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ORDO MISSAE RITVS ROMANI The Order of Mass of the Roman Rite

Translated by the Chairman

When the people have gathered, as the priest enters with the ministers, the chanting of the Introit is begun. After the veneration of the altar, the priest goes to his seat.

Priest: In nomine Patris, et Filii, + et Spiritus Sancti.

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

All: Amen.

The Greeting

Priest: Gratia Domini nostri Iesu Christi, et caritas Dei, et communicatio Sancti Spiritus sit cum omnibus vobis.

The grace of our Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you all.

All: Et cum Spiritu tuo.

And with thy Spirit.

The Penitential Rite

Priest: Fratres, agnoscamus peccata nostra, ut apti simus ad sacra mysteria celebranda.

Brethren, let us acknowledge our sins, that we may be fit to celebrate the sacred mysteries.

There is a brief moment of silence. Then all make their confession at the same time:

Confiteor Deo omnipotenti, et vobis, fratres, quia peccavi nimis cogitatione, verbo, opere et omissione: (striking their breasts) mea culpa, mea culpa, mea maxima culpa.

Ideo precor beatam Mariam semper Virginem, omnes Angelos et Sanctos, et vos, fratres, orare pro me ad Dominum Deum nostrum.

I confess to God Almighty and to you, brethren, that I have sinned exceedingly in thought, word, deed, and by neglect, through my fault, through my fault, through my most grievous fault. I therefore beseech Blessed Mary Ever-Virgin, all the Angels and saints,

and you, brethren, to pray for me unto the Lord our God.

Priest: Misereatur nostri omnipotens Deus et, dimissis peccatis nostris, perducat nos ad vitam aeternam.

May almighty God have mercy upon us, forgive us our sins, and bring us unto life everlasting.

All: Amen.

Priest: Kyrie eleison.

Lord, have mercy upon us.

All: Kyrie eleison.

Lord, have mercy upon us.

Priest: Christe, eleison.

Christ, have mercy upon us.

All: Christe, eleison.

Christ, have mercy upon us.

Priest: Kyrie, eleison.

Lord, have mercy upon us.

All: Kyrie, eleison.

Lord, have mercy upon us.

Then, whenever it is prescribed, there is chanted or said the hymn:

Gloria in excelsis Deo et in terra pax hominibus bonae voluntatis. Laudamus te, benedicimus te, adoramus te, glorificamus te, gratias agimus tibi propter magnam gloriam tuam, Domine Deus, Rex caelestis, Deus Pater omnipotens. Domine Fili unigenite, Iesu Christe, Domine Deus, Agnus Dei, Filius Patris, qui tollis peccata mundi, miserere nobis; qui tollis peccata mundi, suscipe deprecationem nostram. Qui sedes ad dexteram Patris, miserere nobis. Quoniam tu solus Sanctus, tu solus Dominus, tu solus Altissimus, Iesu Christe, cum Sancto Spiritu: in gloria Dei Patris. Amen.

Glory be to God on high, and on earth peace to men of good will. We praise thee, we bless thee, we worship thee, we glorify thee, we give thanks to thee for thy great glory. O Lord God, heavenly King, God the Father almighty, O Lord, the only begotten Son, Jesus Christ, O Lord God, Lamb of God, Son of the Father,

thou that takest away the sins of the world, have mercy upon us. Thou that takest away the sins of the world, receive our prayer. Thou that sittest at the right hand of the Father, have mercy upon us. For thou only art holy, thou only art the Lord, thou only, O Jesus Christ, with the Holy Ghost, art most high in the glory of God the Father, Amen.

The Collect

When this hymn is finished, the priest says, with hands joined:

Oremus.

Let us pray.

Then all pray in silence together with the priest for some period of time. Then the priest, with hands stretched out, says the Collect, after which the people cry out:

Amen.

The Liturgy of the Word

The Readings and Chants

The lector reads the first lesson at the pulpit. To indicate the end of the reading, he adds:

Verbum Domini.

The word of the Lord.

All: Deo gratias.

Thanks be to God.

The psalmist or cantor says the psalm, with the people giving the responses. Afterwards, the second reading is read, if indeed there is to be one. To indicate the end of this reading, the lector adds:

Verbum Domini.

The word of the Lord.

All: Deo gratias.

Thanks be to God.

There follows the Alleluia, or some other chant. If there is no deacon, the priest, bowing down before the altar, says secretly:

Munda cor meum ac labia mea, omnipotens Deus, ut sanctum Evangelium tuum digne valeam nuntiare.

2 Cleanse my heart and my lips, almighty God, that I may be able worthily to proclaim thy holy Gospel.

Priest or Deacon: Dominus vobiscum.

The Lord be with you.

All: Et cum spiritu tuo.

And with thy spirit.

Priest or Deacon: Lectio sancti Evangelii secundum N.

A Reading from the holy Gospel according to N.

All: Gloria tibi, Domine.

Glory be unto thee, O Lord.

When the Gospel is over, the deacon or priest says:

Verbum Domini.

The word of the Lord.

All: Laus tibi, Christe.

Praise be unto thee, O Christ.

Then he kisses the book, saying secretly:

Per evangelica dicta deleantur nostra delicta.

Through the words of the Gospel may our sins be wiped away.

The Sermon

Then comes the sermon, which must be delivered on all Sundays and Holy Days of Obligation; on other days it is recommendable.

The Profession of Faith

This is required on all Sundays and Solemnities.

Credo in unum Deum, Patrem omnipotentem, factorem caeli et terrae, visibilium omnium et invisibilium. Et in unum Dominum Iesum Christum, Filium Dei unigenitum, et ex Patre natum ante omnia saecula. Deum de Deo, lumen de lumine, Deum verum de Deo vero, genitum, non factum, consubstantialem Patri: per quem omnia facta sunt. Qui propter nos homines et propter nostram salutem descendit de caelis.

At the following words, right up to factus est, all bow low.

Et incarnatus est de Spiritu Sancto ex Maria Virgine, et homo factus est. Crucifixus etiam pro nobis sub Pontio Pilato; passus et sepultus est, et resurrexit tertia die, secundum Scripturas, et ascendit in caelum, sedet ad dexteram Patris. Et iterum venturus est cum gloria iudicare vivos et mortuos, cuius regni non erit finis. Et in Spiritum Sanctum, Dominum et vivificantem: qui ex Patre Filioque procedit. Qui cum Patre et Filio simul adoratur et conglorificatur: qui locutus est per prophetas.

Et unam, sanctam, catholicam et apostolicam Ecclesiam. Confiteor unum baptisma in remissionem peccatorum. Et exspecto resurrectionem mortuorum, et vitam venturi saeculi. Amen.

I believe in one God, the Father almighty, the maker of heaven and earth, and of all things visible and invisible. And in one Lord Jesus Christ, the only-begotten Son of God, born of the Father before all worlds, God of God, light of light, very God of very God, begotten, not made, being of one substance with the Father, by whom all things were made. Who, for us men and for our salvation, came down from heaven. And he was incarnate by the Holy Ghost of the Virgin Mary, and was made man. He was crucified also for us under Pontius Pilate; he suffered, and was buried. And the third day he rose again according to the scriptures, and ascended into heaven; he sitteth at the right hand of the Father. And he shall come again with glory to judge both the quick and the dead; whose kingdom shall have no end. And I believe in the Holy Ghost, the Lord and giver of life, who proceedeth from the Father and the Son, who with the Father and the Son together is worshipped and glorified, who spake by the prophets. And I believe in only holy, catholic, and apostolic Church. I acknowledge one baptism for the remission of sins, and I look for the resurrection of the dead, and the life of the world to come. Amen.

The Eucharistic Liturgy

The Preparation of the Gifts

The priest, lifting up the paten with the bread a little bit, may pronounce these words with voice raised, unless the offertory chant is being sung.

Benedictus es, Domine, Deus universi, quia de tua largitate accepimus panem, quem tibi offerimus, fructum terrae et operis manuum hominum: ex quo nobis fiet panis vitae.

Blessed art thou, O Lord, God of all, for from thy bounty have we received the bread which we offer unto thee, the fruit of the land and of the work of the hands of men: from whence there will be made for us the bread of life.

At the end, the people may cry out:

Benedictus Deus in saecula.

Blessed be God for ever.

The deacon or priest pours wine and a bit of water into the chalice, saying silently:

Per huius aquae et vini mysterium eius efficiamur divinitatis consortes, qui humanitatis nostrae fieri dignatus est particeps.

Through the mystery of this water and wine, may we be formed into sharers in the divinity of him who hath deigned to become a par-

ticipator in our humanity.

Then, raising the chalice above the altar a little bit, the priest says, either silently or with voice raised:

Benedictus es, Domine, Deus universi, quia de tua largitate accepimus vinum, quod tibi offerimus, fructum vitis et operis manuum hominum: ex quo nobis fiet potus spiritalis.

Blessed art thou, O Lord, God of all, for from thy bounty have we received the wine which we offer unto thee, the fruit of the vine and of the work of the hands of men, from whence there will be made for us a spiritual drink.

At the end, the people may cry out:

Benedictus Deus in saecula.

Blessed be God for ever.

After this, the priest, bowing, says silently:

In spiritu humilitatis et in animo contrito suscipiamur a te, Domine, et sic fiat sacrificium nostrum in conspectu tuo hodie, ut placeat tibi, Domine Deus.

In the spirit of humility, and with contrite heart, may we be acknowledged by thee, O Lord, and may our sacrifice so be made in thy sight today, that it may please thee, O Lord God.

Then the priest, standing at the side of the altar, washes his hands, saying silently:

Lava me, Domine, ab iniquitate mea, et a peccato meo munda me.

Wash me, O Lord, from my iniquity, and from my sin cleanse me.

Afterwards, standing at the middle of the altar, turned towards the people, stretching out and joining his hands, he says:

Orate, fratres, ut meum ac vestrum sacrificium acceptabile fiat apud Deum Patrem omnipotentem.

Pray, brethren, that my sacrifice and yours may be acceptable before God, the Father almighty.

The people answer:

Suscipiat Dominus sacrificium de manibus tuis ad laudem et gloriam nominis sui ad utilitatem quoque nostram totiusque Ecclesiae suae sanctae.

May the Lord take up the sacrifice from thy hands, to the praise and glory of his name, for our benefit as well, and for that of all his holy Church.

At the end of the prayer over the offerings, the people cry out:

Amen.

The priest then begins the Canon.

Priest: Dominus vobiscum.

The Lord be with you.

People: Et cum spiritu tuo.

And with thy spirit.

Priest: Sursum corda.

Lift up your hearts.

People: Habemus ad Dominum.

We lift them up unto the Lord.

Priest: Gratias agamus Domino Deo nostro.

Let us give thanks unto the Lord our God.

People: Dignum et iustum est.

It is meet and right so to do.

The priest continues with the Preface.

Vere dignum et iustum est, aequum et salutare, nos tibi semper et ubique gratias agere: Domine sancte, Pater omnipotens, aeternae Deus: Qui cum unigenito Filio tuo, et Spiritu Sancto, unus es Deus, unus es Dominus: non in unius singularitate personae, sed in unius Trinitate substantiae. Quod enim de tua gloria, revelante te, credimus, hoc de Filio tuo, hoc de Spiritu Sancto, sine differentia discretionis sentimus. Ut in confessione verae sempiternaeque Deitatis, et in personis proprietatis, et in essentia unitas, et in maiestate adoretur aequalitas. Quam laudant Angeli atque Archangeli, Cherubim quoque ac Seraphim: qui non cessant clamare quotidie, una voce dicentes:

It is very meet, right, and our bounden duty, that we should at all times, and in all places, give thanks unto thee, O Lord, Holy Father, Almighty Everlasting God, who with thine only begotten Son and the Holy Ghost art one God, one Lord, not one only person, but three persons in one substance. For that which we believe of the glory of the Father, the same we believe of the Son, and of the Holy Ghost, without any difference or inequality, for thou hast revealed it, so that in the confession of the true and everlasting Godhead, there be worshipped distinction in persons, oneness in essence, and equality in majesty. This the angels and archangels and all the company of heaven praise, who cease not to cry out every day, saying with one voice:

At the end of the Preface, together with the people, he finishes the very Preface itself by singing or saying in a clear voice:

Sanctus, Sanctus, Sanctus, Dominus Deus Sabaoth. Pleni sunt caeli et terra gloria tua. Hosanna in excelsis. Benedictus qui venit in nomine Domini. Hosanna in excelsis.

Holy, Holy, Holy, Lord God of hosts. Heaven and earth are full of thy glory. Hosanna in the highest. Blessed is he that cometh in the name of the Lord. Hosanna in the highest.

The Roman Canon

Te igitur, clementissime Pater, per Iesum Christum Filium tuum, Dominum nostrum, supplices rogamus, ac petimus, ut accepta habeas, et benedicas, haec + dona, haec munera, haec sancta sacrificia illibata, in primis, quae tibi offerimus pro Ecclesia tua sancta catholica: quam pacificare, custodire, adunare, et regere digneris toto orbe terrarum: una cum famulo tuo Papa nostro N. et Antistite nostro N. et omnibus orthodoxis, atque catholicae et apostolicae fidei cultoribus.

Therefore do we humbly ask and beseech thee, most merciful Father, through Jesus Christ thy Son, our Lord, that thou wouldst hold as accepted and bless these gifts, these tributes, these holy, unblemished sacrifices, especially as we offer them to thee for thy holy Catholic Church, which mayest thou deign to keep at peace, to guard, to unite, and to rule throughout the whole world, along with thy servant our Pope N., and our Bishop N., and all true believers, who worship in the catholic and apostolic faith.

Memento, Domine, famulorum famularumque tuarum N. et N. et omnium circumstantium, quorum tibi fides cognita est, et nota devotio, pro quibus tibi offerimus: vel qui tibi offerunt hoc sacrificium laudis, pro se, suisque omnibus: pro redemptione animarum suarum, pro spe salutis et incolumitatis suae: tibi que reddunt vota sua aeterno Deo, vivo et vero.

Remember, O Lord, thy manservants and maidservants, N. and N., and all those standing about, whose faith is known unto thee, and whose devotion thou dost perceive, for whom we offer unto thee, or who themselves offer unto thee, this sacrifice of praise, for themselves, and for all their own, for the redemption of their souls, for the hope of their salvation and for their health of body, and who render their vows unto thee, the eternal, living and true God.

Communicantes, et memoriam venerantes, in primis gloriosae semper Virginis Mariae, Genitricis Dei et Domini nostri Iesu Christi: sed et beati Ioseph eiusdem Virginis Sponsi, et beatorum Apostolorum ac Martyrum tuorum, Petri et Pauli, Andreae, Iacobi, Ioannis, Thomae, Iacobi, Philippi, Bartholomaei, Matthaei, Simonis et Thaddaei: Lini, Cleti, Clementis, Xysti, Cornelii, Cypriani, Laurentii, Chrysogoni, Ioannis et Pauli, Cosmae et Damiani: et omnium Sanctorum tuorum; quorum meritis precibusque concedas, ut in omnibus protectionis tuae muniamur auxilio. Per eundem Christum Dominum nostrum. Amen.

In communion with, and venerating the memory of, first of all, the glorious, ever-virgin Mary, the Mother of God and of our Lord Jesus Christ, but also of the blessed Joseph, husband of the same virgin, and of thy blessed Apostles and Martyrs, of Peter and Paul, Andrew, James, John, Thomas, James, Philip, Bartholomew, Matthew, Simon and

Thaddeus, Linus, Cletus, Clement, Sixtus, Cornelius, Cyprian, Lawrence, Chrysogonus, John and Paul, Cosmas and Damian, and of all thy saints, by whose merits and prayers mayest thou grant that we be fortified in all things with the help of thy protection. Through the same Christ our Lord. Amen.

Hanc igitur oblationem servitutis nostrae, sed et cunctae familiae tuae, quaesumus, Domine, ut placatus accipias: diesque nostros in tua pace disponas, atque ab aeterna damnatione nos eripi, et in electorum tuorum iubeas grege numerari. Per Christum Dominum nostrum. Amen.

We beg, therefore, O Lord, that thou wouldst be appeased and accept this offering of our service, and of thy whole family, that thou wouldst order our days in thy peace, snatch us from eternal damnation, and command that we be enrolled in the flock of thine elect. Through Christ our Lord. Amen.

Quam oblationem tu, Deus, in omnibus, quaesumus, benedictam, adscriptam, ratam, rationabilem, acceptabilemque facere digneris, ut nobis Corpus et Sanguis fiat dilectissimi Filii tui, Domini nostri Iesu Christi.

Which sacrifice, O God, we beg that thou mayest deign to make in all respects blessed, ascribed to our credit, valid, reasonable, and acceptable, that it may be made for us the Body and Blood of thy most beloved Son, our Lord Jesus Christ.

Qui pridie quam pateretur, accepit panem in sanctas ac venerabiles manus suas, et elevatis oculis in caelum ad te Deum Patrem suum omnipotentem, tibi gratias agens, benedixit, fregit, deditque discipulis suis, dicens: Accipite, et manducate ex hoc omnes,

Who, the day before he suffered, took bread into his holy and venerable hands, and, with his eyes lifted up to heaven unto thee, God, his almighty Father, giving thanks unto thee, he blessed it, broke it, and gave it to his disciples saying: Take ye all and eat of this,

HOC EST ENIM CORPVS MEVM, QVOD PRO VOBIS TRADETVR.

For this is my body, which will be handed over for you.

Simili modo, postquam cenatum est, accipiens et hunc praeclarum calicem in sanctas ac venerabiles manus suas, item tibi gratias agens, benedixit, deditque discipulis suis dicens:

In like manner, after they had eaten supper, taking this precious chalice too into his holy and venerable hands, again giving thanks unto thee, he blessed it and gave it to his disciples saying:

HIC EST ENIM CALIX SANGVINIS MEI NOVI ET AETERNI TESTAMENTI,

**QUI PRO VOBIS ET PRO MVLTIS
EFFVNDETVR IN REMISSIONEM
PECCATORVM.
HOC FACITE IN MEAM
COMMEMORATIONEM.**

For this is the chalice of my blood of the new and eternal covenant, which will be shed for you and for many unto the forgiveness of sins. Do this in memory of me.

He exposes the chalice to the view of the people. Then the priest says:

Mysterium fidei.

The mystery of faith.

And the people take it up, crying out:

Mortem tuam annuntiamus, Domine, et tuam resurrectionem confitemur, donec venias.

We proclaim thy death, O Lord, and confess thy resurrection, until thou shouldst come.

Then the priest says:

Unde et memores, Domine, nos servi tui, sed et plebs tua sancta, eiusdem Christi Filii tui Domini nostri tam beatae passionis necnon et ab inferis resurrectionis, sed et in caelos gloriosae ascensionis: offerimus praeclarae maiestati tuae de tuis donis, ac datis, hostiam puram, hostiam sanctam, hostiam immaculatam, Panem sanctum vitae aeternae, et Calicem salutis perpetuae.

Wherefore, O Lord, we thy servants, and thy holy people too, mindful of the so blessed passion of the same Christ thy Son our Lord no less than of his glorious ascension into heaven, offer unto thy magnificent majesty, from thy gifts and presents, a pure victim, a holy victim, an unblemished victim, the holy Bread of life eternal, and the Chalice of perpetual salvation.

Supra quae propitio ac sereno vultu respicere digneris: et accepta habere, sicuti accepta habere dignatus es munera pueri tui iusti Abel, et sacrificium Patriarchae nostri Abrahae: et quod tibi obtulit summus sacerdos tuus Melchisedech, sanctum sacrificium, immaculatam hostiam.

Upon which mayest thou deign to look with favorable and serene countenance, and hold accepted, as thou didst deign to hold accepted the presents of thy just servant Abel, and the sacrifice of our Patriarch Abraham, and that which thy High Priest Melchisedek offered unto thee, a holy sacrifice, a spotless victim.

Supplices te rogamus, omnipotens Deus: iube haec perferri per manus sancti Angeli tui in sublime altare tuum, in conspectu divinae maiestatis tuae: ut quotquot ex hac altaris participatione sacrosanctum Filii tui, Corpus et Sanguinem sumpserimus, omni benedictione caelesti et gratia repleamur. Per eundem

Christum Dominum nostrum. Amen.

On our knees we beg thee, almighty God; command that they be carried up through the hands of thy holy Angel unto thine altar above, into the sight of thy divine majesty, that however often we should consume the most sacred Body and Blood of thy Son from this sharing of the altar, we may be filled with every heavenly blessing and grace. Through Christ our Lord. Amen.

Memento etiam, Domine, famulorum famularumque tuarum N. et N. qui nos praecesserunt cum signo fidei, et dormiunt in somno pacis. Ipsi, Domine, et omnibus in Christo quiescentibus, locum refrigerii, lucis et pacis, ut indulgeas, deprecamur. Per eundem Christum Dominum nostrum. Amen.

Remember too, O Lord, thy manservants and maidservants, N. and N., who preceded us with the mark of the faith and lie in the sleep of peace. Unto them, O Lord, and unto all that rest in Christ, we implore that thou grant a place of refreshment, light, and peace. Through Christ our Lord. Amen.

Nobis quoque peccatoribus famulis tuis, de multitudine miserationum tuarum sperantibus, partem aliquam, et societatem donare digneris, cum tuis sanctis Apostolis et Martyribus: cum Ioanne, Stephano, Matthia, Barnaba, Ignatio, Alexandro, Marcellino, Petro, Felicitate, Perpetua, Agatha, Lucia, Agnete, Caecilia, Anastasia, et omnibus Sanctis tuis: intra quorum nos consortium, non aestimator meriti, sed veniae, quaesumus, largitor admitte. Per Christum Dominum nostrum.

Unto us sinners as well, thy servants, who trust in the multitude of thy mercies, mayest thou deign to grant some share and partnership with thy holy Apostles and Martyrs, with John, Stephen, Matthias, Barnabas, Ignatius, Alexander, Marcellinus, Peter, Felicity, Perpetua, Agatha, Lucy, Agnes, Cecilia, Anastasia, and with all thy Saints; into the company of whom, we beg thee, admit us, not weighing our merit, but granting thy forgiveness. Through Christ our Lord.

Per quem haec omnia, Domine, semper bona creas, sanctificas, vivificas, benedicis, et praestas nobis.

Through whom, O Lord, thou dost ever make good, make holy, give life to and bless all these things, and furnish them unto us.

Per ipsum, et cum ipso, et in ipso, est tibi Deo Patri omnipotenti, in unitate Spiritus Sancti, omnis honor, et gloria. Per omnia saecula saeculorum.

Through him, and with him, and in him, all honor and glory be unto thee, God the almighty Father, in the unity of the Holy Ghost, for ever and ever.

The people cry out:

Amen.

Holy Communion

The Lord's Prayer

Priest: Praeceptis salutaribus moniti et divina institutione formati, audemus dicere:

Instructed by wholesome commandments, and prompted by its divine authorship, we dare to say:

The priest, together with the people, continues:

Pater noster, qui es in caelis: sanctificetur nomen tuum; adveniat regnum tuum; fiat voluntas tua, sicut in caelo, et in terra. Panem nostrum cotidianum da nobis hodie; et dimitte nobis debita nostra, sicut et nos dimittimus debitoribus nostris; et ne nos inducas in tentationem; sed libera nos a malo.

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

The priest then continues along, saying:

Libera nos, quaesumus, Domine, ab omnibus malis, da propitius pacem in diebus nostris, ut, ope misericordiae tuae adiuti, et a peccato simus semper liberi et ab omni perturbatione securi: expectantes beatam spem et adventum Salvatoris nostri Iesu Christi.

Deliver us, we beseech thee, O Lord, from all evils, graciously grant peace in our time, so that, helped by the power of thy mercy, we may be ever free from sin and sheltered from all turmoil, awaiting the blessed hope and the coming of our Savior Jesus Christ.

The people finish the prayer by crying out:

Quia tuum est regnum, et potestas, et gloria in saecula.

For thine is the kingdom, the power, and the glory, for ever and ever.

The Rite of Peace

Then the priest says:

Domine Iesu Christe, qui dixisti Apostolis tuis: Pacem relinquo vobis, pacem meam do vobis: ne respicias peccata nostra, sed fidem Ecclesiae tuae; eamque secundum voluntatem tuam pacificare et coadunare digneris. Qui vivis et regnas in saecula saeculorum.

O Lord, Jesus Christ, who didst say unto thine Apostles, "Peace I leave you, my peace I give you", regard not our sins, but the faith of thy Church, and mayest thou deign to grant her peace and unite her according to thy will. Who livest and reignest for ever and ever.

The people reply:

Amen.

The priest, having turned unto the people, adds:

Pax Domini sit semper vobiscum.

May the peace of the Lord be always with you.

People: Et cum spiritu tuo.

And with thy spirit.

Then, if the occasion warrants it, the deacon or priest adds:

Offerte vobis pacem.

Offer one another the peace of the Lord.

And all, according to the customs of their localities, indicate their harmony and love towards one another.

The Breaking of the Bread

Then the priest takes the host and breaks it upon the paten, and puts a particle into the chalice saying secretly:

Haec commixtio Corporis et Sanguinis Domini nostri Iesu Christi fiat accipientibus nobis in vitam aeternam.

May this mingling of the Body and Blood of our Lord Jesus Christ be done unto life everlasting for us that receive it.

Meanwhile, there is sung or said:

Agnus Dei, qui tollis peccata mundi: miserere nobis.

Agnus Dei, qui tollis peccata mundi: miserere nobis.

Agnus Dei, qui tollis peccata mundi: dona nobis pacem.

Lamb of God, that takest away the sins of the world, have mercy upon us.

Lamb of God, that takest away the sins of the world, have mercy upon us.

Lamb of God, that takest away the sins of the world, grant us peace.

This may be repeated even more times if the breaking of the bread takes a long time. At the end, though, one says Dona nobis pacem.

Preparation for Communion

The priest says secretly:

Domine Iesu Christe, Fili Dei vivi, qui ex voluntate Patris, cooperante Spiritu Sancto, per mortem tuam mundum vivificasti: libera me per hoc sacrosanctum Corpus et Sanguinem tuum ab omnibus iniquitatibus meis et universis malis: et fac me tuis semper inhaerere mandatis, et a te numquam separari permittas.

O Lord Jesus Christ, Son of the living God,

who, from the will of the Father, the Holy Ghost cooperating, didst bring the world to life through thy death, free me through this thy most sacred Body and Blood from all my iniquities and from every evil, and make me ever cling unto thy commandments, and never allow that I be separated from thee.

The priest genuflects, takes the host, and holding it raised somewhat above the paten, having turned towards the people, says with a clear voice:

Ecce Agnus Dei, ecce qui tollit peccata mundi. Beati qui ad cenam Agni vocati sunt.

Behold the Lamb of God. Behold him that taketh away the sins of the world. Blessed are they that have been invited to the feast of the Lamb.

And together with the people, he adds:

Domine, non sum dignus ut intres sub tectum meum: sed tantum dic verbo et sanabitur anima mea.

Lord, I am not worthy that thou shouldst come under my roof; say but the word, and my soul shall be healed.

And the priest, having turned towards the altar, says secretly:

Corpus Christi custodiat me in vitam aeternam.

May the Body of Christ preserve me unto life everlasting.

And he reverently consumes the Body of Christ. Whilst the priest is consuming the Body of Christ, the Communion chant begins. Finally, he takes the chalice and says secretly:

Sanguis Christi custodiat me in vitam aeternam.

May the blood of Christ preserve me unto life everlasting.

And he reverently consumes the Blood of Christ.

Afterwards, the priest or the deacon approaches them that are to communicate, and shows each one of them the host, which he elevates somewhat, saying:

Corpus Christi.

The Body of Christ.

He who is receiving Communion replies:

Amen.

And he receives the Communion.

When the distribution of Communion is

over, the priest or the deacon purifies the paten and the chalice, saying secretly:

Quod ore sumpsimus, Domine, pura mente capiamus, et de munere temporali fiat nobis remedium sempiternum.

What we have consumed with our mouth, O Lord, may we receive with a pure mind, and from a gift which lasts but for a time, may there be made for us an eternal cure.

If it is appropriate, a sacred silence may be observed for a little while, or a psalm or canticle of praise may be offered.

The Prayer of Communion

Then, standing at his chair or at the altar, the priest says:

Oremus.

Let us pray.

And everyone prays in silence for a little while with the priest, unless there had already been such a period beforehand. Then the priest, with his hands extended, says the Post-Communion prayer, and when this is over, the people cry out:

Amen.

The Concluding Rite

Brief announcements to the people follow, if there are any. Then the dismissal is given.

Priest: Dominus vobiscum.

The Lord be with you.

People: Et cum spiritu tuo.

And with thy spirit.

The priest blesses the people, saying:

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

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

People: Amen.

Then the deacon, or the priest himself, with hands joined, having turned towards the people, says:

Ite, missa est.

Go, the Mass is ended.

People: Deo gratias.

Thanks be to God.

Then the priest venerates the altar with a kiss, as at the beginning. Finally, after making the usual reverence with the ministers, he withdraws.

6 Free Records of Gregorian Chant For LLA Members

The Chairman has acquired a large number of recordings of Gregorian Chant by the monks of Solesmes; he will distribute these records free to any LLA members who would like them and who are willing to pay for the packaging and the postage (or freight, for those who want large quantities). Those who come to his door may thereby avoid even these expenses. Chapter chairmen may order enough to distribute to their local members. The following four records (no cassettes or compact discs) are available:

1. Christmas
2. Easter
3. Feasts of Our Lady
4. Apostles and Martyrs

Chapter chairmen and others with an obvious and stated use for large quantities may order 25 or more records (any combination of the four titles) for \$1 per record. Requests for sending smaller numbers cannot be honored.

Additions and Corrections to the Latin Mass Directory

FLORIDA

Archdiocese of Miami

St. Paul the Apostle Church
2700 Northeast 36th Street
Lighthouse Point, FL 33064
Third Sunday of the month at 1:30 PM
1962 Missal
Celebrant: Fr. Frederick Brice

IDAHO

Diocese of Boise

Holy Rosary Church
145 Ninth Street
Idaho Falls, ID 83405
One Sunday a month at 5:30 PM
(Call 1-208-522-4366)
1962 Missal
Celebrant: Fr. John O'Sullivan

MINNESOTA

Diocese of Winona

Holy Redeemer Church
Eyota, MN 55934
First Saturday of the month at 10 AM
1962 Missal
Celebrant: Fr. Vernon Shaefer

NEBRASKA

Diocese of Lincoln

The Latin Mass has been switched from the Good Counsel Retreat Center in Waverly to: Chapel of St. Elizabeth Community Hospital

555 South 70th Street
Lincoln, NE 68510
Sunday at 1:30 PM
1962 Missal
Celebrant: Fr. Timothy Cloutier

NEW YORK

Diocese of Buffalo

The Latin Mass has been switched from St. Vincent De Paul Church to:

St. Joseph Cathedral
50 Franklin Street
Buffalo, NY 14202
Sunday at 9:30 AM
1962 Missal

Archdiocese of New York

The Latin Mass formerly celebrated at St. Agnes Church has been moved from *The Daily News Building* to the Chapel on 44th Street.

PENNSYLVANIA

Diocese of Pittsburgh

The Latin Mass at St. Agnes Church is now celebrated twice every Sunday, at 8:30 AM (Low Mass) and 11:45 AM (High Mass).

Diocese of Scranton

The Latin Mass has been switched from Holy Family Church to:

St. John the Baptist Church
410 South Main Street
Scranton, PA 18504
Sunday at 12:15 PM (High Mass)

The complete *Directory* will be published in the December Newsletter. Therefore, send corrections to the Chairman now.

From the Local Chapters

CLEVELAND

Nine souls attended the organizational meeting of the chapter on February 21 at St. Andrew's Abbey; a second meeting was held on March 21 at 2:30 PM. On April 1, the Chapter received the blessing and best wishes of Bishop Anthony Pilla. In a meeting with the LLA National Chairman on Saturday, April 17, the local chairman, Mr. Pauer, offered to host the Fifth National Convention of the LLA in Cleveland in 1995.

PHILADELPHIA

The Chairman notes with regret the death of the mother of Dr. Masciantonio, head of the local LLA chapter. The Latin Requiem Mass was sung at her funeral on January 21 at St. Patrick's Church.

PITTSBURGH

Dr. Beierle recently conducted a 28-question survey of the people who attend the Latin Mass at St. Agnes Church; the responses will help him plan for the future. With the permission of Bishop Wuerl, the Holy Thursday

and Good Friday ceremonies were conducted at St. Agnes according to the 1962 Missal.

ST. LOUIS

Chapter Chairman Theodore L. Cover has started a survey of Latin use in the Archdiocese of St. Louis.

SAN FRANCISCO

Mr. Lyle Settle compiled and mailed to all LLA local officers a twelve page report on the conference *Latin in the Liturgy and Gregorian Chant*, sponsored by the local chapter at St. Mary's Cathedral on September 26, 1992.

WASHINGTON-ARLINGTON

The chapter held meetings on March 21, April 18, and May 16 at 1:30 PM at St. Anselm's Abbey.

Pittsburgh Chapter Report - 1993

As the Hierarchy never ceases to remind us, "There is great diversity in our unity". Each locality will have its own customs, strengths and weaknesses. Any prescription for increasing the membership on the local level will have to be evaluated in the light of its own individual circumstances.

We in the Pittsburgh Chapter have achieved some measure of success in this endeavor as you may have read in the national newsletter, where it was noted that our numbers had more than tripled over the last year. This increase came about, not as an accident or some natural process, but because of a deliberate plan to transform a moribund group of unconnected Latinists into an organized, growing, Latin Liturgy Community. The initial, and probably most important step, was to create a local Latin Liturgy Association chapter. This gave us a sense of legitimacy and an official nucleus on which to build. Doctor Lo Bello named an organizing chairman whose first act was to nominate a knowledgeable and active member to be chapter secretary. With this structure in place, we were then able to evaluate our assets and develop our initial goals.

Unlike many other areas, we actually had a considerable number of advantages in place: a pre-existing membership of fifteen members, a diocese that permitted a *Novus Ordo* Latin Mass at one church and a Tridentine Latin Mass at another church, a long-standing Latin Mass Chapel not associated with the diocese, several recent bishops who were not interested in expunging all traces of our Latin Tradition, and sufficient financial and physical resources to initiate our first goal, which was to increase the local membership to one hundred. We reasoned that all other activities would be greatly facilitated by first establishing numbers sufficient to the tasks which we would later undertake.

A Newsletter seemed like a logical first step. We attempt to contact each member at least every six weeks to inform them of local activities. Also, copies of news articles concerning Latin events are included and sometimes pictures that were taken at recent local Latin Masses.

A Sunday Latin Mass Bulletin is also included, and members are urged to attend a Latin Mass to meet with other members.

Contact with the local Latin Mass groups is also very important. While no relationship with the Latin *Novus Ordo* Mass could be established, the contact with the local diocesan sponsored Tridentine Mass was most successful. We were able to include our combination flyer/membership application in their mailings, and hundreds were also distributed in their bulletins and in the church vestibule.

Individual mailings have also been useful. The Diocesan Directory was used to locate those people and organizations who might have some interest in the Latin Mass. Our material was sent to priests, liturgists, musical directors, deacons, retreat houses, etc. Several dozens of a locally produced Latin Mass video were mailed to diocesan resource centers, Catholic high school librarians and university religion departments. We also correspond with nearby Latin Liturgy Association local chapters and Latin Mass communities and send information and applications across the state.

Several high profile service activities were undertaken on behalf of the local Latin Mass Group, such as the purchase of a communion service and procurement of sacred items improperly disposed of in flea markets. We hosted a meeting with representatives of the St. Peter Society and initiated correspondence with local bishops. These events generated considerable interest and demonstrated that good things could be done if people joined such an organization.

We enacted a standing policy of providing a one year paid membership for any priest who requested it. This was followed up with various Latin training materials and a request that the priest become involved with the local Latin Mass Community. The same policy was enacted for bishops but was not quite as successful.

After one year we now have over sixty paid members and several times that many if you include their family members (which they usually do). Renewed interest in our Latin Tradition should bring us to one hundred within the next year.

Dr. Joseph M. Beierle, Jr.

Notitiae

No. 314 (September, 1992): There is an Italian editorial, "Liturgy and the Missions", in which

it is claimed that in the old days, the Latin liturgy, when executed strictly according to the rubrics, was foreign to the genius and temperament of the native peoples who were being converted by the European missionaries; there was a need, it is said, of a living liturgy, more suited to the mentalities of the different peoples.

No. 315 (October, 1992): This issue begins with an Italian editorial, "The Credibility of the Liturgical Reform", wherein it is reported that in our times there has arisen a wave of criticism about the liturgical reform, and that this phenomenon has come to the attention of the Congregation. The editors seem to have in mind not the criticism of the "traditionalists", but rather that of the opposite party; nevertheless, much of what they say must be noticed by those promoting Latin. The authors say that there must be a uniform and clearly recognizable way of celebrating the revised rite of Mass, which ought to be followed everywhere and which is identified by such things as, 1) the use of the vernacular and 2) the celebrant facing the people. The editors complain about churches where the old high altar is gorgeously decorated, whereas the table used for the modern Mass appears neglected by comparison. The authorities who inspired this article had in mind priests who do not follow the rubrics in celebrating the new rite of Mass, but some of their points, if admitted, are most unfavorable to the promotion of Latin.

Nos. 316-317 (November-December, 1992): This issue is devoted to instructing priests how to care for the artistic patrimony of the Church. It is not mentioned, however, that Latin is the greater part of that patrimony.

Nos. 318-319 (January-February, 1993): The Italian Association of Professors of Liturgy, in their annual assembly, passed a resolution to compose and send to the Congregation for Divine Worship and the Discipline of the Sacraments a rebuttal to the attacks recently published by the magazine *30 Days* against Archbishop Annibale Bugnini, Pope Paul VI, and the reform of the liturgy which they supervised. The Italian text appears on pages 75-80. The Association begins by noting the rudeness with which the editors dismissed the protests of Archbishop Alois Wagner, whose letter of admonition, published in the issue of December, 1992, they shamelessly ridiculed; they lack the courtesy to be expected of mature people. (See the June LLA Newsletter, page 14, item no. 15.) They discuss the disgraceful accusation that Bugnini was a freemason, and the no less silly claim that Pope Paul VI had the liturgical reform forced on him by an all-powerful liturgical bureaucracy. With regard to the "delatinization" (their word) of the liturgy, they have the following paragraph:

One cannot understand why the magazine

keeps harping on an issue that has been settled for good, as was made clear by the results of the inquiry made of all the world's bishops. (See *Notitiae*, no. 185, 1981, pp. 580-611.) One cannot think of a return to Latin, not only because of the requirement of understanding, but because of an even more fundamental principle: the right of every people to express their faith and prayer in their own language. This does not prevent the texts that have been translated from the Latin from being corrected and improved, but one should at the same time recognize the responsibility of the bishops, whose duty it is to approve the texts and guarantee their wholesomeness and orthodoxy.

It is a pity that those who would like to defend Latin against the charges made by the Association in this last paragraph run the risk of being misunderstood and lumped together with the obscurantists who called Bugnini a freemason and Paul VI an incompetent Pope. This is the tragedy of the Latin Liturgy movement, that a beautiful cause became associated with rudeness and Pope-bashing obscurantism.

Open Forum

Patrick W. Jacobson
8715 First Avenue #901-D
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Tel. 1 (301) 587-6944

March 4, 1993

Dear Friend Tony:

+ PAX It was a pleasure to talk with you yesterday, and I hope everything is fine with your work and your LLA activities and presidency. As I told you, I would like to give you an update of our CAPELLA activities here.

1. We may have to move the service of May 8 to Caldwell Hall Chapel at CUA, since the Cardinal [Hickey] has asked whether he could use the Archdiocese's chapel for a special meeting that day.

2. We have begun to build a following at CUA; our last service three days ago drew a congregation of about thirty people, which is not bad for a Monday evening service there. This is partly due to the advertising of our services by the Students' Chapter [I think that is the proper name] of the Knights of Columbus at CUA, as well as to the cooperation of the CUA Campus Ministry Office, which has been quite helpful to us; this office was reorganized several years ago, and it is now very easy and even pleasant to deal with its people: a difference "from hell to Heaven" as to the way this was until about 1990.

3. With the exception of the low attendance

on November 15 [the Hispano-Mozarabic Mass], there seems to be a slowly growing interest in our services outside CUA as well; for example, the January 3 Sarum Use Mass at Fr. Rigdon's church in Benedict, about 90 minutes of driving from Washington DC, was attended by at least 150 persons, whereas the usual attendance there for the Tridentine Use Mass is of 40 to 50 persons. A number of people who usually go to the Tridentine Mass at St. Mary's here went to the Sarum Mass, and found it nice and beautiful. We did, of course, the complete service, i.e., Solemn Procession tied to the Solemn Mass, with a full complement of Celebrant, Deacon, Subdeacon, MC and four Acolytes, three Processional Crosses, two thuribles, etc. This year we have been fortunate to have a Deacon for several of the services as well.

4. I give you now a list of Celebrants and Deacons for the 1992-93 services:

Rev. dom Daniel Kirk OSB [St. Anselm's Abbey, Washington DC.]: Celebrant on September 14, November 15, March 17, and April 7. Subdeacon on January 3.

Rt. Rev. dom Alban Boulwood OSB [St. Anselm's Abbey]: Celebrant on December 7.

Rev. Fr. Charles Pope [Mount Calvary Parish, Forestville MD]: Celebrant on September 17. February 2 and May 8.

Rev. Fr. Vincent Rigdon [Archdiocesan Tribunal/St. Francis de Sales Parish, Benedict, MD]: Celebrant on January 3.

Rev. Fr. Franklin McAfee [St. Lawrence's Parish, Franconia/Alexandria, VA]: Celebrant on March 1.

Rev. Mr. Guillermo Romagosa [Manhattan College, NY]: Deacon on November 15.

Rev. Mr. David Beaubien [Mount St. Mary's Seminary, Emmitsburg, MD]: Deacon on January 3, March 1, April 7 and May 8.

Rev. Bro. Edward Seton OSB [Mount Saviour Abbey, presently at St. Anselm's Abbey and CUA]: Deacon on December 7 and February 2.

Our Acolytes come usually from St. Matthew's Cathedral, as does our MC, Francisco Cimadevilla, who is very conscious and learns everything in a fast and thorough way; he will unfortunately leave Washington DC in April, and I shall have to find someone else willing to become our MC, which relieves me from having to act as both Praeceptor and MC simultaneously. Divine Providence shall hopefully provide!

I am beginning now to make plans for the 1993-94 Year, and hope to be able to present again some services at St. Mary's Church; it will depend on the agreement of dom David Conway OSB, its new Pastor, who replaced

Fr. Aldo Petrini two months ago; there is also the possibility that we may offer services at one or two churches in Virginia.

I shall send you the portions of our Manual of Ceremonies which are ready so far; you may wish to check with me for things possibly unclear in them once you receive that material.

Please pray for us. We keep all our friends in our prayers; let me know of any new or interesting developments in liturgy.

Your friend in Christ,

Patrick W. Jacobson
Director, *Capella Antiqua*
* * *

St. Benedict Abbey
252 Still River Road
Post Office Box 67
Still River, MA 01467

PRESS RELEASE

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For Immediate Release

March 7, 1993

Benedictine Priory
in Still River, Massachusetts,
Raised to Abbey Status

STILL RIVER - The Right Reverend Patrick Regan, O.S.B., President of the Swiss-American Benedictine Congregation and Abbot of St. Joseph Abbey in St. Benedict, Louisiana, today promulgated the decree elevating St. Benedict Priory in Still River, Massachusetts, to the status of an abbey. The Abbot President read the decree in the presence of the monastic community and guests at the 11 a.m. conventual Mass, after which he presided over the election of the first abbot. Elected was the Right Reverend Gabriel Gibbs, O.S.B., formerly Prior of the twenty-five member monastery.

After his acceptance of the election, Father Abbot Gabriel recited the Act of Fidelity to the Catholic Church and the Apostolic See. The election was confirmed by the Abbot President, who invested the new abbot with the pectoral cross, sign of the abbatial office. The community then went in procession to the chapel, where the *Te Deum* was sung, and he received the obedience of each member of the community.

Father Abbot Gabriel then gave an address to all present, in which he expressed particular appreciation to the Most Reverend Timothy J. Harrington, Bishop of the Diocese of Worcester, for his encouragement and canonical approval of the elevation, and to the late Msgr. Lawrence A. Deery, Judicial Vicar of the Diocese, who was instrumental in the process before his untimely death on February 16th.

Bishop Harrington will conduct the solemn rite of blessing the new abbot at a Mass on Sunday, April 18th.

Father Abbot Gabriel has long served as superior of the Still River community. He is a native of Hornell, New York, and served in the United States Navy in World War II. He received his education in Hornell, at Harvard University, St. Andrew's and St. Bernard's Seminaries in Rochester, New York, and St. Benedict Center Institute for Collegiate Studies. He completed his theological studies at the School of Theology and Institute of Monastic Studies at the Cistercian St. Joseph Abbey, Spencer, Massachusetts, and was ordained by the Most Reverend Bernard J. Flanagan, then Bishop of Worcester, on December 11, 1976.

The Benedictine monastery which Father Abbot Gabriel heads was founded as the Catholic student center at Harvard University in 1940 by the late Sister Catherine Goddard Clarke. The religious community, known as the Slaves of the Immaculate Heart of Mary, was founded by the later Father Leonard Feeney in 1949 and was an integral part of St. Benedict Center. The Center and the religious community moved to rural Still River in 1958 with the intention of adopting a more contemplative life-style.

After Fr. Feeney was reconciled in 1972, through the efforts of Bishop Flanagan and the late Archbishop of Boston, Humberto Cardinal Medeiros, the community received canonical status as a Pious Union. At that time they became Benedictine Oblates of Sant' Anselmo Abbey in Rome with the Abbot Primate, then Rt. Rev. Rembert Weakland, O.S.B., as Bishop Flanagan's vicar. The Abbot Primate arranged for the community to become Benedictines of the Swiss-American Benedictine Congregation under the direction of its Abbot President, the Rt. Rev. David Melancon, O.S.B. The monastery became an autonomous Priory on August 4, 1990.

An important aspect of the spirit of the community is a strong emphasis on Our Lady according to the devotion of Saint Louis Marie de Montfort. Other aspects are the saints, study of scripture and the Fathers of the Church, along with a loyalty to the traditional teachings of the Catholic Church, as well as to the Holy Father and the Magisterium.

The works of the community, flowing from the central Benedictine apostolate of divine worship and contemplative prayer, are mainly looking after the spiritual needs of guests, who come in large numbers for retreats, spiritual direction, and convert instruction, and the publishing and distribution of Catholic literature through its publishing house, Ravengate Press. The Fathers and Brothers subscribe to the Thomistic ideal of *contemplata tradere*, handing on to others by word of mouth and the printed word the fruit of their contemplation of God and the Truths of the Faith.

St. Benedict Abbey also carries on the ancient tradition of the Latin language and

Gregorian chant in celebrating the Conventual Mass and the Divine Office. The *Novus Ordo* is followed in the Abbey chapel, and the priests of the community, with the permission of the bishop of the diocese, rotate in celebrating the Tridentine Mass for the sisters of St. Ann's House next door.

The community comprises six priests, one deacon, and eighteen brothers. The professed monks range in age from 22 to 72, with about half in their twenties and thirties.

The Abbey guest house, under the direction of the Very Reverend Xavier Connelly, O.S.B., Prior and Guestmaker, can accommodate 50 guests with ease. The Abbey has become a favorite place for individuals and for families as well as large groups.

The Swiss-American Congregation to which St. Benedict Abbey belongs numbers about 15 autonomous monasteries in North and Central America. The first monasteries of the Congregation were founded by the ancient Swiss Abbeys of Einsiedeln and Engelberg. They separated from the Swiss and formed the Congregation in 1881. The Swiss-American Congregation is one of about 20 Benedictine congregations in the world under the leadership of the Abbot Primate of the entire Order of St. Benedict, whose seat is the Abbey of Sant' Anselmo in Rome.

Preserving the Latin Mass in St. Louis

by Theodore L. Cover
Chairman, St. Louis Chapter, LLA

The story of how the Latin Mass was preserved in St. Louis prior to the 1984 Indult is different from the story in other places. The early efforts were largely the effort of individual pastors. At first, no single lay group emerged to promote Latin Masses in the Archdiocese. Lay groups furthering the cause of Latin preservation arose subsequent to the efforts of individual pastors.

The vernacular version of the 1964 *Ordo* restricted the vernacular to the parts of the Mass pertaining to the congregation. The balance of the Mass was still in Latin. Also, a number of traditional hymns, including Latin hymns, were part of the repertory of the majority of parish choirs. Consequently, from the introduction of the 1964 version of the Tridentine Mass on the First Sunday of Advent to the introduction of the Roman Missal of 1970 or *Novus Ordo* on Easter Sunday, 1970, there was no real impetus for a preservation effort. Gradually, the remaining Latin of the 1964 *Ordo* was replaced with the vernacular; first the vernacular version of the Roman Canon in 1967, then the alternate Canons in 1969. The Offertory prayers remained in Latin until the *Novus Ordo* was introduced in St.

Louis in April 1970. Several St. Louis City parishes in the near downtown area continued to have occasional all-Latin Masses according to the 1964 *Ordo* up to Easter, 1970. Two such parishes in the area immediately north of Downtown St. Louis (the Kerry Patch area) were St. Joseph's and Our Lady Help of Christians, both administered by Fr. Edward Filipiak, now deceased.

Almost simultaneously with the *Novus Ordo* introduction on Easter Sunday, 1970, Latin *Novus Ordo* Masses started at three other St. Louis City parishes in addition to the two parishes served by Fr. Filipiak. The additional three parishes were Sts. Peter and Paul (Fr. Albert Bruegger, Pastor, deceased), St. John Nepomuk (Fr. James Pavlik), and St. Agatha (Msgr. Bernard Granich). The Sts. Peter and Paul Masses were on the second and fourth Sunday of the month at 11 a.m. The St. John Nepomuk Latin Mass was at 8 a.m. on the third Sunday of the month. The St. Agatha Latin Mass was at 10 a.m. on the last Sunday of the month. Sts. Peter and Paul also had a Latin Midnight Mass. All five parishes were in the immediate downtown area. These Latin Masses were all the result of initiatives of the individual pastors. With the exception of the Masses at St. Joseph and Our Lady Help of Christians, this Latin Mass schedule held until the institution of the Indult Mass. The year 1975 saw the establishment of the Latin Liturgy Association by Dr. James F. Hitchcock, Professor of History at St. Louis University, Mrs. Jean Findlay of Afton, Virginia, and others. One of the first St. Louis activities of the Latin Liturgy Association was sponsorship of a *Novus Ordo* Latin High Mass in May, 1975. For many who attended, this was their first exposure to the Latin text of the *Novus Ordo* Mass. This first Mass, at a suburban parish, was well attended. Subsequent LLA-sponsored Masses experienced dwindling attendance, indicating problems with the appeal of the *Novus Ordo* Mass among St. Louisans.

One of the early St. Louis activities of the new Latin Liturgy Association was to survey the use of Latin in the parishes of the St. Louis Archdiocese. The survey of the 169 parishes then comprising the Archdiocese took place during the latter half of 1977. The results were published in the February 3, 1978 issue of the Archdiocesan paper, the *St. Louis Review*. A total of 88 responded. Nine reported an occasional Latin Mass. Three reported regular Latin Masses at that time (Sts. Peter and Paul, St. John Nepomuk, and St. Agatha). A total of 47 reported an occasional Latin hymn. About half that number reported using Latin at Benediction or some other devotion.

The October, 1984 Indult permitting celebration of the Tridentine Mass after sixteen years exclusive use of the *Novus Ordo* was acted on immediately by the Archdiocesan Chancery Office. Msgr. Bernard Granich, at

that time pastor of St. Agatha's and Vice-Chancellor and Archivist for the Archdiocese of St. Louis, reported that Archbishop John L. May received word of the indult enthusiastically. Msgr. Granich relates that Archbishop May saw him in the corridor of the Chancery Office and immediately asked him if he would be willing to host the Indult Mass at St. Agatha's. Msgr. Granich also relates that Archbishop May wanted to say the first Indult Mass, but was dissuaded by his staff since it was now fifteen years since he had said a Pontifical Tridentine Mass and twenty years since he had said a Mass entirely in Latin—he would have had to have been coached extensively. Msgr. Granich, who had maintained his familiarity with the Latin text and the Tridentine Rubrics, volunteered to say the first Indult Mass in St. Louis. The first Mass under the 1984 Indult in the St. Louis Archdiocese was celebrated at St. Agatha's on Saturday, February 2, 1985, at 10 a.m. CST, the Feast of the Purification. The Church was packed to standing room. The *Schola Cantorum* from the Archdiocesan seminary sang the ordinary of the Mass in Gregorian Chant. Archbishop May presided, preached the sermon, and assisted in distributing Communion.

The pattern of having a Latin Tridentine Mass on the First Saturday of the month continued until September, 1988, when the weekly Sunday Mass was substituted. The schedule was increased to allow for a Latin Tridentine Mass on Holy Days and two weekdays during Lent. The high attendance level observed at the first Indult Mass has continued through the present day.

Shortly after the start of the Saturday Mass in 1985, the Committee for the Preservation of the Tridentine Mass was formed by Mr. Paul Bair to provide support for the Indult Mass.

The high level of participation in the responses and singing on the part of the congregation at these Masses is a legacy of the late Msgr. Martin P. Hellriegel, pastor of Holy Cross Church and premier liturgist in St. Louis. Msgr. Hellriegel had instituted Dialogue Masses and encouraged congregational singing of the responses and the Ordinary in the years prior to Vatican II.

From the Press

1. Paul Hallett is the author of an uncritical review of the book *The Second Vatican Council and Religious Liberty* by Michael Davies, published in the February 21, 1993 number of *The National Catholic Register*. Hallett does not tell his readers that he wrote the introduction to the book he reviews. The *Register* is a good paper, but occasionally they engage in buffoonery, as when they print the Hallett review and insert the supplement "Mary's People", which promotes the claims of a whole

10 crowd of pretended visionaries. In the edition of February 28, the utterances of one Vassula Ryden are prominently displayed; they are so ludicrous that one is embarrassed to read how several priests and bishops are associated with this nonsense.

2. "City students show Latin still alive" was the title of an article in the June 8, 1992 issue of *The Meadville Tribune*; the newspaper reports how several local students received certificates (and one even received a gold medal) for high scores on the National Latin Exam. In Crawford County, Pennsylvania, where the Chairman lives (Meadville is the county seat), Latin was abolished around 1956, but it was restored to the schools in 1981 through the efforts of Dr. Joseph Piroch, who now coordinates the Latin Mass at St. Bernadette's Church in Saegertown. It took Dr. Piroch eight years of negotiations to convince the school board to restore Latin, an exhausting labor made all the more difficult by the fact that no superintendent, assistant superintendent, principal, or guidance counselor anywhere in the school district had ever studied Latin. The restoration of Latin was the subject of an article in the March 11, 1981 issue of the *Tribune*.
3. Frederik Dahl is the author of the piece "Who says Latin's a dead language?" which was put out by the Reuters News Agency and published in several newspapers in February, 1993. Dahl tells the story of the Latin news program that runs every week on Finnish radio for five minutes Sunday morning (EST). The transcripts of the *Nuntii Latini* are published in the magazine *Vox Latina* (Saarbruecken).
4. In an interview published in the January ("No. 1"), 1993 issue of *30 Days*, Pietro Cardinal Pavan says that the reason Pope Paul VI issued the *motu proprio Ingravescentem aetatem* of 1970, whereby cardinals over 80 years of age were barred from the conclave, was to prevent the election of Giuseppe Siri as his successor.
5. In the February 15, 1993 issue of *The Remnant*, there is "An Open Letter to His Holiness, Pope John Paul II" in which the Supreme Pontiff is told to shape up and behave like a Catholic. With shameless audacity, the authors, who sign themselves "The Remnant Resistance", write things like:

We are the ones who for decades now have been fighting your fight really. We are the ones who have defended you against those who feel that your Papacy has gone against Christ's Church. We are the ones who have said and continue to say "yes, he is still the Pope" even when you joined hands with heretics and pagans and

prayed with them, leaving the world to wonder if you really believe that Allah and Buddha are just as worthy of our homage and prayer for peace as are Almighty God and Jesus Christ.

Holy Father, upon our knees and with respect for you and your holy office we traditionalists, still loyal to you, beg you before it is too late, to at least consider one very real possibility, one extremely plausible explanation for this disaster in the Catholic Church: We entreat Your Holiness to please reconsider your position and at least enter into the realm of possibility that "Vatican II" with all its talk of being progressive, of updating, of change—with all its ambiguity—just simply did not work! It has been a total failure!

If this sort of thing continues and goes unchallenged by intelligent "traditionalists", the Holy See will eventually suppress the "Tridentine Mass" altogether. In the same issue, there is another review of Davies book *The Second Vatican Council and Religious Liberty* by Paul Hallett, who loses all credibility by embracing the obscurantism of Davies. Finally, Fr. Eugene Dougherty, in the format of a review of the book *Papal Legislation on Sacred Music* by our late member Msgr. Robert Hayburn, rightly condemns the ruin of liturgical music brought on by the indiscriminating embrace of the vernacular liturgy and the demand for audience participation.

6. The March-April, 1993 number of *The Latin Mass* magazine begins with a letter of protest from Michael Davies, who was displeased that the magazine carried an advertisement for the article by Thomas W. Case in *Fidelity* attacking the Society of St. Pius X. The Publisher, in an immediate reply, rejects the protest. There follows another letter, this one from a Californian correspondent denying that Bishop Brom of San Diego should be congratulated for patronizing the Latin Mass; the Bishop, the fellow says, has not really been very co-operative, though he allows the weekly Mass at the mortuary. The main news in this issue is the progress of the Fraternity of St. Peter; Bishop Timlin of Scranton has just ordained a priest for the group, and they are opening up a Catholic Academy in his diocese for boys in grades 7-12. It seems to the Chairman that the Fraternity is the last hope of the "Tridentine Mass" movement. If the Fraternity can avoid the obscurantism of the Lefebvre-Davies line, then its future may be secure. There follows an essay "Salvaging the Sacred" by the editor; it concerns the mission of a Chicago woman, Carol Fusco, who rescues sacred objects from garage sales, junk shops, and other such operations, and then "recycles"

them so that they are used for their intended purpose. It appears that she runs an independent "Tridentine" chapel in Chicago. Next, Michael Davies, in his piece "The Authority of Vatican II", pooh-poohs the Council with his usual arguments; he and not the Ecumenical Council, evidently, knows the bottom line when it comes to the Catholic religion. Then, in his final word, the Publisher speculates about the next Papacy; the Chairman often thinks how sad it must be for the Holy Father to read about people prophesying about who his successor will be while he still draws breath.

7. Ann Carey is the author of the article "Untangling the Latin Mass Controversy" in the March 7, 1993 issue of *Our Sunday Visitor*. (An abridgment appeared in *The Catholic Digest*, June, 1993, pp. 98-101.) She gives a good summary of the present situation and discusses the work of the Society of St. Pius X, the Fraternity of St. Peter, the Coalition in Support of *Ecclesia Dei*, and the Latin Liturgy Association. It is reported that the Fraternity of St. Peter has at present 40 priests (three of whom are Americans) and 80 seminarians (25% Americans). She reports (Mary Kraychy is her source) that 58 of the 197 American dioceses have a weekly old-rite Latin Mass, and 91 others have a monthly old-rite Latin Mass. The LLA Chairman is quoted as pointing out that the only problem is not with the old Mass itself, but with some of its most visible promoters, obscurantists who refuse to recognize any knowledge discovered after 1570. In an editorial "Mass confusion" on page 2, the editors say that the old rite Mass should not be more than "a restrained pastoral option . . . an exception . . . not . . . the rule to which we hope to return." They write that the traditionalist movement might otherwise develop into a sect within the Church.
8. The Angelus Press, American publishers of the Society of St. Pius X, is circulating a twelve page *Open Letter to Thomas W. Case* from Michael Davies, who seeks to rebut the attack made by Case on the Society of St. Pius X in the December, 1992 number of *Fidelity* magazine. Davies harms his own case by frequently resorting to abuse. ("Who on earth do you think you are, Mr. Case, . . . ?", "What kind of inflated ego do you have . . . ?", etc.) Davies says that "the 1988 excommunications possess no validity"; not only does he thereby overrule the Pope and the Consistorial Congregation, he goes on to say that the Sovereign Pontiff "has abandoned the lambs entrusted to him by Our Lord to the wolves", and that if one were to combine all the scandals ever committed by the worst Popes, their sum would not even come near to the scandalous behavior of Pope John Paul II when he summoned the repre-

sentatives of all the world's religions to pray at Assisi in 1988. If Mr. Case is not outraged at this, he writes, then he does "not have the least idea of what being a Catholic is". At the end of all his invective, Davies writes that Archbishop Lefebvre did not die alone and loveless; "Mr. Case," he says, "I pray that you will not."

The abuse of the Holy Father by some traditionalists has now gotten to the point where it is no longer tolerable; the Masons and the Jews show more respect to the Holy Father than do some traditionalists. If people had any brains, they would flee from Davies and the publications which print his essays, but they do not have the intelligence to do so.

9. In the March, 1993 issue of *Fidelity*, Thomas W. Case continues with his series on the Tridentine Rite Conference. Meanwhile, in the February 28 number of *The Remnant*, Michael Davies writes that Case is "a lightweight who should not be taken seriously."
10. In the February, 1993 issue of the Newsletter of the French Latin Liturgy Association (*Pro Liturgia*), it is reported that the Latin Mass is sung every Sunday in the Cathedral in Athens. There is also quoted a statement from Cardinal Ratzinger to the President, Dr. Crouan, in which His Eminence writes, "In reality, my 'preface' was only an article prepared on the occasion of the death of Msgr. Gamber, a eulogy of his personality, without any reference to a particular book."
11. Yves Toul is the author of a long essay in the January-February, 1993 issue of *Una Voce* (Paris), wherein he explains why the traditionalists would not be satisfied with the new Mass celebrated in Latin; they must have the old Mass, he writes. He makes the following points:

i) Although, theoretically, Catholics have a right to the new Mass in Latin, practically speaking, it is only a concession granted by some bishops. Here he quotes Msgr. Gilson, formerly Auxiliary Bishop of Paris.

ii) Most priests cannot celebrate the new Mass in Latin and therefore throw up difficulties before people trying to organize one.

iii) The new Mass in Latin is merely a device to trick traditionalists and thereby avoid having to implement the *motu proprio* of 1988.

iv) Priests educated in the seminaries of the Fraternity of St. Peter should not be called upon to celebrate the Latin Mass according to the new rite. But when the older priests die, these will be the only priests who can say Mass in Latin.

v) The spirituality of the Missal of 1570 is

not the same as that of the Missal of 1970.

vi) Offering Latin Masses only according to the revised Missal would close the door to any hope of reunion with the followers of the late Archbishop Marcel Lefebvre.

12. It is reported in the 20 March, 1993 number of *The Tablet* (London) that Marco Bucarelli, president of the Board of Directors of *30 Days*, has been arrested and will stand trial for extortion. Another member of the magazine's Board, Vittorio Sbardella, nicknamed *Lo Squalo* ("the shark"), is also under investigation.
13. In Volume 17, Number 3 (1993), Release 489 of *The Musical Heritage Review*, we find the following letter which continues the correspondence on the theme of the *Dies Irae*:

Editor:

All right, all you "*Dies Irae*" fans, here is yet another for you: Sir Charles Villiers Stanford's "Concert Variations on an English Theme". The opening bars hint at it vaguely, but later in the piece it is quoted *almost* verbatim.

I was puzzled by this at first, until I learned that the English theme on which the variations are based is titled "Down Among the Dead Men". The reason for alluding to the *Dies Irae* then became apparent.

Now, I'm waiting for someone to explain composers' strange fascination with this rather dark and dismal theme. Have they, perhaps, been more aware than the rest of us of the "day of wrath" hanging over all our heads?

Jim Troglin
Ventura, California

At this point, the Chairman has the pleasure of printing the following learned letter on the subject of the *Dies Irae* from his colleague Dr. Ferdinand Gajewski:

30 Westbrook Road
Westfield, NJ 07090
March 19, 1993

Dear Prof. Dr. Lo Bello,

Just a brief postscript to the *LLA Newsletter*, issues of December, 1992, and March, 1993, where discussions appear concerning the use of the sequence *Dies Irae* by various composers.

In an article published a few years ago, "Unriddling Chopin's 'Sphinx'"—*Studi musicali*, XV (1986)—I proposed that the presentation of the *Dies Irae* melody (always the four-note *incipit* in Chopin's case) could be quite subtle

indeed. Chopin's use of the sequence in his great essay on death, the Sonata in B-Flat Minor, Op. 35, is in fact so veiled it has managed to elude everyone, even scholars. Is the affective power of symbolism in the arts enhanced when symbols are made to be perceived subliminally? Chopin—and others—would seem to think so.

Aside from the B-Flat Minor Sonata, the *Dies Irae* lurks in other Chopin compositions: the Nocturne, Op. 9, No. 1; the Etude, Op. 10, No. 6; the Nocturne, Op. 15, No. 3; the Etude Op. 25, No. 10; the Preludes, Op. 28, Nos. 2 and 6; the Polonaise Fantasie, Op. 61; and in the *Spiew z mogily* (*Song from the Tomb*), Op. 74, No. 17.

To enlarge still more the *Newsletter's* count of musical compositions incorporating the *Dies Irae*, I might cite a fine piece by Johannes Brahms, the late Intermezzo in E-Flat Minor, Op. 118, No. 6. Here we find the master, on the brink of the hereafter himself, brooding upon the opening notes of the sequence.

Our list can surely go on and on. In music, the *Dies Irae* is the *memento mori par excellence*.

Yours sincerely,
Ferdinand Gajewski, Ph.D.

14. In a Latin letter on page 132 of *Vox Latina* (tome 29, Fascicule III, 1993), Abbot Karl Egger, the head of the Vatican's *Latinitas* foundation, reports that at the command of the Holy See, he is translating the *Catechism of the Catholic Church* into Latin. Since the work is immense, he has taken on several assistants.
15. The April, 1993 number of *The Angelus*, publication of the Society of St. Pius X, has several articles which explain why the Society rejects the Pope's *Catechism*. Soon, the Chairman, predicts, they will have their own Pope, since they cannot remain in their present Limbo-like position for ever. In this issue there is also begun the publication of the English translation of the gossipy Italian rag *Si Si No No*, full of all that nonsense that appeals to those minds overcome with what the Germans call *religioeser Wahnsinn*. There is nothing too ridiculous, nothing too shameful, that it cannot be published in one or another of these publications.
16. The April, 1993 issue of *Fidelity* has the last installment of a three part series by Thomas W. Case on the Tridentine Rite Conference, which will be holding its Seventh Annual Convention in Northbrook, Illinois, on September 16 and 17. Among the authorities

scheduled to appear are Michael Davies, Robert De Piante, and Nicholas Gruner. In the *Letters* section of this issue of *Fidelity*, there is an immoderate outburst from Roger McCaffrey, editor of *The Latin Mass* magazine, who rants against E. Michael Jones, his counterpart at *Fidelity*, for having written a not altogether favorable review of the reliability of the analyses that one reads in McCaffrey's magazine.

Among the many other letters published in this issue of *Fidelity*, there is one from Professor Ingeborg Bluemel of *Una Voce* -Austria, who doubts whether the New Rite of Mass can be reconciled with the Catholic religion. Evidently the *Una Voce* movement is closer to the Lefebvre group than the Chairman thought. With every post, the Chairman receives more evidence that it will soon become hopeless to promote the Old Mass within the Catholic Church unless one wants to jump into bed with schismatics and obscurantists. Do the traditionalists have the discipline to rid their movement of the absurdities that are rendering it ridiculous?

17. In a recent statement of information, Fr. Arnaud Devillers, U.S. Regional Superior of The Priestly Fraternity of St. Peter, writes that the "special mission of the Fraternity is to reconcile Catholics who have lapsed or joined a schismatic group because of their attachment to traditions, especially the so-called Tridentine Mass." He writes that the forty priests of the Fraternity now work in churches in France (Versailles, Paris, Lyon, St. Etienne, Perpignan, Narbonne, Fontainebleau, Besancon, Strasbourg, Colmar), Germany (Stuttgart, Wigratzbad), Austria (Vienna, St. Poelten, Salzburg), Switzerland, Italy (Rome), and the United States (Dallas, Rapid City, Scranton).
18. *Inside the Vatican* is the name of a new magazine devoted to Vatican news that promises to appear ten times a year at the outrageous price of \$49.95 *per annum*. (Charter subscribers got the reduced rate of \$39.95 if they paid before the end of June.) The editor is Robert Moynihan, formerly of the *Catholic World Report*.
19. The following letter from the Chairman was published in the April 4, 1993 number of *The National Catholic Register*.

In his review of "The Second Vatican Council and Religious Liberty" by Michael Davies ("The one, true faith," Feb. 21), Paul Hallett leaves out the following useful information:

-Michael Davies is a regular contributor to *The Angelus*, the monthly periodical of the schismatic Society of St. Pius X, founded by the excommunicated Archbishop Marcel Lefebvre.

-Davies writes a regular column for *The Remnant*, a newspaper that publishes articles by quacks who say that the earth is fixed in space, that the sun revolves around the earth, and that Dreyfus was guilty.

-Davies is on the editorial board of *The Latin Mass* magazine, a periodical in which he argues that the revised rite of Mass is an inferior exposition of the Catholic religion.

-In his articles in the above-mentioned periodicals, Davies has argued that Pope John Paul II is weak, that he orders Catholics to submit to modernist bishops, and that he's wrong in promoting ecumenism and religious liberty.

-In the book reviewed by Hallett, Davies challenges the credibility of the Second Vatican Council by hinting that its teachings in the declaration *Dignitatis Humanae* contradict the Catholic religion.

-The method of Davies is the literal and ahistorical interpretation of the Bible and of papal encyclicals. Such a method sets the Catholic religion in opposition to the established results of modern science, thereby reducing it to a superstition.

-The program of Davies is nothing more than obscurantism; he argues, for example, that the state in which Catholics are the majority has the right to prohibit by law the public manifestations of any but the Catholic religion. Such views encourage the dangerous behavior that leads to Sarajevo.

In a word, the writings of Michael Davies are a muddle from which the usual assortment of half-educated fundamentalists, bigots, anti-Semites and schismatics draws aid and comfort.

On April 25, *The Register* published a rebuttal by one Dan Bergen, who says that Davies is a scholar and that the Chairman's comments do not merit a reply. Quite generous indeed are some folk in awarding the title *Scholar*. Every street cleaner, every chimney sweeper is held sufficiently learned to be called a scholar when it comes to discussing the Catholic faith. The Pope and the Vatican Council may err, but not the local bus driver or cabby. Bergen, though, has pointed out something worth pondering when he notes that Davies, Hallett, and many other people of their persuasion are converts; much trouble has been caused to the Holy Church throughout its history by the uncontrolled enthusiasm, even mania, of converts, some of whom act, though they would deny it, as if they were truer

believers than the rest. They are always to be found conspicuous amongst the extremists in any Church or movement, and their rantings must be moderated by the censure of the community. Another rebuttal to the Chairman's letter, even weaker than Bergen's, appeared in the number of May 2.

20. In his editorial on page 1 of the May, 1993 issue of *The Catholic World Report*, the editor, Fr. Fessio, calls for the Bishops to withdraw their financial support of ICEL. He suggests that they shop around for translations to liturgical texts and deny ICEL a monopoly. This same number also contains a simplistic analysis of the civil war in Bosnia by the Croatian Dominican Franjo Sanjek, who is interviewed by Jonathan Luxmoore. Sanjek blames everything on the Serbs, but, if the truth is to be admitted, the Catholic Croats behaved even worse during the Second World War. Sanjek's remarks are full of comments like "If one studies the Serbs' history, one can see that they were always a quarrelsome people." In fact, the South Slavs have always behaved badly, that side behaving worse which at any given moment has the greatest means to do so.
21. Yves Gire, Treasurer of *Una Voce* (France), writes, on pages 54-55 of the March-April, 1993 issue, that the people who ask for the Old Mass in Latin do not want the New Mass in Latin; the latter does not have the spiritual riches they desire, he says. He especially rejects the new Roman calendar, with which he finds much to complain of. The three year cycle of readings also displeases him. "No," he concludes, "the new rite, even in Latin and with Gregorian Chant, cannot replace the old; they are two different things."

In the same issue, it is announced that the new rite of Mass is sung in Latin every Sunday at 9:15 AM at Chartres Cathedral, upon the high altar, *versus Deum*.

22. The May-June, 1993 issue of *The Latin Mass* magazine claims that Cardinal Ratzinger has endorsed the views of the "traditionalists" with regard to the reform of the liturgy. The headline is "Cardinal Ratzinger forces a debate". There is an instructive interview with the head of *Una Voce* - Italy, Count Neri Capponi, who, like many traditionalists, grasps at straws and quibbles about whether Lefebvre was really excommunicated and really went into schism in 1988. Capponi does assert, however, that the Society of St. Pius X has, since the death of their founder, done things which smack of schism. Twice in the interview, the interviewer speaks of *Ecclesia Dei Adflicta* (sic), an error too learned to be typographical.

23. The May, 1993 number of the Bulletin of the French Latin Liturgy Association (*Pro Liturgia*) notes that a video tape recording of professional quality has been made of the Solemn Blessing of the new Abbot of Solesmes, Dom Dupont. The liturgy, of exceptional beauty, was, of course, entirely in Latin.
24. The Catholic News Service, in a report released on April 30 and published in several Catholic newspapers, mentions an interview which Joseph Cardinal Ratzinger gave to the Italian newspaper *Il Sabato*, in which he points out that in his opinion, having everyone celebrate Mass towards the people was a mistake, theologically, because the Mass should be celebrated *ad orientem*. He does not favor stopping the practice now, however, because that would confuse too many people.
25. The May 9, 1993 number of *The National Catholic Register* contains a letter from Anne Burns of Cos Cob, Connecticut, approving of the letter of the Chairman criticizing the Hallett review of the book of Michael Davies. (See item no. 19 above.) While admitting that "Lo Bello did an excellent job of exposing Michael Davies' dubious ideas and credentials", she says that the Chairman omitted to point out the most obvious flaws to be found in Davies' work, namely, 1) "an earthly government cannot be trusted by its citizens to recognize 'the one fundamental truth' revealed by God", 2) governments that impose official religions have always done so by force, not fact and reason, and 3) countries where the Catholic religion was established have often been failures.
26. The January, 1993 issue of *Living Tradition*, the organ of the Roman Theological Forum of the *Sedes Sapientiae* Study Center, Via Concordia 1, 00183 Rome, Italy, is devoted to a review by the Associate Editor, Fr. Brian W. Harrison, M.A., S.T.L., of the book *The Second Vatican Council and Religious Liberty* by Michael Davies. Harrison says that Davies is "the most influential apologist for traditionalist Catholicism in the English speaking world", whose utterances are more trusted by his readers than the pronouncements of the Pope. Davies and Harrison form what the Americans like to call a mutual admiration society, each praising the other in his own books. Harrison congratulates Davies for remaining "docile and respectful to the Holy See", but in fact Davies has written in *The Remnant* that the Pope is a scandal giver.

Harrison is a harmonizer, prompted by

the apologetic instinct, who says in his opening section, with much exaggeration, that if the teaching of *Humanae Vitae* cannot be reconciled with that of earlier Popes, then "we are faced with a disaster unprecedented in two thousand years of Church history." This can only be said by someone who 1) thinks that everything that Popes have taught must be harmonized, and 2) knows little history. However, 1) it is clear that there are many things which cannot be harmonized without doing violence to what the different authors really meant, and 2) no man who is correctly informed as to the past will be disposed to take a morose or desponding view of the present. People who think that everything can be made into one happy harmony will be disappointed, and the weaker among them will end up in an insane asylum. One should not set people up for a horrible disillusionment.

Harrison says that the "core teaching" of *Dignitatis Humanae* is: *Non-Catholics (like all human beings) have a natural right to immunity from government coercion in publicly expressing their beliefs, in circumstances where this does not violate public morality, public peace, or the rights of other citizens.* Harrison and Davies agree that no Pope had previously taught this doctrine, but whereas Davies says that they actually condemned it, Harrison tries to harmonize it with what they had to say.

Harrison first errs by claiming that the converse of the "core teaching" cited above is: *No violation of a natural right of non-Catholics is ever committed by a government which represses the public expression of their beliefs, not even in circumstances where such expression does not violate public morality, nor public peace, nor any rights of other citizens.* (This allows him to set up a paper target, which he proceeds to shoot down easily, that Stalin acted in accordance with Catholic doctrine when he persecuted the Orthodox Church, a non-Catholic religion.) In fact, a mathematician would tell him that the true converse of the core teaching is: *There are occasions (at least one) when no violation of a natural right of non-Catholics is committed by a government which represses the public expression of their beliefs, not even in circumstances where such expression does not violate public morality, nor public peace, nor any rights of other citizens.* But, in any case, what Davies meant was that the Catholics might repress the Orthodox, not that Stalin might repress them.

In his section "Religious Liberty in non-Catholic Societies", Harrison says that the truly novel element in the teaching of *Dignitatis Humanae* is: *Under some circum-*

stances, non-Catholics can have a natural right to immunity from coercion in the public manifestation of their religion. He then asks Davies the rhetorical question: *In countries where Catholics are a minority, do the non-Catholic citizens have a natural right to immunity from coercion in publicly practising their religion (at least insofar as they remain within the bounds of natural law)?* Harrison claims that all that *Dignitatis Humanae* really says new is *Yes* to this question; it does not speak specifically, he says, of "Catholic states". It is by now becoming clear that Harrison wants to weaken the force of *Dignitatis Humanae* as much as possible in his attempt to win over the traditionalists. Furthermore, he seems to believe that the practice of a non-Catholic religion is equivalent to the promotion of error. It is very difficult indeed to deal with people like Davies and Harrison, who perform acrobatics with words like *truth* and *error*; both behave as if they knew the *absolute truth*, something which is available to no man on earth.

In his section "Religious Liberty in a Catholic Society", Harrison begins by noting that he agrees with Davies that traditional Catholic doctrine teaches that in a predominantly Catholic society, there is no natural right of non-Catholics to be tolerated in the public profession of their religion, but he denies what Davies claims, namely, that *Dignitatis Humanae* affirms (or at least implies) such a right. Davies says that *Dignitatis Humanae* contradicts §78 of the *Syllabus* of Pius IX, wherein there is condemned the proposition:

Hence it has been wisely decided by law, in some Catholic countries, that persons coming to reside therein shall enjoy the public exercise of their own peculiar worship.

Harrison emphasizes, however, that all we are required to hold is that in the conditions of the 1850's, liberal concessions to non-Catholic immigrants were unwise, but to those who dispute this, Harrison offers a hardly convincing resolution when he argues that a Catholic state could solve the problem merely by refusing to admit non-Catholic immigrants; if they are not admitted, the §6 of *Dignitatis Humanae* (sc. in states where one religion enjoys special recognition, religious liberty must also be granted to citizens of other religions) would not come into force!

Harrison next moves on from the writings of Pius IX to those of Leo XIII. He says that Leo XIII did indeed frequently urge the repression of all public non-Catholic manifestations in Catholic states, and he says that God would not have

14 allowed Leo to do this if it was intrinsically wrong. (But then why did God allow Paul V, Urban VIII, and Alexander VII to come out against the heliocentric system, an action which greatly embarrassed the Church?) In the ensuing discussion, Harrison does not distinguish between the *public manifestation* of non-Catholic religions and the *public propagation* of non-Catholic religions; the two are not the same. Harrison then sums up his position by saying that the following unchangeable doctrine of natural law is implied by *Dignitatis Humanae*: *All human beings have a right to immunity from coercion in the public practice of their own religion, to the extent that this does not violate the rights of other citizens.* This irreformable dogma he next reconciles with what happened before 1965 by saying that before the Second Vatican Council, it was applied, but never transgressed, by the following Ecclesiastical Public Law, which is changeable legislation: *In a Catholic society, the public practice of non-Catholic cults may, as such, be judged a sufficiently serious threat to the rights of other citizens as to justify legal repression.* By this sophistry, Harrison succeeds in nullifying what he is forced to accept as divine law. He then says that since Vatican II, the Ecclesiastical Public Law applying the divine law has been: *Even in a Catholic society, the public practice of non-Catholic cults may not, as such, be judged a sufficiently serious threat to the rights of other citizens as to justify legal repression.* He concludes with a comical trivialization of the whole matter:

In short, a correct understanding of *Dignitatis Humanae* leads us to see the "right" to immunity from coercion which non-Catholics now enjoy in predominantly Catholic states, not as a *natural* right, but an *acquired* right granted by the Church, rather analogous to the right which we now have to eat meat on Fridays (except Lent).

Harrison's review is a *tour de force*, an unconvincing and hopelessly complicated attempt to prove that words do not mean what then obviously say.

At the Vatican Council, Archbishop Lefebvre and his colleague fought in vain to have the expression "public order" replaced by "common good" as the only acceptable cause for repressing non-Catholics; this was because they felt that the public manifestation of non-Catholic religions violated the common good, which was for all to be subject to the Church of Rome, whereas such manifestations clearly did not always lead to public disturbance. With "common good" in the text, the non-Catholics could be persecuted, but not with "public order" there. Harrison is pleased

that in the new *Catechism of the Catholic Church*, a compromise is evident in §1738, where it says that the natural right to religious liberty must be legally protected "within the limits of the common good and public order". The followers of Lefebvre, however, have nevertheless rejected the *Catechism*. (See #15 above.)

27. The May, 1993 issue of *Fidelity* reprints on pages 39-47, with some slight changes, the Harrison review of the Davies book discussed in item #26 above. At the end of the review, however, Harrison makes himself ridiculous by appending some paragraphs in which he childishly says that up to now, and in particular in his book *Religious Liberty and Contraception*, he did not write what he really thought, but only what he expected would please his teachers, so that he would get the highest grade possible. (The book *Religious Liberty and Contraception* was originally composed in order to get a Master's degree.) He now takes off his mask and admits that he thinks that

the practical effects of *Dignitatis Humanae* so far have been much more harmful than beneficial for the Church . . . The form in which it presents its truth is so one-sided, so poorly explained, so perilously open to unorthodox interpretation, and so infected with the spirit of liberal humanism, that its promulgation has turned out to be a cause of rejoicing for the Church's worst enemies: freemasonry and all the other forces which seek to promote the ever more total secularization of society . . . Davies' powerful exposition of the real and undeniable shortcomings of the conciliar Declaration and their baneful practical effects in the life of the Church and society is a salutary prophetic message for our time and a welcome act of homage to Christ the King.

Catholics United for the Faith are foolishly distributing the Harrison book. All parties involved in attacking the Declaration of the Second Vatican Council on Religious Liberty are obscurantists. Harrison also suspects that the excommunication of Lefebvre was in flagrant contradiction with canon law.

Harrison's address is: Catholic University of Puerto Rico, Ponce, PR 00731.

28. The May, 1993 issue of *Our Catholic Tradition*, the flyer of the Traditional Mass Society (the U.S.A. affiliate of *Una Voce*) says, on pages 3-4, that the "Tridentine" Congregation at Holy Cross Chapel and mausoleum in South San Diego is gradually eroding because Bishop Brom will not allow the sacraments (except for the Mass) to be celebrated there according to the old books; some are going to the Society of St.

Pius X. The article says that the Commission *Ecclesia Dei* in Rome is "useless" and calls for a "Traditional Apostolic Vicariate" to be erected at once. The Bishop of San Diego is quoted as saying that the permission for the Old Mass in his diocese is for older people, not children, and when the oldsters die, the Mass will not need to be continued; he rejects, the article says, a petition of more than three hundred Catholics in northern San Diego county for a Mass according to the 1962 Missal in their area.

29. Item #29 (page 7) of the March, 1993 issue of this newsletter was translated into Dutch and published in Bulletin #52 of our colleagues of the Dutch Latin Liturgy Association (April, 1993, pp. 29-31).
30. Domenico Bartolucci, *Maestro* of the Choir of the Sistine Chapel (he was appointed for life by Pius XII in 1956 to succeed Don Lorenzo Perosi), has given an interview to *30 Days*; his utterances can be found on pages 68-69 of the May, 1993 issue ("No. 4"). Bartolucci says that after the Second Vatican Council, the slate of the past was wiped clean, and today sacred music is practically non-existent. The *Missa Papae Marcelli*, he points out, has not been sung in St. Peter's Basilica since the reign of John XXIII. As for "participation", he says that people can also participate by listening. He complains that a recent concert of his choir in an Italian city was cancelled at the last minute when the local pastoral council heard that they were going to be singing in Latin.
31. The May 29, 1993 issue of *The New York Times* has, on page 2, the article "Eton Model's Old School Ties Stir a Classic Debate" about Kamuzu Academy, the classical gymnasium founded in Malawi (Nyasaland) by the President, Hastings Banda. The 376 students study Greek and Latin for four years; they are admitted on the basis of merit only, and the instructors are 43 foreigners. The school extends over 400 sculpted acres, attended by 250 gardeners; it has been operating now for 11 years.

Newsworthy Items

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

February 24 - *Missa Emendemus* (Palestrina), *Miserere mei Deus* (Allegri)

February 27 - *In ieiunio et fletu* (Tallis), *Emendemus in melius* (Byrd)

March 6 - *O nata lux* (Tallis)

March 13 - *Miserere mei, Deus* and *Civitas*

sancti tui (Byrd)

March 20 - *Messe Basse* (Faure), *Laudate pueri* (Mendelssohn)

March 27 - *Peccantem me quotidie* (Palestrina)

April 3 - *Ingrediente Domino* (Malcolm), *Christus factus est* (Bruckner)

April 9 (Good Friday) - *Caligaverunt oculi mei, O vos omnes, Popule meus, and Vere languores nostros* from the *Officium Hebdomadae Sanctae* of 1585 (Victoria), *Crucifixus* (Lotti), *Nolo mortem peccatores* (Morley)

April 10 - *Exultet iam angelica* (Gabrieli), *Messe pour le samedi de Pasques* (Charpentier)

April 17 - *Stetit Iesus* (Jacob Handl), *Christus resurgens* (Peter Philips)

May 8 - *Jubilare Deo* (Lassus), *Cantate Domino* (Dering)

May 15 - *Non vos relinquam orphanos* (Byrd)

May 20 - *Ascendit Deus* (Philips), *Psallite Domino* (Byrd)

May 22 - *Omnes gentes plaudite* (Tye), *Ascendo ad Patrem* (Palestrina)

May 29 - *Missa Dum Complerentur* (Palestrina)

June 5 - *O beata Trinitas* (Palestrina), *O lux beata Trinitas* (Byrd)

June 12 - *Missa Lauda Sion* (Palestrina), Proper of the Mass from Byrd's *Gradualia* of 1605

June 19 - Mass for Three Voices (Lotti), *Ecce nunc benedicite* (Palestrina)

June 26 - *Christus resurgens* (Lassus)

- A group of priests dedicated to a better translation of the liturgy has undertaken a letter writing campaign to prevent Roman approval of the latest ICEL productions. The group is called *Credo*; its leader is a certain Fr. Cornelius O'Brien. Their address is Post Office Box 7004, Arlington, VA 22207. In their first bulletin (November, 1992), they print a list of "theological errors and faulty translations"; however, at least one of the things that they consider faulty is actually correct; "save us from the time of trial" is a more accurate rendering of what is in the Greek *Our Father* than "lead us not into temptation". In any case, it is a poor conception of Deity that allows one to imagine that he tempts us.
- Our member Richard Gallas has sent us bulletins from various churches where the revised rite of Mass is sung in Latin. The Jesuits at Farm Street in London sing the

Latin Mass every Sunday at 11 AM; on the First Sunday of Lent, the music included Byrd's Mass for Four Voices, Vittoria's *Domine, non sum dignus*, and Jacob Handl's *Adoremus te, Christe*. Mozart's *Jubilare Deo* (Psalm 99) was sung during the Offertory of the Latin Mass of the Feast of the Immaculate Conception at Immaculate Conception Parish in Highland Park, Illinois; a special "missalette" was prepared for the event. The choir of Our Lady of Mount Carmel Church, on the Fifth Sunday of the Year (February 7, 1993), sang Gounod's *Messe Breve* in C Major; if anyone has a recording of this Mass by Gounod, the Chairman would appreciate receiving a copy. Finally, Mr. Gallas sent along a copy of the music for the Solemn High Latin Masses at the Brompton Oratory (London) for the month of March; this is what they sang:

Music (Choral & Organ) for March

Sunday, 7th March, LENT II

Mass: *Missa Sexti Toni*, Croce. *Super flumina Babylonis*, Victoria.

Vespers: *Audi benigne Conditor*, Gregorian Chant. *Magnificat* Tone 1 a 5, Viadana. *Miserere mei*, Victoria.

Sunday, 14th March, LENT III

Mass: *Missa Quarti Toni*, Victoria. *Ad te levavi oculos meos*, Palestrina.

Vespers: *Audi benigne Conditor*, Gregorian Chant. *Magnificat* Tone 8 a 5, Bevan. *Inter vestibulum*, Ceballos.

Tuesday, 16th March, Opening of Forty Hours Exposition

Mass: *Missa Cellensis*, Haydn. *O quam suavis*, Lobo. *Lauda Sion*, Arauxo. *Pange lingua*, Palestrina.

Thursday, 18th March, Close of Exposition

Benediction: *O salutaris*, A.H. Brown. *Lauda Sion*, Mendelssohn. *Tantum ergo* a 5, Victoria. Chorale Prelude: *Kyrie*, Gott (671) Bach.

Sunday, 21st March, LENT IV (Laetare)

Mass: Chorale Prelude: *An Wasserflussen Babylon*, (653) Bach. *Kyrie*, in D minor Mozart. *Sanctus & Agnus* (*Missa Scala Aretina*), Valls. *Laudate Dominum*, Mozart. Prelude in B minor (544) Bach.

Vespers: *Audi benigne Conditor*, Washington. *Magnificat*, Tone 1, Lassus. *Laetare Jerusalem*, Viadana. Fugue in B minor (544) Bach.

Thursday, 25th March, THE ANNUNCIATION OF THE LORD

Mass: Mass X (*Alme Pater*), Gregorian chant. *Gloria* (*Missa Ave Maris Stella*), Victoria. *Sub tuum praesidium*, Mozart. *Magnificat Sexii Toni* (versets), Titelouze.

Sunday, 28th March, LENT V

Mass: Western Wind Mass, Taverner. *Miserere mei*, Byrd.

Vespers: *Vexilla Regis*, Wingham. *Magnificat*, Tone 2, Andreas. *Perfice gressus*, Lassus.

Sunday, 4th April, PALM SUNDAY

Mass: *Pueri Hebraeorum*, Victoria. *Ingrediente Domino*, Austin. St. Matthew Passion, Victoria. *Improperium exspectavi*, Lassus. *Sanctus & Agnus* (Mass for four voices), Byrd. *Adoramus te Christe*, Handl.

Vespers: *Vexilla Regis*, Wingham. *Magnificat* Tone 8 a 5 (No. 4), Anon. *Civitas sancti tui*, Byrd.

- The following schedule of Latin liturgies was sung by the Choir of St. Ann Chapel, Stanford University, during spring, 1993:

Palm Sunday: Mass and Vespers (Motets by Morales and Victoria at Mass)

Wednesday of Holy Week: *Tenebrae* for Holy Thursday (Lamentations of Jeremiah by Victoria)

Holy Thursday: Mass, *Mandatum*, and Procession at St. Albert's Church

Good Friday: Solemn Liturgy (music by Victoria)

Holy Saturday: Easter Vigil (music by Palestrina and Lassus)

Easter Sunday: *Missa Surrexit Pastor Bonus* by Lassus and Vespers

Ascension Thursday: *Missa Alleluia* (Mouton)

Pentecost Sunday: *Messa de Cappella* (Monteverdi)

Sunday, June 13 (*Corpus Christi*): Mass for Four Voices (Byrd)

- The June, 1993 issue of the Newsletter cost \$1467.04 to print and \$720.47 to mail out, for a combined expense of \$2187.51. It was sent out to our 1327 members via first class mail on Monday, May 10. It was supposed to have been sent out at the bulk rate on Friday, April 23, but the Secretary-Treasurer was unable to supply the mailing labels to the Chairman until Sunday, May 9. Because the Convention was approaching, and the June issue had the Convention schedule and registration blank, the Chairman thought it unavoidable to spend the additional \$365.64 to have the newsletters mailed first class; otherwise they would have reached many members too late to promote the Convention, which was their main function.
- Mary Kraychy of the Coalition in Support of *Ecclesia Dei* reports that her latest project is a five-page directory of all approved "Tridentine" Masses in the United States, whether celebrated monthly, weekly, daily, or on week-days.
- The Reverend Mother Paul of the Monastery of the Benedictine Nuns at Rosheim, Alsace, 67560 France, writes to inquire if there are any American nuns who

- 16 can get along in French and would like to spend one or two years helping them, especially with vocations. The nuns sing Gregorian Chant, in which their instructor is the Chairman of the French LLA, Dr. Crouan.
8. *Conservatores Cantus Gregoriani* is the name of the choir directed by our members Kari and James White of the Archdiocese of Los Angeles. They promote the Latin liturgy by singing the Gregorian Ordinary and Propers at otherwise English celebrations.
9. Thomas W. Case writes that *The Angelus* did not publish his reply to the *Open Letter* of Michael Davies addressed to him, nor did *The Remnant* publish his reply to the attacks against him made by Matt, Potter, and De Lassus in the issues of January 15 and January 31.

Report on the Proceedings of the Fourth National Convention in Chicago

About seventy LLA members registered for the Convention, and many more souls attended the opening Latin Mass sung by the Chancellor of the Archdiocese of Chicago, Fr. Thomas Paprocki. After the Mass, the Chairman delivered his opening address, which is printed in full below. Fr. Paprocki then spoke on *The Situation with Regard to Latin in Rome*; his remarks were especially useful to us because he was able to pass on a message from his teacher, the Vatican Latinist Fr. Reginald Foster, who had the following advice for us:

1) Any interest, care, and concern about Latin liturgy must absolutely be separated a million miles from all and every kooky movement, Lefebvrian protest, sentimental garbage, old-time church mentality (Paprocki's comment: As you can see, Reggie speaks plainly and does not mince words!)

2) The Latin liturgy is a treasure, a beauty, an experience It is Mozart, Chopin, Tchaikovsky (whom I am listening to right now in his *Sleeping Beauty*), which can and does convey all the faith, feeling and inspiration we need.

3) Latin in the Church and world is meaningful for those who KNOW it, have studied it, learned it, used it It is NOT a cure-all for the situation in schools, churches, and families. It stands by itself as one instrument of human salvation (together with others provided by the Lord!) for those who have gotten into it.

4) Latin is older, bigger, broader than the Church! And here I think you

and I are going to have a very difficult, bitter experience IF we want to be honest and not continue to live a LIE. The **fact** is that the Church is just letting her involvement with Latin die out. Let us be honest: outside the Church there is infinitely more interest-study-use of Latin than inside. (More than half of the Greg. Latin students are now NON-Church, Catholic, etc.) Seminarians are simply not learning it as they should IF they want to do anything with it later. Priests under 45 do not know it (myself excluded!). Bishops under 45 do not know it -- besides making out some general idea from some obvious text. Catholic schools and universities have nearly given up the fight: check "classics-Latin departments" at Marquette, Loyola, etc. for confirmation of the small, drops of student body involved in that area of study. The Greg. has taken it out of the canon law classroom, and I understand they got 45 more students because they do NOT have to deal with Latin in any serious way.

5) The Pope's letter to priests on Holy Thursday is no longer (as of 23 years now) coming out in Latin. BUT twice this last month I have had to write up brief Latin greetings of the Pope for Wednesday audiences to SWEDISH, FINNISH Latin students, **not** to international meetings of canonists, bishops, synods, etc. The Church is just letting it die. IF you ask them, they will insist on Latin, its importance, tradition, use, etc., but in fact they are not doing, nor can or want to do anything in this regard. (Obviously they have bigger questions to deal with -- but a lot is being lost while the fire is consuming parts of the city of the Church.) It is very hard for me to be optimistic about Latin in the Church, although I would encourage even a dozen to stay with it, as they would with Brahms, Shakespeare--no matter what the trend is.

6) An afternoon of discussion with a Jesuit who teaches Greek at the Biblicum finally got him to admit to me that the Latin requirement at Pontifical faculties is simply a lie. The Deans, Rectors, etc. have simply given up -- because it is too far gone, and now too hard to revive or recall. I for sure will give my life for it, but I cannot expect most others to do that. I would not know what to say to any Catholic religious group about Latin right now (Latin teachers, yes; secular Latin students, yes). I would encourage them to love and keep and promote intelligently what they believe in, with no

support or help from anyone. You do not need splinter groups, underground churches, protesters to carry it ahead -- just determination to work at something which is priceless: like the music I am hearing right now.

After lunch, the Vice Chairman, Dr. Edgeworth, offered his advice to the delegates, which was based on his nine years of service, first as Secretary-Treasurer, and most recently as Vice Chairman; he reported on a new translation of the Mass to be submitted to the bishops by a group of which he is a part. He was followed by the Chairman's former colleague Dr. John Agresto, President of St. John's College, Santa Fe, New Mexico, where all the students study Greek for two years; Dr. Agresto recently taught a course at his school on the Latin Mass. His address was entitled *Latin Liturgy and the Liberal Arts*. The last speech of the afternoon was by our host, Fr. Frank Phillips, Pastor of St. John Cantius Church, a student of the late Msgr. Hellriegel of St. Louis; Fr. Phillips spoke on *Latin in the Liturgical Life of an Urban Parish*. He gave an account of how he restored the Latin Mass to St. John Cantius Church; he deserves well of Mother Church for this accomplishment, and he is now a Knight of the Holy Sepulcher. At 4 PM we sang the First Vespers of Corpus Christi in Latin, and, after a fine supper in the Church Hall, listened to the address of the delegate of our English and Welsh colleagues of the Association for Latin Liturgy, Fr. Guy Nicholls of the Birmingham Oratory, who spoke on *Recapturing the Liturgical Movement*; he suggested three principal areas on which to concentrate: 1) the eastward position of the celebrant, 2) the restoration of High Mass, and 3) the introduction of Latin Church Music into otherwise vernacular Masses. The Chairman thanked Fr. Guy, the living reminder of the international character of our movement; he also recalled Fr. Guy's predecessors as delegates of the ALL, Bernard and David Marriott, without whose presence the Convention seemed almost invalid, so accustomed had we become to their friendly participation. The last address of the evening was by the Cistercian Abbot Fr. Blaise Fuez, with whom the Chairman had the pleasure of enjoying many conversations during the weekend. Fr. Blaise reviewed the background and history of the liturgical reform and had the following important observations to make about the Tridentine Mass and the Indult *Ecclesia Dei*:

The *Consilium*, established by the Council, drew up a new Sacramentary, Lectionary, and book of Liturgical Hours. From the very beginning there were those who did not accept the Council's liturgical directives, and they continued to celebrate in the so-called Tridentine Rite. Archbishop Marcel Lefebvre established his seminary at Ecône, Switzerland, and presented him-

self and his Fraternity as the true traditional church. The Church at large accepted the new *Ordo* of the Mass, celebrated for the most part in the local languages. The new *Ordo* in Latin was used by only a small number of monasteries. "Traditional" and "progressive" became household words. Traditional came to mean adhering to the Tridentine Mass and rejecting obedience to the Council and the Pope. The "traditionalists" actually sounded very protestant. Genuine tradition in the Church is not the form of the Mass but obedience to the Pope, and it was this precisely that the so-called "traditionists" rejected. The form of the Mass is not a dogmatic question; it does not touch the faith. But in Ecône it soon became precisely that, a dogmatic question. They declared that Mass according to the new *Ordo* was invalid. If the Pope approved an invalid Mass formula, his infallibility was gone. They became more and more obstinate, advancing arguments for the invalidity of Mass celebrated according to the new *Ordo*. Some years ago I discussed this whole question with one of Lefebvre's priests. Although he could give no reason for it, the invalidity of the new Mass was for him a dogma. In the end, he said that Mass celebrated according to the new *Ordo* was invalid because the priest celebrating has no intention of consecrating.

We have to admit that the introduction of the new *Ordo* in English translation brought with it many abuses. Priests, even those with no particular liturgical formation, rebelled against using the approved texts, and modified them according to their passing whim. Every liturgical celebration had to be a "happening." There was a very human reaction to all this, when not only the abuses were rejected, but the new *Ordo* itself was rejected. The poor quality of the new church music and of the singing made the situation even more difficult.

But Archbishop Lefebvre had other difficulties with the Council, and as he grew older, the leading role in his Society slipped from his hands. He eventually decided to ordain some bishops who could take over and supervise his rebellion after his death. It was in this situation that the Pope, for the salvation of souls, gave Archbishop Lefebvre's followers permission to celebrate the Tridentine Mass, but only if the decrees of the Second Vatican Council were accepted, and specifically if the validity of Masses

celebrated in the new rite was recognized. Archbishop Lefebvre did not accept the Pope's terms and went into schism and heresy. Some of his followers accepted the offer and remained Catholics; they had permission to use the Tridentine liturgy. Their status was legal; the Pope has every right to dispense the orders of an ecumenical council. But it was clearly a shotgun wedding. Those celebrating the Tridentine liturgy do so because they reject an important decision of the Council, and, for the salvation of their souls, the Pope permitted this. The Indult is not a shame, but neither is it a glory. There will always be a danger that those to whom the Indult was given, since they share a common liturgy with Lefebvre's group, will move closer to them in other matters too, matters in which Lefebvre's group is distinctly protestant. They are breaking up, these self-styled traditionalists outside the Church; there will be no unity or obedience in a group that was born in disunity and disobedience to the Council and the Pope. They will follow the usual course of such splinter groups, breaking up into ever smaller bodies, introducing a married clergy, and adaptation of doctrine to secular-humanist values.

The Latin Liturgy Association too must choose between the Tridentine Rite and the new *Ordo* in Latin, the Church's own way, called for by the Second Vatican Ecumenical Council.

The first session on Sunday morning was devoted to hearing the reports of the local chapters; among those speaking were Messers Leininger, Flaherty, Pauer, Cover, Calta, and Solak. Next we heard a delightful presentation on Latin in Spanish musical theater by Dr. Patricia Bentivegna, who, together with her husband, the Chairman's *compare* Joseph Bentivegna, has attended all our national conventions. We then attended the Pontifical Latin Mass sung by Bishop Jakubowski, which was followed by the Corpus Christi procession, during which benediction was given from four altars along the route. Fr. Phillips then sang a Latin Mass according to the 1962 edition of the *Missale Romanum*. After lunch, there was a fine address on *Actuosa Participatio in the Sacred Liturgy* by our Secretary-Treasurer, Attorney John M. Spangler, Reviser of Statutes for the Commonwealth of Kentucky; the Chairman thanked Attorney Spangler for his friendship and help since he joined the Chairman's administration in 1988. Following the address of the Secretary-Treasurer, the Convention came to a close with the celebration of the Second Vespers of *Corpus Christi* in the Church upstairs.

The LLA was very fortunate indeed that the

local arrangements for the Convention were in the hands of such competent people as Fr. Phillips and Patrick Flaherty, to whom we are most grateful. Our loyal member Noel Ludwig taped the Convention for us; each session is available on video tape (\$20 per session) or audio tape (\$5 per session). This price includes all expenses. Order what tapes you want by sending a check for the right amount to the Vice Chairman, Dr. Edgeworth, at his address on the first page of this Newsletter. Mention what tapes you want and whether you want a video or an audio tape in each case. The available tapes are: 1) Saturday Latin Mass, 2) Chairman's Opening Address, 3) Fr. Paprocki's Address, 4) Dr. Edgeworth's Address, 5) Dr. Agresto's Address, 6) Fr. Phillips' Address, 7) First Vespers, 8) Fr. Nicholls' Address, 9) Abbot Fuez's Address, 10) Session on Local Chapters, 11) Dr. Bentivegna's Address, 12) Bishop Jakubowski's Pontifical Mass, 13) Fr. Phillips' Latin Mass, 14) Attorney Spangler's Address, and 15) Second Vespers.

The Chairman declares the Convention a success, and he visited the bust of St. Pius V in Gallery 213 of the Art Institute of Chicago the next day to end the weekend in an appropriate manner. His only disappointment, that *Dubonnet* was not available at the bar of the River North Hotel, was forgotten in the pleasure of having our member Donald Cherry buy him two glasses of *Lillet* in compensation. The Chairman thanks profoundly all members who, by their presence, contributed in so essential a manner to the work of our Association.

Opening Address of the Chairman

I have been accustomed to open these Conventions with the prayer composed by Dr. Edgeworth for the success of the Latin liturgy movement. This prayer has the *imprimatur* of the late Bishop Stanley Joseph Ott of Baton Rouge.

*O mundi Regnator,
qui omni lingua hominum angelorumque
laudari voluisti,
tribue, quaesumus,
ut sacrificium immaculatum dilecti Filii tui
lingua Romana in permultis ecclesiis
non modo gentis nostrae verum etiam omnium
gentium
in diebus nostris tibi assidue offeratur
a populo ad te toto corde converso.
Per Christum Dominum nostrum. Amen.*

O Master of the universe,
who hast willed that thou be praised in every
tongue of men and angels,
graciously grant, we beseech thee,
that in our day too
the perfect sacrifice of thy beloved Son
may continue to be offered in the tongue of the
Romans,
in many churches of our land and of every

land,
by a people that have turned unto thee with all
their heart.

Through Christ our Lord. Amen.

Let me begin by reading to you the message of the Holy See to those of us who attended the Third National Convention in Los Angeles in 1991. It was this message which announced that we had received the Apostolic Benediction of His Holiness the Pope. It is a good description of what we should be doing, and is as good advice for us today as it was two years ago. (I have translated it from the Latin.)

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

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

Giovanni Battista Re
Substitute Secretary of State

Since my last report at the Third National Convention in Los Angeles in 1991, the number of churches, or, as they say nowadays, "worship sites", where the Latin Mass is celebrated at least once a month in our country has risen slightly from 241 to 252, or 5%. From 1989 to 1991 it had risen 72%, as a result of the "explosion" after *Ecclesia Dei*. It is clear that the Latin Mass is no longer being introduced into as many new churches as formerly and in this sense is beginning to be contained. The numbers are clear: 147 churches in 1987, 140 in 1989, 241 in 1991, and 252 in 1993.

However, this slow-down in the increase of the number of churches is in part compensated for by the fact that there has been a noticeable movement from monthly to weekly Masses in

those places where the Latin Mass is already established. In 1991, there were 136 churches where the Latin Mass was being celebrated at least once a month but not weekly, an increase of 109% over the figure for 1989; today there are 116 such churches, a drop of 15%, but the number of churches where the Latin Mass is said weekly has jumped 31% over 1991, from 105 to 138. This 31% jump, however, is less than the 40% jump that took place in the same category from 1989 to 1991.

The percentage of Latin Masses that are celebrated according to the Old Missal has levelled off at about 61-63% of the total. In 1989, this percentage was somewhere between 27-45%; after *Ecclesia Dei*, It skyrocketed to somewhere around 56-60%. It now appears that it is heading for a limiting percentage of around 60-67%.

Let us now examine separately the numbers for the Old Rite Masses and those for the New Rite Masses. For the data about the Old Mass, I am chiefly indebted to our member Mrs. Kraychy of The Coalition in Support of *Ecclesia Dei*, who has graciously sent me her press releases ever since she started issuing them.

The number of churches which had what they call a "Tridentine Mass" at least once a month went from 49 in 1989 to 141 in 1991 (a 188% jump after *Ecclesia Dei*) to 156 today (a much smaller jump of only 11% over the past two years). The figures for churches with a weekly Old Rite Mass are: 20 in 1989, 59 in 1991 (up 195%), and 84 in 1993 (up 42%). The statistics for churches with at least a monthly Mass, but not a weekly mass according to the Old Missal are: 29 in 1989, 82 in 1991 (a jump of 183%), and 72 in 1993 (a decline of 12%). From these statistics, one can tell that we are approaching the time when the preservation of existing Old Rite Masses, rather than their numerical increase, will be the main problem. This will best be accomplished, in my humble opinion, by promoting the dialogue Mass (which will satisfy those who want active participation) and by switching, wherever possible, from the Low Mass to the High Mass; the music will attract enough new people to prevent the Mass from being cancelled for lack of a sufficiently large congregation. The only way the number of sites for and the number of celebrations of the Old Rite of Mass will experience another great increase like that after *Ecclesia Dei* would be, in my modest opinion, if Rome should allow any priest to celebrate the Old Mass at will. This, though, is, I think, a pipe dream. The reason is, that in this matter the Church will do no more than accommodate herself to popular demand, and Catholics are asking for the Old Latin Mass by the hundreds, or, altogether, by the thousands, not by the millions.

With regard to the Revised Missal, we have the following figures. The number of churches

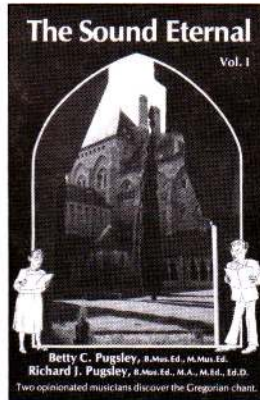
having a Latin Mass according to the current Roman Missal was 91 in 1989. By 1991, it had gone up to 100, a 10% increase. In the past two years, it has gone down to 96, a 4% drop. The number of weekly such Masses, though, has increased, from 46 in 1991 to 54 in 1993, a 17% rise. This reverses the 16% decrease in such Masses after *Ecclesia Dei*, when many churches switched from the Old to the New Mass. It is evident that although there has been no growth in the celebration of the New Rite of Mass in Latin during the past five years, neither has there been a significant decline here. What has to be done to get things moving? Two things, for sure. First, Latin must be taught again in the seminaries; if the priests do not learn it then, they never will. This is any way required by Canon 249. Second, the Latin church music, especially of the Ordinary of the Mass, must be introduced into the otherwise English liturgy; the resulting hybrid Masses will expose the general population to the treasure of the Latin liturgy, and the curiosity of the more intelligent among them will take it from there. Pope Paul VI supported this goal when he issued his booklet of elementary Gregorian Chants, *Jubilare Deo*, which is now in its second edition. Those among us in a position to further either of these objectives should be doing all in their power to accomplish them.

With this Convention, we come, for me, to the last act of the play. In a few weeks, I shall begin my tenth year as Chairman of this Association. I now say to myself, before anyone else should say it, the words of Horace, *Lusisti satis, edisti satis atque bibisti; tempus abire tibi est* (Ep. II, ii, 214-215) - Thou hast played thy part; now leave the stage. Therefore, in January, 1994, I shall retire from the leadership of this organization. In 1987, when his other obligations prevented Dr. Edgeworth from continuing as Secretary-Treasurer, I invented the position of Vice Chairman and persuaded him to accept it, having this in the back of my mind, that the succession would thereby be secured. Last month, I asked him if he was willing to take over, and he said that he was. He will, therefore, become your third Chairman in 1994. The only advice I have for him is the same that I give to any new leader: To be popular, be as different from your predecessor as possible.

When I read the Papal letter to you at the beginning of my address, I emphasized certain words: *His Holiness encourages us ever to be faithful to the leadership of Holy Mother Church in this matter* (the liturgy). Following such leadership will prevent us from contradicting the Church and from falling into the trap of obscurantism. Let me tell you a story. The philosopher Voltaire built a chapel in his chateau at Ferney, over the entrance to which he had inscribed: *Deo Erexit Voltaire* (To God, from Voltaire). When Monsieur Damilville inquired what sort of prayers he said in this chapel, Voltaire replied:

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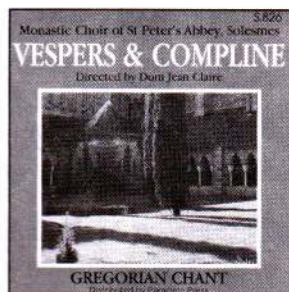
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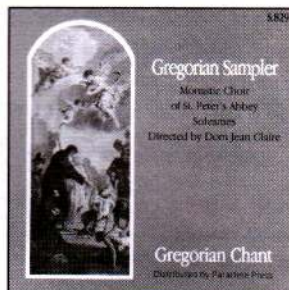
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I have never made but one prayer to God, a very short one:

"O Lord, make mine enemies ridiculous."

And God granted it. (Letter to M. Damilaville of May 16, 1767)

There have been occasions recently when I have felt that things were turning out as if the enemies of the Latin liturgy movement had prayed to God, "O Lord, give those people enough rope, so that they may hang themselves," and that God was granting it. In our great historic struggle on behalf of the Latin liturgy, I have thought it necessary to avoid alliances with people outside the Association who behave poorly, nor have I been willing to remain silent concerning them, because I know too much for that, and I remember the principle, *Qui tacet consentire videtur*. The following views, which I have found amongst some others promoting Latin, I condemn, and their champions I consider disreputable.

1. Antisemitism

In a "traditional" newspaper, one can read about the "Jewish threat", "Jewish subversion", and "Jewish propaganda"; this publication also warms up things over one hundred years old, which were settled long ago, and has published articles that say that Dreyfus was guilty and that the gassing of six million Jews may be a hoax. With the Society of St. Pius X, it is even worse. On June 1, 1989, one of their bishops said that the holocaust of the Jews was largely a myth and quoted the so-called "Leuchter Report" as evidence that the gas chambers of Auschwitz could not have been used to exterminate human beings. When I condemned his statement in the December, 1989 issue of the LLA Newsletter, pointing out that this Leuchter Report had been torn to pieces during the Zundel Trial in Canada, the bishop wrote me a personal letter asking to see the transcript of this trial, which I had obtained from the Simon Wiesenthal Center in Los Angeles and which I thereupon forwarded to him. My position is, that the Gregorian Chant and Palestrina cannot be the allies of Goebbels and *Mein Kampf*.

2. Character Assassinations

A Britisher, in his book *Liturgical Revolution* (volume III, pp. 504-510) and elsewhere, repeated accusations that Archbishop Annibale Bugnini was a Mason; indeed, the traditionalists have made this man into a devil. When I protested against the bad manners of calumniating one's opponents, I received much mail, including one which claims that not only

was Bugnini a Mason, but so were Casaroli, Baggio, Macchi, Levi, Pellegrino, Noe, Villot, Suenens, Poletti, and many others, and it gives the purported date of initiation of each, their Masonic nicknames, and their roll numbers. Another fellow wrote that the number of bishops who are Freemasons has risen from 1708 in 1987 to 1870 today, and that the number includes 162 cardinals, which must be just about all of them. The aforementioned Britisher is on the editorial board of *The Latin Mass* magazine, and other leading traditionalists sit down with him on panels and make videos with their ally.

3. Opposition to Religious Liberty and Ecumenism

The same Britisher has written a book, in which he calls into question the Declaration *Dignitatis Humanae* of the Second Vatican Council; he has also written, in an "Open Letter", that the Holy Father has behaved more scandalously than all his predecessors by the support he has given to ecumenism. Now I do not hesitate for one moment to tell you that **if I must choose between religious liberty and the Latin Mass, I immediately choose religious liberty**. I have defended religious liberty in the LLA newsletter and appear to have started a controversy by doing the same in a letter to the editor of *The National Catholic Register* (April 4, 1993). If the Latin Mass movement tilts in the direction of religious persecution and opposition to the Pope's ecumenism, then it will be put down. I tell you plainly that those who want to persecute should be put under observation in an insane asylum. The arguments of the obscurantists do not work any more; you have to be high on opium to believe them. They are complete rubbish, and a chimney sweep is needed to clean it all out. I have received mail from rude and insolent people who say that I am "a modernist, an elitist, and an intellectual snob". Well, education "has produced a vast population able to read but unable to distinguish what is worth reading, an easy prey to sensations and cheap appeals" (G. M. Trevelyan, *English Social History*, 1942, chapter 18), and, if I am a modernist, an elitist, and an intellectual snob for saying that the Britisher's book is not worth reading except as a curiosity of obscurantism, then so be it. And this brings me to the fourth and last error:

4. The Illusion of Knowing the Absolute Truth

The obscurantists imagine themselves to be the defenders of Catholic orthodoxy, but in fact, they are swimming in errors of all sorts, and their whole movement is based upon a scanty fund of real knowledge. They are just as

wrong as those whom they call modernists, and often not as polite. They ignore, rather than come to grips with, the advances of knowledge, and as a result, claim the impossible. So, for example, they say that the earth is the center of the universe and that the sun does not move. We find authors, entirely ignorant of Hebrew and Greek, and probably of Latin as well, who interpret the Bible in antiquated and erroneous ways, understandable in times suffering from superstition but not admissible today. Their views are often what the Greeks called *phantasmata*, and they pay more attention to dead Popes than to living ones, to past councils than to the most recent one, and to science they pay no attention at all. No, I am afraid that I have rarely seen such a muddle of errors, often crudely presented, and with the worst manners. And now I have surely said enough. *Dixi et salvavi animam meam*; I have spoken and done my duty.

Much has been accomplished since 1984. We have well over a thousand more members than then, and active local chapters in Baton Rouge, Camden, Chicago, Cleveland, New York City, Philadelphia, Pittsburgh, Rockville Centre, St. Louis, St. Paul, San Francisco, and Washington D.C. We have had four National Conventions, and the fifth will be held in Cleveland, at the Cathedral, on Trinity Sunday, 1995. My final advice to you is this: In the last analysis, the future of the Latin Mass will be decided by you. According to what you say, and according to how you live, according to your behaviour, so will the Latin Mass be judged, and so will its future be determined.

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