robert Fowells of the Department of Music at the California State University at Los Angeles has sent us information about a Gregorian Schola at the Abbey of St. Pierre de Solesmes, France, from July 1 through July 18, 1993. The faculty are M. Clement Morin and Dom Jean Clair; Dr. Fowells will conduct the tour and provide background instruction. The registration deadline has just passed (April 30), so if you are interested, call World Encounters, P.O.B. 3009, Santa Monica, CA 90408 at 1-800-972-8996.

- 13. The March issue of the newsletter cost \$1028.15 to print and \$326.90 to mail out, for a total expenditure of \$1335.05. It was sent out on February 19 to our 1307 dues paying members. The large drop in membership from the number reported by the Chairman at the beginning of the year is not to be ascribed to the mass resignations of 500 bullfighters and animal sacrificers; the Chairman had simply issued a decree to the Secretary-Treasurer, that he was to remove from the rolls the hundreds of people whom he had allowed to remain thereon despite the fact that they were not paying dues.

On August 10, 1984, the Association had 258 members, not all of whom were paying dues, so things have been worse. The Latin Liturgy Association is not for everybody;

there are other organizations for people who find that the LLA has come under the influence of the Grand Orient and the B'nai B'rith. There are many people promoting Latin Liturgy whose views are too outlandish for them to be able to remain long in this organization, and the Chairman is not one to pander to them.

- 14. Teachers and students of Latin who would like to correspond in Latin with European penpals may apply to Robert Maier, Dresdener Strasse 10, W-6070 Langen, Germany, who matches the applicants. Herr Maier will also run the first European Latin Week at Francheville, near Lyons, from 24 to 30 July, 1993, and the Fifth Amoeneburg Latin Week at Amoeneburg, near Marburg, from August 22 to 28, 1993. At these events, the participants talk Latin, eat Roman food, and enjoy Roman games and entertainment. Write to Herr Maier, or call him at 0049-69-64353036.
- 15. A Solemn High Requiem Mass according to the Roman Missal of 1962 was sung in St. John Cantius Church, Chicago, on January 30, 1993, for the repose of the soul of Fr. Michael Cepon, last pastor of Assumption Parish, Chicago.

* * *

Notice

The Chairman received more than the usual number of letters after the publication of the December, 1992 issue of the Newsletter, most of which accused him of having committed a grave error in his discussion of the Old Testament animal sacrifices. Many people wrote in anger, falling upon the Chairman like hyenas and tearing him apart with their violent outbursts, which were not at all moderated by the fact that it was the Christmas season. It disturbed him greatly that for the first time in his life he should be the object of such abuse, all from people who behave as if the promotion of what they call tradition releases them from the observance of the law of charity.

The Chairman's position may be summarized as follows. Animal sacrifices are atavistic, pagan, prediluvial superstition, and an exalted conception of Deity cannot admit that He prescribed them, since such an admission would contradict his being good and put him on the same level as the Olympian deities. Everyone has the religion he deserves, and people with high ethical standards cannot swallow the animal sacrifices. The prophets Amos, Hosea, Jeremiah, and Micah also condemned animal sacrifices.

The arguments of those who contradicted the Chairman were:

- 1. In the book of *Leviticus*, God expressly mandates the animal sacrifices.
- 2. The animal sacrifices are not evil, because

God cannot mandate what is positively evil.

3. The above-named prophets indict only the motive of the Israelites in making the sacrifices, not the sacrifices themselves.

The reply of the Chairman to each of these arguments is as follows:

1. This argument is based on the literal interpretation of Scripture, but not everything in the Bible can be interpreted literally, unless one wants to give up all of modern science. (This is never a problem for those unencumbered with any great knowledge.) The same science that tells you that the Newsletter you are now reading could not have been written by Chaucer assures you that the Hebrew of the Book of *Leviticus* is post-exilic; it is not a "Nixon tape" of a conversation between Deity and Moses. The Chairman therefore feels free to indulge in some healthy scepticism about whether these are really the *ipsissima verba Dei*. God revealed that He should be praised, a revelation that (like all other revelation) human beings appropriated according to their notions of what would constitute praise. For a desert, nomadic people, the offering of animal life (blood) signified offering to God what was precious to them. The critics of the Chairman do not understand that, *as the Church teaches*, revelation is phrased in the changeable concepts of a given epoch. (See the decree *Mysterium Ecclesiae* of the Holy Office, 1973.) The divine element in *Leviticus* is that Deity mandated that he be worshipped; the animal sacrifices are the human element. In some parts of Scripture, the human element is particularly noticeable. It is hopeless to claim, in 1993, that all parts of Scripture have equal value. Many things in Scripture are controversial, and therefore quite rightly, in the Chairman's humble opinion, did the Church, in ages past, not encourage every fellow to have a Bible; she presented what was required in her liturgy. Nowadays, everyone, no matter how unqualified, imagines himself an exegete, and the result is quite often grotesque.

2. The Chairman is told by those who interpret *Leviticus* literally, "God cannot order what is positively evil; therefore, the animal sacrifices are not evil." But the Chairman agrees with both Plato (in the *Euthyphro*) and Thomas Aquinas that the infallible principle is, "Is it good? Then God mandates it! Is it bad? Then God does not mandate it!" There can be no philosophy of religion otherwise. Therefore, it is incumbent upon the defenders of the old animal sacrifices to show that those sacrifices are good. But if the Chairman set up a temple in Meadville and performed all the sacrifices required by *Leviticus*, he would be arrested. In any case, the presupposition of the Chairman's correspondents is wrong; Deity did not command the sacrifices.

3. The Chairman is not convinced by this objection, which he considers the concoction

of harmonizers prompted by the apologetic instinct. In this, the Chairman does not show himself to be an isolated eccentric; the greatest exegetes are of the same opinion. See:

i) A.B. Davidson, "The Prophet Amos", *Biblical and Literary Essays*, pp. 121-122.

ii) George Foot Moore, "Sacrifice", *Encyclopaedia Biblica*, columns 4221-4222.

iii) John Skinner, *Philosophy and Religion, Studies in the Life of Jeremiah*, p. 181.

iv) W. Robertson Smith, *The Old Testament in the Jewish Church*, p. 287.

Those who are set into motion by the apologetic instinct and claim that the prophets' repudiation of sacrifice was not absolute have erred. The prophets defy all traditional opinion, a thing sometimes necessary in life, and teach that a perfect religious relationship with Deity is possible without any animal sacrifices at all; animal sacrifices, according to them, do not belong to the essence of religion.

I will take no bullock out of thy house, nor he goats out of thy folds.

For every beast of the forest is mine, and the cattle upon a thousand hills.

I know all the fowls of the mountains, and the wild beasts of the field are mine.

If I were hungry, I would not tell thee, for the world is mine, and the fulness thereof.

Will I eat the flesh of bulls, or drink the blood of goats? (*Psalm* L 9-13)

For thou desirest not sacrifice, else would I give it. Thou delightest not in burnt offering.

The sacrifices of God are a broken spirit; a broken and contrite heart, O God, thou wilt not despise. (*Psalm* LI 16-17. Verses 18-19 are a later interpolation by an apologist, a poor ending to a psalm of such profound spirituality.)

In a word, animal sacrifices are a human invention. In the opinion of one of the greatest of all English New Testament exegetes, Brooke Foss Westcott, Bishop of Durham, "There is no reason to think that sacrifice was instituted in obedience to a divine revelation." (*The Epistle to the Hebrews*, p. 281.)

It is no business of the Chairman's, and he could not care a fig, whether anyone's conception of Deity is such that it allows him to accept that the Divine Majesty stooped to authorize the butchering of lambs and goats in his honor; if people wish to believe that, they may do so, provided they do not behave dangerously. But they may not, as we approach the third millennium, reasonably expect such views to go unchallenged when they express them in a learned article, as Michael Davies did in *The Latin Mass* magazine. The fact that pious souls could believe that sort of thing a

thousand years ago does not thereby make it a part of the Catholic religion. The Catholic religion does not depend on the literal interpretation of some chapters in *Leviticus*.

There are certain limits beyond which one cannot go—*sunt certi denique fines*, as Horace wrote.

Open Forum

Stephen Pimentel
7114 Vellex Lane
Annandale, VA 22003
March 15, 1993

Dear Prof. Lo Bello:

The following information may be of interest for the LLA Newsletter:

There is a new e-mail discussion group: LATIN-L, a forum for people interested in classical Latin, medieval Latin, Neo-Latin; the languages of choice are Latin (of course) and whatever vulgar languages you feel comfortable using. Please be prepared to translate on request. The field is open — name your topic! In order to subscribe, BITNET users should send an interactive message of the form "TELL LISTSERV@PSUVM SUB LATIN-L [your name]". INTERNET users should send a message (without a subject line) to the address LISTSERV@PSUVM.PSU.EDU. The message should read: "SUB LATIN-L [your name]". Once subscribed, one may participate by sending messages to LATIN-L@PSUVM or LATIN-L@PSUVM.PSU.EDU.

Sincerely,
Stephen Pimentel

An Appeal by the Chairman

Some careless readers of the LLA Newsletter protest that the Chairman opposes the old Mass; this is nonsense. As long ago as 1983 the Chairman published an essay in *The Downside Review* which called for the extension of the English Indult to the whole world, which happened in 1984. The monks asked him to consider removing a section that dealt with the "Tridentine Mass", but he refused. Later on, in 1989, the St. Gregory Foundation for Latin Liturgy was founded by an ex-LLA member who disapproved, among other things, of the Chairman's policy of allowing LLA members to promote the old rite. The Chairman, however, is indignant that a lifetime of work is being ruined by personalities and publications which have associated the traditional movement with obscurantists who revile the Holy Father and rave hysterically against the Vatican Council. Not only will they not accept religious liberty, they reject the motion of the earth as well. Traditionalists, wake up! Do not think that with *Ecclesia Dei* you triumphed. You won the battle, but are losing the war. Do not make common cause with fellows who insult the Pope of Rome and reprove his behaviour, who have convinced the Church that theirs is a shot-gun marriage with Catholicism — Give us the old Mass or we go into schism! Flee from the obscurantists as you would flee from the bubonic plague; they are more dangerous to you than the cat is to the mouse. If you do not stop supporting the obscurantists, you will utterly discredit yourselves.

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Ordo for 1994

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 Board (\$28 per person for three meals, lunch Saturday and Sunday
 and supper Saturday) \$ _____
 Room (\$80 per room per night at the River North Hotel) \$ _____
 Total Enclosed \$ _____

On what nights will you be staying at the Hotel? _____
 The room rate given above is the same regardless of how many people share the room. Do you want us to find you a roommate? _____

Last Minute Announcement

Attorney Jan Halisky has written to inform us that Fr. Suitbertus Siedl will conduct the Third *Cenaculum Sancti Hieronymi* at St. Vincent De Paul Seminary in Boynton Beach, Florida, from July 16 through July 23, 1993.

The general theme of this gathering, which brings together people who like to talk Latin, will be "Sacred Scripture, the Fountain of the Spiritual Life and Our Consolation". Fr. John Hardon, S.J., will also be present as a lecturer. Those interested in attending may write for information to Attorney Halisky at his home address, 507 S. Prospect Avenue, Clearwater, FL 34616.

More Additions and Corrections to The Latin Mass Directory CALIFORNIA

Archdiocese of San Francisco

Martin E. Morrison reports that there is no longer any Latin Benediction Service at the Carmelite Monastery of *Cristo Re*. He says that the Masses at Our Lady of Mercy, St. Francis of Assisi, and St. Patrick Churches are all hybrid Masses, with different amounts of English mixed in. The *Schola Sine Nomine* sings at St. Patrick's Church.

FLORIDA

Diocese of Palm Beach

The Latin Mass at St. Martin De Porres Church is now celebrated every Sunday at 6 PM. The celebrant is Fr. Thomas J. Rynne.

MARYLAND

Archdiocese of Baltimore

St. Joseph Church
 47 DePaul Street
 Emmitsburg, MD 21727
 First Saturday of the month at 8:30 AM
 1962 Missal
 Celebrant: Fr. Alfred Pehrsson

NEW YORK

Archdiocese of New York

St. Agnes Church did not burn to the ground. The basement church (not a chapel) should be ready for use by Lent, 1994. The rectory, where confessions are now heard, survived in good shape.

OHIO

Archdiocese of Cincinnati

The Latin Mass at Holy Family Church is now said every Sunday at 9 AM.

Diocese of Columbus

St. Teresa Shrine Center
 2777 East Broad Center
 Columbus, OH 43215
 First Saturday of the month at noon
 1962 Missal

OREGON

Archdiocese of Portland

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St. Joseph Church
 721 Chemetka Street NE
 Salem, Oregon 97301
 First Sunday of the month at 5:30 PM
 1962 Missal
 Celebrant: Fr. Carl Gimpl

PENNSYLVANIA

Archdiocese of Philadelphia

Church of St. Louis
 West Cobbs Parkway and Parmley Avenue
 Yeadon, PA 19050
 First Sunday of the month at 2 PM
 1962 Missal

VIRGINIA

Diocese of Richmond

There is no Latin Mass at St. Benedict's Church at 10 AM on Sundays; the Mass is at St. Joseph's Villa, a mission of St. Benedict's Church.

WEST VIRGINIA

Diocese of Wheeling-Charleston

St. Peter's Church
 141 Church Street
 Harper's Ferry, WV 25425
 First Sunday of the month at 11:30 AM
 1962 Missal
 Celebrant: Fr. Vincent L. Campi



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