

# La

LATIN LITURGY  
ASSOCIATION

# 75

# NEWSLETTER

#LXXV

Spring 2000

**T**HE LONG-AWAITED MEETING BETWEEN THE FSSP AND VATICAN OFFICIALS TOOK PLACE IN FEBRUARY, AND CONCLUDED ON FEBRUARY 12, 2000. Elsewhere in this newsletter you will find a copy of the press communiqué of Father Josef Bisig, the Superior General of the Priestly Fraternity of St. Peter. It appears that many of us in the Latin Mass movement may have overreacted somewhat to the congregation letter bearing Protocol 1411. By the end of the meeting on February 12, 2000, there appears to have been substantial progress made towards a reconciliation of the Society's internal difficulties. The General Chapter will be held this coming summer and we hope that the internal matters within the Society will be resolved and further, that the entire controversy will be resolved for the greater good of the Church!

The other recent development has been the response by the Congregation for Divine Worship to a letter sent in by Bishop David Foley of Birmingham, Alabama to the Congregation dated February 7, 2000. It appears that the Congregation has, in essence, ruled that the *versus populum* and *ad orientem* postures of the priest-celebrant of the Mass in the new Rite are equally valid. While your Chairman has been unable to obtain a copy of the text of the response issued by the Congregation for the Divine Worship, it appears that the Congregation has ruled that neither posture is "more orthodox" than the other. Phrased a different way, Rome seems to be saying that neither posture is inferior to the other, and that either one is available at the option of the priest-celebrant. Given this, it appears to your Chairman that Bishop Foley's decree forbidding *ad orientem* celebration of the Vatican Rite II Mass may therefore be unlawful under Canon 839, Section 2 and Canon 135, Section 2 of the Code of Canon Law of 1983.

This would seem to have a substantial importance to priests who wish to celebrate the Latin Mass according to the current Rite since they could argue that no local ordinary may issue a local liturgical law to be applicable in his diocese which is contrary to a higher liturgical law, such as that promulgated by the Holy See. It will be interesting to see how this entire issue plays out. Indeed, it seems reminiscent of earlier disputes where certain ordinaries allegedly forbade the priests of their diocese from celebrating the Vatican II Rite of the Mass in the Latin language. While the Code of Canon Law is not the usual source for liturgical directives, nevertheless, the

Code of Canon Law provides, at Canon 928, that the Mass shall be celebrated in the Latin language, or in another language provided the liturgical texts have been lawfully approved! Based upon the Congregation for Divine Worship's recent response to Bishop Foley's inquiry, substantially the same argument can be made with regard to the *ad orientem* posture of the priest-celebrant at Mass.

## FROM THE CHAIRMAN

As we enter yet another Lenten season, it would be good for all of us to realize that we are truly blessed to have this Lenten season in our spiritual lives, since it can be a "wake-up call" for us to repent and to work at becoming better Catholic Christians. May we all use the special graces, which the Lord gives us during the Lenten season to strive to be better Christians as we approach the greatest of all feasts, Easter Sunday!

Be assured that I will keep you and your loved ones in my prayers!

—WILLIAM J. LEININGER  
Chairman of Latin Liturgy Association

## A SPECIAL SALUTE

**O**n this occasion of our 25th anniversary, the National Officers of the Latin Liturgy Association would like to express our gratitude and appreciation to Mother Angelica and her cable network EWTN. Perhaps no other venue has brought Latin in the Mass to more American Catholics in recent years. The reverent celebrations from the sisters' chapel in Birmingham, Alabama, have inspired many Catholics and even non-Catholics. The use of Latin is both an honoring of our liturgical traditions and an effective bridge across the multiple languages and cultures of our society. Many Catholics have been moved to request Latin in their parish Masses as a result of viewing EWTN, where they have learned, perhaps for the first time, the words of the *Sanctus* and the *Agnus Dei*. This familiarity with at least some of the Latin of the Mass was called for in the Decree on the Liturgy of the Second Vatican Council. More recently, in *Dominicae Cenaes*, the Holy Father has reminded us that "The Roman Church has special obligations toward Latin, the splendid language of ancient Rome, and she must manifest them whenever the occasion presents itself." For your most capable leadership, Mother Angelica, we are deeply grateful.





## THE LATIN LITURGY ASSOCIATION

*Founded in 1975 to promote the more frequent celebration of the Mass in the Latin language. 38 U.S. bishops serve as the Association's Advisory Board.*

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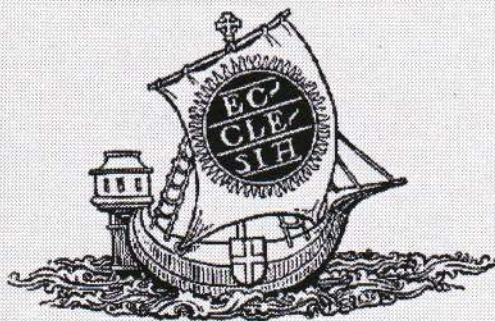
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This newsletter is mailed four times a year to the members of the Association. To become a member, send annual dues to the Secretary-Treasurer according to the following schedule:

\$5	Seminarian
\$15	Regular
\$20	Married Couple
\$20	Regular, outside U.S.
\$25	Married, outside U.S.



## DIRECTORY OF LATIN MASSES ON THE WEB AND BY MAIL

As introduced in our last issue, we are no longer placing the changes to our listing of Latin Masses in the United States and Canada in our newsletter. Instead, we invite our readers to provide themselves with this information in any of three ways:

- Consult our LLA website: [www.latinliturgy.com](http://www.latinliturgy.com)
- Order a Directory of Latin Masses by mail from the National Chairman. This directory is updated every 3-4 months and may be obtained for a donation of \$7.00.
- If you would like an updated listing of just the Masses in the state where you reside, you may mail a stamped, self-addressed envelope to the National Chairman, who will send you the current listing.

## UPCOMING EVENTS

### "THE SINGING CELEBRANT"

"The Singing Celebrant" is a six-hour instruction/practicum designed to help priests and deacons develop competence in chanting the Mass. It will be held June 21-23, 2000, at Christendom College, Front Royal, Virginia. Fr. Robert Skeris, President of the Church Music Association, will teach. Both Latin and English settings will be considered. Participants are encouraged to bring their own Sacramentaries. This program is part of the tenth annual Liturgical Music Colloquium here. The colloquium is offered in collaboration with the Church Music Association of America and will also include classes on Gregorian chant and choral technique for parish musicians. For further information, contact Fr. Skeris at (920) 452-8584, [sacredmusic@christendom.edu](mailto:sacredmusic@christendom.edu).

### CENACLE OF ST. JEROME TO MEET IN MEXICO

Some of our readers may be interested in seeing the official announcement in Latin. English translation follows.

Hisce Nostris Litteris Te Invitamus  
ut nobiscum intersis  
Cenaculo Sancti Hieronymi  
quod Deo volente celebrabitur  
Anno Jubilaei 2000  
a die 12 m. Julii vesperi usque ad diem 20 meridie  
in Domo Orationis "Carmel Maranatha"  
prope oppidulum Valle de Bravo, Edo. de Mexico, Mexico

HEBDOMADA TRANQUILLA ET JUCUNDA ubi lingua Latina erit nobis sermo communis in Missae sacrificio et in recitatione Liturgiae Horarum, in communi auditione, lectione et meditatione textuum piorum et facilium ex omni aevo hujus transacti bismillenii Christiani: ex antiquitate Christiana, ex Medio Aevo et usque ad documenta Fidei et Pietatis quae pertinent ad nostros dies. Nos ipsi experiri poterimus linguam Latinam revera esse thesaurum incomparandae



praestantiae (ut dixit Pius Papa XII), ex quo thesauro poterimus optime alere nostram Fidem Catholicam et nostrum amorem erga Deum.

MANEBIMUS in loco pulchro domus orationis "Carmel Maranatha" medio in horto concluso sita, in solitudine et tamen non nimis distans ab oppidulo Valle de Bravo ad ripam lacus pacifici; in hac domo optimus tibi praebebitur victus (jentaculum, prandium, cena). Cubicula sunt grata et nitida, binis cubiculis addita est cellula sanitaria balneo pluvio, labello latrina instructa.

NOLI TIMERE. Lingua Latina viva tibi difficilis non erit. Veni sine meo errorum: nullus inter nos censorius severus. In hac sodalitate experieris linguam Latinam revera vivam et nostris temporibus idoneam. Colloquendo, auscultando, ridendo liberabitur omnium loquela Latina fietque consueta. Ideoque venias sine metu, pro bono Sanctae Matris Ecclesiae, pro bono culturae Catholicae, pro bono proprio, in hoc Anno Jubilaei 2000.

Pretium pro Cenaculo (US \$210.00) nummis numeratis ibi solvendum

### NOTITIA MAGNI MOMENTI PRO ADVENIENTIBUS VIA AEREA

Apud ipsum aeroportum internationale urbis Mexico vos expectabit autoreda longa quae vos directe ad locum Cenaculi vehat, ad domum orationis CARMEL MARANATHA.

Hoc vehiculum proficiscetur ab aeroportu urbis Mexico die 12 Julii, hora 5:00 P.M. Ideoque omnes qui via aerea advenient suos volatus ita seligant ut sufficiente tempore ante horam quintam P.M. ad aeroportum perveniant.

Vos expectabimus in aeroportu internationali urbis Mexico prope locum illum ubi advenientes egrediuntur ex telonio (aduana/customs).

We invite you by this letter to be present with us at the Cenacle of St. Jerome which, God willing will be celebrated in the Year of Jubilee from the 12th day in July in the evening till the 20th at noon in the house of prayer "Carmel Maranatha" near the town Valle de Bravo, Edo. de Mexico, Mexico.

It will be a tranquil and pleasant week where the Latin language will be our common speech in the Sacrifice of the Mass and in the recitation of the Liturgy of the Hours, in common lecture, reading and meditation of pious and easy texts from every age of the past two thousand years of Christianity: From Christian antiquity, from the Middle Ages and even to documents of Faith and Piety which pertain to our days. We ourselves will be able to experience the Latin language truly as a treasure of incomparable excellence (as Pope Pius XII has said), from this treasury we will be able to best feed our Catholic Faith and our love for God.

We will stay in a beautiful location, a house of prayer "Carmel Maranatha" situated in the middle of an enclosed garden, in solitude and nevertheless not too far from the little town of Valle de Bravo on the bank of a peaceful lake; in this house the best food will be prepared for you, (breakfast, lunch and dinner). The rooms are pleasant and neat, every two rooms share a bathroom equipped with a shower, sink and toilet.

Don't worry, living Latin will not be difficult for you. Come without fear of mistakes: no one among us is a severe critic. In this association you will experience the Latin language truly alive and suitable for our times. By speaking, listening, laughing, everyone's Latin will be easy and will become comfortable. So therefore come without fear, for the good of Holy Mother Church, for the good of Catholic Culture, for your own good, in this Jubilee Year 2000.

Price for the Cenacle is \$210.00 paid in cash there.

An important note for those arriving by plane. A long motor coach will await you at the international airport of Mexico City itself, which will directly carry you to the location of the Cenacle, to the house of prayer Carmel Maranatha.

This vehicle will proceed from the airport of Mexico City on July 12th at 5 p.m. Anyone who will arrive by plane should select their flights to have enough time to arrive at the airport before 5 pm.

We will await you in the international airport of Mexico City near the customs desk. So that we can be sure of your arrival, send us this form, with your travel /plane schedule.

I will arrive day: \_\_\_\_\_ time: \_\_\_\_\_  
airline: \_\_\_\_\_ flight # \_\_\_\_\_

I will be there on July 12, 2000 at 4 p.m. at the International Airport of Mexico City near the customs desk so that I can direct you to the bus.

If my flight is a little delayed, I ask that you wait for me.

Signature \_\_\_\_\_

Schedule of information for the Cenacle of St. Jerome to be celebrated, God willing, from the evening of July 12th till noon on the 20th in the house of prayer "Carmel Maranatha" near Valle de Bravo, Edo de Mexico, Mexico.

Family name: \_\_\_\_\_

BaptismalName: \_\_\_\_\_

Residence; road; district: \_\_\_\_\_

Village, town,city: \_\_\_\_\_

Province/region/state: \_\_\_\_\_

Kingdom/republic: \_\_\_\_\_

Zipcode: \_\_\_\_\_

Telephone number/ \_\_\_\_\_

job or office: \_\_\_\_\_

Fax \_\_\_\_\_

e-mail: \_\_\_\_\_

age: \_\_\_\_\_ I have studied Latin for \_\_\_\_\_ years

I'll come alone ( ) with my spouse ( ) with children( ) ( how many?)

Please note that the X indicates what is convenient for you. For the persons who will come with you, please send separate schedules. One schedule for each person coming.

Please return this schedule as soon as possible to :

Mr. Jan G. Halisky  
507 S. Prospect Ave.  
Clearwater, FL 33756 U.S.A.



[Editor's Note: We are pleased to present next an official statement from the Priestly Fraternity of St. Peter (North America) regarding recent events, including the General Assembly that met near Rome during February.]

## STATEMENT OF THE PRIESTLY FRATERNITY OF ST. PETER

February 15, 2000

Since it was announced last summer that there would be a special meeting of all the members of the Priestly Fraternity of St. Peter in Rome, rampant speculation about the Fraternity's future has been the order of the day for journalists on at least two continents. There is no small irony in the fact that two seemingly disparate groups of observers have reached the same dramatic, but wholly erroneous, conclusions: those who have believed since the Fraternity was founded in 1988 that the Roman authorities would not long tolerate this indication of the larger revival of interest in the traditional liturgy, and those who are scandalized that permission to celebrate the traditional Mass has been given to any priest, much less to an entire community.

In fact, the meeting outside Rome that concluded on February 12 brought no such sweeping changes to the Fraternity. To attempt to compile a complete catalog of rumors which have now been proven false would be a project of truly vast scope, but it seems prudent to deal with some of the most widespread, lest it be suggested that we are being disingenuous in failing to address one point or another.

### **Rumor One: the Fraternity is about to be suppressed entirely.**

This is simply without foundation. The Fraternity's status as a society of apostolic life governed by a Superior General is not only intact but was confirmed at the meeting by Vatican officials. The General Chapter of the Fraternity, long scheduled for the summer of 2000 and to which delegates were elected in 1999, will proceed as planned.

During the same time stories about the Fraternity being "under siege" from the Curia appeared in many journals, the Superior General spoke to the Synod of Europe and met privately with the Holy Father, hardly the signs of a concerted effort by the Vatican to destroy the Fraternity.

### **Rumor Two: Fraternity priests will soon be required to celebrate the *Novus Ordo Missae* of Pope Paul VI instead of the traditional Roman liturgy.**

This rumor, certainly one of the most peculiar since it would strike at the very reason for the Fraternity's existence, is absurd. It imagines that the Fraternity would be stripped of its *raison d'être* while at the same time priests in hundreds of dioceses and religious communities around the world remain free to celebrate the traditional Mass.

### **Rumor Three: Father Josef Bisig is about to be replaced as the Fraternity's Superior General, or an apostolic administrator is soon to be named who will take over most of Father Bisig's powers.**

Not only is this not accurate, but the request of the Commission *Ecclesia Dei* that Father Bisig not make personnel changes until a number of administrative issues have been resolved has been rescinded. Father Bisig has the same authority as the elected head of any similar community, such as the Dominicans or Jesuits.

### **Rumor Four: this meeting was an attempt by Rome to prevent a majority of Fraternity priests from charting their community's future, and came in response to a letter from a handful of French priests.**

This special meeting had no authority to make decisions or even recommendations about the Fraternity's future. The Fraternity's General Chapter will meet this summer, as it does every six years. The Chapter—not this special General Assembly—alone has the authority to make decisions about the Fraternity's future. The Chapter consists of the men who serve on the Fraternity's Council and delegates who were elected by the membership at large in the spring of 1999.

There are unquestionably divisions within the Fraternity's French District, as there are in any religious community, organization, or family. These divisions are in some cases unfortunately rooted in conflicts of personality and in others in disagreement about a variety of substantive issues. While there certainly exist differences of opinion between Fraternity priests on a variety of subjects, the pervasive distrust which has been all too evident in France cannot be found elsewhere, and especially not in North America.

The extent of these disagreements should not be exaggerated, though: no priest or deacon has left the Fraternity because of this controversy, in France or anywhere else in the world. The free and frank exchange of views at the meeting may well prove to be the first step in healing some of the divisions in France.

### **Rumor Five: Fraternity priests are now required to offer the *Novus Ordo Missae* from time to time, to concelebrate on Holy Thursday or whenever they are asked to do so by a bishop, or to celebrate the new Mass when they "fill in" for diocesan priests who are ill or traveling.**

It was never suggested that a Fraternity priest could be forced by a bishop, superior, or anyone else to celebrate or concelebrate the new Mass—indeed, canon law explicitly states that no priest can ever be required to concelebrate.

### **Rumor Six: the Roman meeting was simply an occasion for Roman officials to berate Fraternity priests for their attachment to the traditional rite and to put pressure on them to celebrate the new Mass.**

Neither of these things took place at the meeting, which was instead a courteous and constructive exchange of views. It is not realistic to imagine that any religious community exists in a vacuum, with no contact with Rome or with priests who do not share that community's charism. Were such a situation to exist, it would fly in the face of the unity of the Church and the brotherhood of priests.

### **Rumor Seven: Because the retreat house where the meeting was held was too small, Fraternity priests were forced to concelebrate the new Mass with curial officials something that had been their goal all along. This story, which appeared in print at least once, is simply silly: no**



retreat house in the world has one hundred side altars, and the problem was easily solved by having priests celebrate their Masses at different times throughout the morning. More than thirty altars were available for private Masses.

With the Roman meeting done, it is time to turn our attention to the future of the Fraternity. Many of the issues which prompted the meeting in Rome will be discussed at the General Chapter meeting this summer, and steps will be taken to resolve them. In the next few months, twelve men will be ordained priests for the Fraternity, an increase of more than ten percent in the number of priests. In addition to the seven men who will be ordained to the priesthood in North America, eight deacons will be ordained this spring, so 2001 will see eight more priests ordained here.

This month, the Fraternity's work will extend for the first time to the Southern Hemisphere as Father John Rizzo inaugurates an apostolate in Melbourne, Australia. An apostolate will be launched in Vancouver, British Columbia this summer, and it is likely that apostolates will open in a few more dioceses as well before the end of the year.

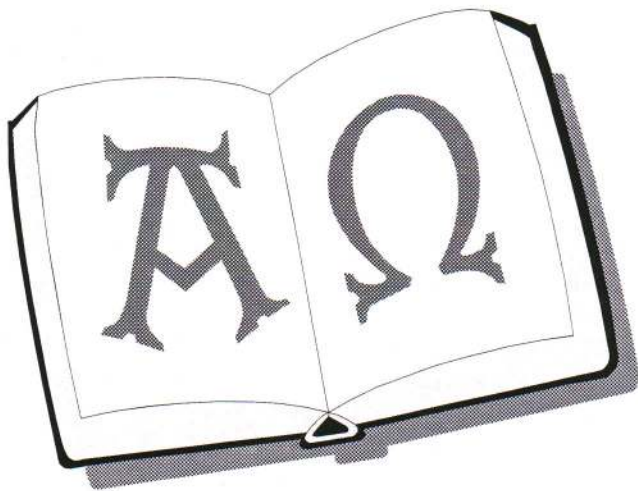
Both the Seminary of St. Peter in Wigratzabad, Germany, and Our Lady of Guadalupe Seminary in the United States will move into new buildings at the beginning of the 2000-2001 academic year. Particularly at a time when vocations to the priesthood are rare in the West, it is an extraordinary blessing to have so many vocations that we have been forced to construct two new seminary buildings.

It should come as no surprise that after a dozen years of rapid growth, the Fraternity has internal matters that must be addressed; so too would

any organization that has grown so explosively. Some of these issues are important ones, questions that address how the Fraternity can best minister to the faithful in various countries. They are not questions, though, that can be allowed to take precedence over the mission of the Fraternity: to carry out the work of the Church and in particular the formation of priests, animated by a full Liturgical life and the riches of the ancient Roman liturgy.

This realization is shared by every member of the Fraternity, even those who disagree about particular issues. While the Fraternity is certain to again face "growing pains" in the years ahead, the Roman meeting accomplished at least this much: a renewed sense of common purpose among the priests and deacons of our community and a shared determination to see the Fraternity's growth continue in this new century, the first of the third Christian millennium.

Fr. Arnaud J. Devillers, FSSP  
District Superior, Priestly Fraternity of St. Peter



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## LETTERS TO THE EDITOR

*We welcome letters from our readers. Please note that letters may be edited for length.*

Dear Editor,

Please accept my compliments on the Fall issue of the Newsletter, which provided much useful information to the members of the Association.

Coverage of the so-called "protocol crisis" was extensive, and I take the liberty of offering my own perspective on the matter. In brief: This is not a crisis; it's a tempest in a teapot. Before continuing with this letter, perhaps our readers should consult the translation of the actual text of Protocol 1411 of the Sacred Congregation for Divine Worship and the Discipline of the Sacraments, which appears on pages 4-5 of Issue # 74 of the L.L.A. Newsletter. My comments on the subject will be cast in "Question and Answer" form, thus imitating both the Baltimore Catechism and the syndicated columns of my fellow Council member, Mr. William F. Buckley, Jr.

**Q. Does the protocol require any priest to offer Mass in the new form?**

A. No. It gives permission for priests who wish to use this form to do so without penalty. But nothing is required.

**Q. Can a bishop require a priest belonging to, say, the Priestly Fraternity of St. Peter (hereafter, "the FSSP") or any similar society to offer Mass in the new form?**

A. No. He has no such authority, and the protocol does not purport to grant him any.

**Q. Can a bishop say to a given priest, "I want you to offer Mass in the new form on specified occasions, and if you refuse to do so I shall exclude you from saying Mass in my diocese at all"?**

A. Yes. But see next answer.

**Q. Can a bishop say to a given priest or group of priests, "Unless you offer Mass in the new form on certain occasions, I shall withdraw my permission for your society to be active in my diocese"?**

A. Yes, he can. And this seems to be the big worry expressed in all those e-mails on this subject on the web: that the FSSP and its ilk will be pressured to become "bi-Missal" or be expelled from certain dioceses.

But here's what everyone is missing: if a certain bishop were to make such a demand, the FSSP would simply transfer the men involved elsewhere and, in fact, would be able to open up new apostolates which have been postponed for lack of manpower.

There seems to be a mistaken impression that Frs. Bisig and Devillers are in the habit of going from diocese to diocese, knocking on the doors of the bishops' residence and pleading plaintively, "Please let us in, oh please! We have nowhere else to go!"

Nothing could be farther from the truth. Rather, it's the other way around. As has been made clear in many issues of the FSSP's monthly North American newsletter, there are many dioceses in the USA, Canada, and elsewhere (even Africa!) where the bishop has asked the FSSP to supply a priest to work there, and the Fraternity has had to ask them to wait, sometimes for a long time, because they simply don't have enough priests to meet the demand. So it's the bishops who are knocking on the Fraternity's door, not the reverse.

Supposing that the Bishop of the Diocese of, say, Ste.-Modernite were to oust the FSSP, that would simply make it possible for the Fraternity to satisfy all the sooner the request of the Bishop of the Diocese of, say, Cucamonga, who really wants them to work in his area on their terms. Folks, such a change is not something you should be losing sleep over, or writing letters to Rome, or to each other on the internet. This is a small deal, not a big deal. The apostolates of the priests involved would be easier to fulfill once out from under the supervision of a bishop who does not fully understand their special mission in the Church.

**Q. But what about the needs of the Latin Mass Catholics back in the Diocese of Ste.-Modernite? Won't they be deprived of the Latin Mass?**

A. If the bishop invited in the FSSP in the first place, he is clearly not indifferent to the needs of such Catholics. He can simply assign a priest from the diocesan clergy, or from an order founded before the 1980's, to say the Latin Masses in addition to some Masses in the vernacular. Nobody suffers. Everybody's needs are met.

**Q. What about the FSSP members in France whose petition resulted in this protocol? If they start saying the new Mass (voluntarily -- I realize no one is obliged to do so) in addition to the old, won't that change the character of the Fraternity?**

A. Opposition to the "end run" by these dissident Fraternity members is so strong that it is hard to believe that they will long wish to remain members of a society whose other members can make plain, on a daily basis, that they abhor and abominate the choices which the dissidents have made and would be making. There can be no fraternity of any sort without brotherly feeling. Supposing that the dissidents eventually leave (voluntarily) and set up their own group which will say Mass in both forms, how is the Church harmed by that? Rather, such a secession would increase the degree of harmony and unanimity within the FSSP itself. And bear in mind that no support for this move has been expressed by FSSP members in countries other than France.

In conclusion, I submit that it's time to stop making such a big fuss over this. To do so implies acceptance of the assumptions of the schismatics in respect to the intentions of the Holy See—which would be a huge mistake.

Robert J. Edgeworth  
Baton Rouge LA



Dear Editor,

Regarding the following from Bishop Foley, LLA LXXIV/15, 16,

"A well-intentioned but flawed and seriously misdirected movement has begun in the United States. Priests are encouraged, on their own initiative without the permission of their local bishops, to take liberties with the Mass by celebrating in a manner called *ad orientem*, that is, with their backs to the people. This amounts to making a political statement, and is dividing the people."

It is instructive to juxtapose the following from the famous liturgist, Fr Louis Bouyer's well-known and influential book, *Liturgy and Architecture* (University of Notre Dame Press, 1967) pp. 105-106, 111:

"The Roman instruction given for a first application of the Conciliar Constitution on the liturgy insists on the fact that the whole church has to be centered on the altar, while in churches newly built or restored it should be at least some distance from the wall so that celebration *versus populum* may be possible. These few words combined with the TV transmissions of the first concelebrated masses under the presidency of the pope at Saint Peter's during the Council have been enough to create the impression in many minds that most or all of the liturgical renewal depends on having the Mass 'facing the people'. What we have said before should be enough to dissipate the illusion....In most cases, therefore, especially in the average parochial church, from the very point of view of restoring a true common celebration, it must be said frankly that the priest standing on the same side as the people for the eucharistic prayer [i.e. *ad orientem*] as the visible leader of their whole body remains the better practice."

Actually, the Tridentine Mass could lawfully have been celebrated *versus populum* and, frequently, before Vatican II this was done. In my diocese of Saint Paul, Minnesota, there were at least two churches with altars designed for Mass to be celebrated *versus populum*. I served many a Mass celebrated *versus populum* at such an altar at the Church of Saint Helena in Minneapolis and my pastor, Msgr Richard J. Schuler, celebrated many such a Mass at the other, the Church of the Nativity in Saint Paul. No one thought it a political statement then, of course. It was (merely) an act of worship.

I expect *versus populum* was more widespread than many believe it to have been, but I cannot provide statistics. The high altar in the abbey church of Saint John in Collegeville, MN, built in 1958, was also arguably *versus populum*. Actually this altar is located in the center of the church between the monks' choir stalls and the people's pews and Mass could be celebrated either facing the choir stalls or the pews. For the most part, as I recall as a secondary school student there between 1962-66, the priest faced the pews and people.

You mention in LXXIV/17 Our Lady of the Atonement in San Antonio, Texas, and its "Anglican Use Roman Catholic Mass. For over a decade I have had the privilege to assist at that Mass periodically and I am happy to attest that it is liturgically one of the best Masses I have ever attended. I attend the 11:00 a.m. Mass which is the *Missa in Cantu* according to the Anglican Use. Basically it is

the Book of Common Prayer Holy Communion service with Coverdale's 1533 translation of the canon of the Sarum Missal (which, as you know, antedates Trent) substituting for Cranmer's eucharistic prayer. Fr. Philips is a talented musician as well as a good preacher and this Mass is truly a foretaste of the heavenly liturgy. The choir is excellent with Mr. Francis Elborne as its talented organist and choirmaster.

Recently the parish produced a compact disc of their annual "Service of Lessons and Carols" which I got as a most welcome Christmas gift. It is nicely done and those not near San Antonio may wish to order the CD to get a taste of Atonement's musical moxie. Some years ago in an article on the Anglican Use published in Sacred Music, I opined that with the coming into full communion of the Anglican Use Roman Catholics what Pope Paul VI called "their patrimony of piety and usage" can now be considered part of the treasury of Roman Catholic sacred music; this would include this service.

You may not have heard that Atonement also has a weekly Sunday Latin Mass at 6:00 p.m. It is a *Missa in Cantu* with, I am told, a congregation of about 60.

Duanne L. C. M. Galles, JD, JCL  
San Antonio, TX

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Dear Editor,

It is always with great pleasure that I receive the LLA Newsletter and I congratulate you on assuming its editorship. This new issue is particularly interesting.

While I feel that one should not over-react to Protocol #1411/99, I would be very interested to hear about any follow-up to the "General Decree" by Bishop Foley which I find not only absurd but deliberately misleading in its reference to the canons.

As regards the format of the newsletter, it is very good. But may I suggest greater care in checking the spelling of Latin words? In the Chairman's letter to Rome *motu proprio* appears three times as "motu propio". On page 16 *sapientiae* appears as "sapietntiae" and *coram* as "corma".

I look forward to the next issue!

Beatrice von Roemer  
New York, NY

[Editor's note: *Mea culpa. I am taking steps to improve proofreading. I have had flashbacks of being in my old high school Latin classroom, hearing Brother Isaac snapping his pointer against the blackboard to emphasize proper spelling. (If only I could find Latin spellchecker software). Thanks to all the readers who wrote to express satisfaction with our newsletter and the layout procedures.*]



Dear Editor:

Your article about the establishment of the FSSP in Melbourne calls for some correction and updating. First, the most recent Pontifical Traditional Mass in St. Patrick's Cathedral, Melbourne, was celebrated by Archbishop Pell himself on 12 June 1999.

Secondly, the Australian due to take up duties with Fr. Rizzo is the Rev. Laurence Gresser, whose priestly ordination has been brought forward to 4 March (in Canada) so that he will be able to join Fr. Rizzo much sooner than previously planned.

Thirdly, Bishop Hart is to celebrate a Solemn Pontifical Mass in the FSSP's temporary Melbourne location, St. Anthony's Church, Glenhuntly, on the Feast of the Annunciation, 25 March 2000.

You may be aware that the Rev. Mr. Gresser is one of six FSSP seminarians currently in Scranton and Wigratzbad whose vocations were nurtured at the Maternal Heart Chapel in the Sydney suburb of Lewisham.

Michael Pearce  
Sydney, Australia

To the Editor:

Although, as of this writing, no Tridentine Mass is celebrated in the Archdiocese of Detroit, at least four parishes offer the *Novus Ordo* Mass in Latin. I attend Mass in one of these churches. The atmosphere at Assumption Grotto Church is of the "old days" with altar boys in cassock and surplice. Holy Communion is at the Communion rail by intinction. Unless the magnificent choir sings the Mass, the congregation heartily sings the Latin *Gloria, Credo, Sanctus*, and *Agnus Dei* as well as the Greek *Kyrie*. About 75% of the worshippers are in their 20s, 30s, 40s.

Let the worshippers vote with their feet. Many Lutheran churches in this area advertise "traditional" and "contemporary" worship side by side. They seem not to fear any problems with preference for one over the other. This is also practiced by the Episcopalians. Apparently it is working for them. Why can we not do likewise?

August G. Kanka  
St. Clair Shores, MI

[*Editor's Note: It is indeed a blessing that the options for worship in today's Church permit traditional liturgy. I, too, have seen the phrase "Contemporary Worship" on signs outside many Protestant churches. But, at least up to a few years ago, this phrase was usually taken to mean the act of worshipping one's contemporaries. (For some congregations, perhaps this is an appropriate interpretation.) In the interests of clarity, it would be better to say "Contemporary-style Worship." Then again "Burning CDs" also used to mean destroying financial documents. Latin is so much better at confining meaning.*]

## FROM THE LOCAL CHAPTERS

### BATON ROUGE – LAFAYETTE

This Chapter has voted to change its name to include the nearby city many of its members call home.

### CHICAGO

The big news here is the decree erecting the Society of St. John Cantius given by Cardinal George (who is on the board of episcopal advisors of the LLA). Here is the full text of this happy announcement.

Decree Approving the Statutes and Erecting  
The Society of Saint John Cantius  
As a Public Diocesan Association of the Christian Faithful  
With Juridic Personality

In the Name of the Most Holy Trinity. Amen.

Considering that the purpose of the "Society of St. John Cantius" is to "form and train men to be priests and brothers" who "will learn to offer the Latin Liturgical Rite in both the Tridentine and Novus Ordo forms" and also to "investigate the possibility of authorization to celebrate the Liturgy according to rites other than the Latin" (Statute 2);

Bearing in mind the right of the Christian faithful to form associations for charitable and religious purposes (canon 215) in which "either clergy or laity, or clergy and laity together, strive by common effort to promote a more perfect life or to foster public worship or Christian doctrine or to exercise other apostolic works, namely to engage in efforts of evangelization, to exercise works of piety or charity and to animate the temporal order with the Christian spirit" (canon 298, 1); and

Having reviewed the statutes of the Association and having found them to be in harmony with the doctrine and discipline of the Catholic Church;

Therefore, in accord with Book II, Part I, Title V of the *Code of Canon Law*, I, Francis Cardinal George, O.M.I., by the grace of God and the Apostolic See Archbishop of Chicago, hereby erect the "Society of St. John Cantius" as a public diocesan association of the Christian faithful (canon 312, 1, 3), with juridic personality (canon 313), and approve its statutes (canon 314), the original text of which has been filed with the Chancery of the Archdiocese of Chicago.

Dated this 23rd day of December, 1999, the memorial of St. John Kanty.

Francis Cardinal George, O.M.I.  
Archbishop of Chicago



## CLEVELAND

The complete Triduum—Holy Thursday, Good Friday, and Holy Saturday—will be celebrated at Immaculate Conception Church this year according to the pre-Vatican II norms.

## PITTSBURGH

A major renovation of St. Boniface Church, home of the Pittsburgh LLA and Latin Mass Community, continues. Conceived in 1995, the project entails a complete historical restoration. Structural repairs, including the roof, are part of the project. The original interior decoration of the church was executed by the Rambusch Company of New York. In 1998, Mrs. Rambusch visited St. Boniface and identified the artwork originally done by the company, which included the baldachino, tabernacle, and matching altar cross and candlesticks. At her suggestion, the parish acquired copies of archival material concerning the church that had been deposited in the Avery Architectural Library of Columbia University, New York. Parishioners also provided photographs, written descriptions, and remembrances of the original interior, aiding in the restoration effort. Repairs and repainting of the stuary are being funded largely by the Latin Mass Community through a special fund-raising campaign.

## PHILADELPHIA

The Chapter is publishing a local newsletter, *Liturgia Latina*, which is being distributed via both email and regular mail. It noted that a Solemn High Tridentine Mass was sung at the Oratory of *Opus Mariae Mediatrix* in Berlin, New Jersey, on Christmas Eve. Under music director and LLA member Timothy McDonnell, the choir sang the Gregorian proper, Victoria's *O Magnum Mysterium*, and Antonin Dvorak's *Mass in D*. Fr. William Ashley, Director General of *Opus Mariae Mediatrix*, was celebrant. A report on the event also appeared in the *Philadelphia Inquirer*. At the oratory, daily Tridentine Mass continues to be celebrated, along with daily Terce and Sunday Vespers. A *Missa Cantata* and additional Low Masses are celebrated every Sunday.

## ST. LOUIS - BELLEVILLE

After 13 years of faithful service, Ted Cover resigned January 31st as Chairman of the St. Louis Chapter. He is retiring to Sarasota, Florida. Many thanks for your dedicated service to the LLA, Ted, and best wishes in your new home.

The former Vice-Chairman, Regina Morris, is succeeding Ted in the Chairman's position. Mrs. Morris's mailing address is 3526 Oxford Blvd., St. Louis, MO 63144-4209. Her E-mail address is [morrismf@earthlink.net](mailto:morrismf@earthlink.net). Two Chapter meetings per year are planned.

## SAN FRANCISCO BAY AREA

Dr. William Mahrt reports that the chapter is reorganizing itself and plans a Gregorian Chant Conference for March 25th at St. Mary Cathedral. Latin Mass was also celebrated here on February 2nd.

# NEWS FROM OTHER PLACES

## ALBANY, NEW YORK

The Tri-Cities Catholic Chorale, under the direction of Thomas F. Savoy, has been singing Tridentine Mass the first Sunday of each month at St. Paul the Apostle Church in Troy, New York, as well as two *Novus Ordo* orchestral Masses at historic St. Mary's Church, Albany, New York.

## MIAMI, FLORIDA

On Sunday, February 13th, the Latin Mass Community of Miami marked its tenth anniversary with Mass at St. Robert Bellarmine Church celebrated by Msgr. Bryan Walsh. Benediction of the Blessed Sacrament and a brief reception followed the Mass. Monsignor celebrated the first indult Mass in the area at Mercy Hospital in 1990 and continued as celebrant until his retirement in 1996. Fr. Joseph Fishwick has been celebrant since that time.

## PENSACOLA, FLORIDA

St. Stephen's Church here has been the site of a Latin Mass (New Missal). Beginning February 13th the Tridentine Missal will be used the second Sunday of each month.

## YOUNGSTOWN, OHIO

The fifth annual Sacred Music Conference was held at Franciscan University March 3rd—5th. The concluding Mass was celebrated in Latin (*Novus Ordo*), sung by the University's Schola Cantorum and featured Renaissance-era musical settings.

Workshops designed to acquaint future priests with the musical traditions of the church were held during the weekend.

## HAVRE, FRANCE

Since the 12th of December, 1999, priests from the Institute of Christ the King have been offering Mass in Latin at 11:00 A.M. every Sunday, except the first Sunday of each month, at the Bonvouloir Chapel in Havre, outside of Mons. Both Father Dominique Vattan and Father Olezaval of the Institute of Christ the King, Sovereign Priest, residing in Lille, France, have been asked by Bishop Jean Huard of Tournai to celebrate the traditional Mass in Latin (1962 Ordo) in his diocese. Father Vattan also celebrates the Latin Mass in the private chapel of Notre Dame in the village of Brasmenil on rue Savatte 10 (not far from Peruwez) every Sunday at 6:00 PM except the last Sunday of the month.



## THE VATICAN & ICEL

[Here is the text of last fall's letter of the Congregation for Divine Worship regarding ICEL. As noted above, in "From the Press", it contains considerable criticism of the manner in which ICEL has operated and calls for changes in procedure.]

Prot. n. 2322/99/L

Rome, 26 October 1999

His Excellency, The Most Reverend Maurice Taylor  
Bishop of Galloway

Your Excellency,

This Congregation is now able to respond to your recent letter requesting a meeting between Officials of the Congregation and representatives of the Mixed Commission for English-language translations. As regards Your Excellency's being received by the Superiors of the Congregation, the unhesitating answer is that you are always most welcome, but from what is set out below you will appreciate that the Congregation considers that such a meeting, in order to be truly productive, ought to follow upon certain steps which should no longer be deferred. On the other hand, the feasibility of more ample contacts between the Congregation and the employees or collaborators of the Commission is doubtful, since such contacts not only lack a formal basis but are characterized by the very disadvantages to which it would seem that Your Excellency has had cause to advert since your letter was written. In addition, while it will be important to communicate the contents of this present letter to the relevant Conferences of Bishops, it seems best for a variety of reasons to contact Your Excellency directly concerning the important matters to be treated here, leaving to you the necessary contacts and measures towards a practical implementation.

The gravity of the present situation of the Mixed Commission has been underscored in relation to its work on a translation of the *editio typica altera* of the Rites of Ordination of the Bishop, of Priests, and of Deacons, though its implications extend far beyond this single text. The Congregation notes that complications in the functioning of the Mixed Commission have now given Your Excellency cause to intervene in an exceptional way. Specifically, it has been reported that one draft translation was substituted at short notice by another, and that after the second had been approved by the Bishops of the Commission, that text was then set aside by Your Excellency in favor of a third text. There are also reports that misunderstandings may persist in the interpretation of the response of this Dicastery given on 20 September 1997, including the supposition that the list of observations included with that response was exhaustive. In fact, as the response stated, that list was merely illustrative, and it was not intended to be subject to discussion or refutation by translation personnel of the Mixed Commission. Furthermore, from the reports which the Congregation has received, it would appear that Your Excellency, in the face of such difficulties, has commendably seized the appropriate moment to raise the issue of a revision of the Statutes of the Mixed Commission.

The context for such an initiative would seem to be characterized by two significant issues in particular, namely the role of the "executive secretary" and the membership of the "advisory committee" specifically involving certain liberties taken by the former and the question of how to ensure

more satisfactory membership of the latter. The Congregation would concur with Your Excellency that these are points of particular concern, and wishes not only to pledge its support for a revision encompassing these issues, but also to underscore others which should be included in the same process.

In seeking to fulfill its mandate of ensuring that translations accurately and fully convey the content of the original texts, the Dicastery for a number of years now has communicated its concerns regarding an undue autonomy that has been observed in the translations prepared by the Mixed Commission. These observations have often been countered with unfounded charges of personal grudges and hostility to the Commission. In reality, the lack of response to the Holy See's stated concerns on the part of those who have effectively had in hand the work of the Commission has often hampered and delayed the Congregation's work to a notable degree, also occasioning a disproportionate commitment of its resources.

In their contacts with the Dicastery, not a few Bishops have expressed concerns not only about the quality of the translations produced by the Mixed Commission but also about procedures which they felt limited their own ability to obtain corrections and improvements that they considered necessary for the accuracy of the texts. Increasingly, the Mixed Commission's texts paraphrase or redraft the *editiones typicae*, while revising the rubrics so extensively as to impede effective recourse to the Latin text for the sake of clarification. In fact, the texts and the rubrics have sometimes been altered in substance without prior authorization from the Holy See, and indeed without even a request for such authorization. These concerns of the Congregation have recently been reinforced and have found authoritative confirmation in the instructions received by the Congregation for the preparation of new norms of liturgical translation.

For some years now, this Dicastery has also expressed its misgivings about the use of the Commission's resources for activities not concerned with translation, including the composition of original texts, which in fact are not the province of the Mixed Commission. A further concern is the fact that the Mixed Commission's authorization for the use of its texts, such as the so-called *ICEL Psalter*, appears to have resulted in their being employed in ways which directly contravene liturgical law. As regards texts of the original composition in the most recently revised English translation of the Roman Missal, reports have reached the Congregation of alleged plans to allow their publication for use by non-Catholic ecclesial communities even prior to the granting of any *recognitio* for their use in the Roman Liturgy. This very fact has then been presented to the Congregation by some quarters as an argument that the *recognitio* should be granted so as not to impede an ecumenical initiative. The freedom of the Holy See to act in matters pertaining to its competence cannot be encumbered in such a way.

An adequate response of the Mixed Commission to the Congregation's expression of concern about a projected second volume of liturgical documentation that departs from the model of the *Enchiridion Documentorum Instaurationis Liturgicae* (cf. Prot. P. 451/98/L, 11 January 1999), has not been forthcoming. The Congregation is obliged to note also that a translation of the *Caeremoniale Episcoporum* was published by the Mixed Commission without the necessary episcopal approbation and without the *recognitio* of this Congregation.

All of these factors appear to converge towards the conclusion that the Mixed Commission in its present form is not in a position to render to



the Bishops, to the Holy See and to the English-speaking faithful an adequate level of service, nor to produce with appropriate promptness the texts that will be needed in the foreseeable future, including acceptable translations of the book *De Exorcismis et supplicationibus quibusdam*, the *Martyrologium Romanum*, and any additional material that the Holy See may decide to insert in the *Missale Romanum*. It is inconceivable that English-speaking clergy and faithful should have to wait a decade or more for such translations.

Problems in the English-language translations of the liturgical texts assume a particular gravity in proportion to the prominence of the English language in the international community. Even while it remains essential that liturgical translations be made directly from the original texts into the various modern vernacular languages, the impact which the English-language translation is likely to exert on certain other versions is an observed and unavoidable fact, which in turn must be said to place a significant responsibility on those charged with the translations into English. Moreover, the experience of the years since the Council, as well as a deepening theological reflection, have brought clearly into focus the fact that the constitution, the regulation and the oversight of an international commission for liturgical translation are rightfully the competence of the Holy See to a degree which is not always sufficiently reflected in the Statutes which govern such bodies.

It is therefore clear that a thoroughgoing reform and revitalization of the Mixed Commission is needed to ensure greater efficacy and to furnish a more sound procedural basis for the Commission's functioning, while also supplying for any *lacunae* in its present juridical status. Indeed, apart from the difficulties which have arisen, such a revision of the Statutes would appear to be overdue in light of the subsequent publication of the 1983 *Codex Iuris Canonici* and the 1988 Apostolic Letter *Vicesimus Quintus Annus*, in which his Holiness Pope John Paul II requested a re-evaluation of the working of Commissions for the translation of liturgical texts (cf. AAS 81 [1989] 916, n.20). For these reasons, this Congregation for Divine Worship and the Discipline of the Sacraments, exercising the mandate assigned to it in the Apostolic Constitution *Pastor Bonus*, article 62, regarding the superintendence of "those matters which pertain to the Holy See in relation to the moderation and promotion of the Sacred Liturgy," hereby directs the Statutes of the "International Commission for English in the Liturgy" be revised thoroughly and without delay. The revised Statutes, drafted in active consultation with this Dicastery and incorporating within the Constitution of the renewed Commission the considerations attached to this letter, are to be submitted within six months for the approval of the 11 Member Conferences of Bishops. After they will have received the assent of at least a relative majority (i.e., six) of the Conferences – the vote within each Conference being by two-thirds majority – the approved Statutes will then be subject to the *recognitio* of this Congregation.

Your Excellency, this Congregation is well aware of the difficulties of your own position as Chairman, and certainly has no intention of causing any distress to you personally. It wishes rather to encourage you to carry forward with determination your recent initiatives, and pledges you every assistance in bringing this complex and long-standing question to a rapid and definitive resolution. The Congregation itself remains ready to provide any assistance which would be helpful.

I would be most appreciative if Your Excellency would keep the Congregation informed of all developments, including the forwarding of

a copy of any circular letters sent to the Bishop Members of the Commission, to whom Your Excellency is free to communicate a copy of this present letter.

In expressing once again to Your Excellency its deep gratitude for your undertaking the necessary intervention to set the Commission on a new and altogether more efficacious course, I remain,

Sincerely yours in Christ,

Jorge A. Card. Medina Estévez, Prefect

Considerations Pertaining to the Revisions of the Statutes of the "International Commission on English in the Liturgy"

1) The activities of the Mixed Commission are to be defined as the translation into English of the *editiones typicae* of the Roman liturgical texts and books in their integrity. Consequently, any proposals for cultural adaptation, modification or the composition of original texts remain the province of the individual Bishops' Conferences according to the norms of the 1994 Instruction *Variatae Legisimae* and subject to the approval of the Holy See. Likewise to be excluded from the activities of the Mixed Commission are relations with commissions or other bodies pertaining to non-Catholic ecclesial communities. For such relations it is preferable that other structures be constituted when necessary, distinct not only in name but in fact from the Commission for translation.

2) It would seem also that the office of "executive secretary" is in need of a careful reconfiguration, so as to increase in a notable way the due accountability of such a figure and to ensure a clearer demarcation of his role from that of the Bishop Members of the Commission. Perhaps the Commission itself, constituted entirely of Bishops, might elect a Secretary among its officers, making unnecessary the presence of an "executive secretary" at its own meetings.

3) Out of respect for the dignity of the human person and in light of Catholic teaching on social justice, paid employees of the Commission should have the necessary guarantees regarding their employment, but should serve *ad tempus*. It would thus be opportune to ensure a periodic renewal, fixed by the Statutes, of all involved in the Commission's work. This Dicastery, on the basis of the needs of the Commission, would reserve the right to grant an extension of such terms by dispensation whenever necessary.

4) The members of what are currently termed the "Advisory Committee" or the "Secretariat," and their respective collaborators, shall require the *nihil obstat* of this Congregation in order to assume and to maintain their posts, which *nihil obstat* will be issued in response to the presentation by the Commission of specified documentation that will include attestations by the Ordinaries of the prospective members.

5) All involved in the work of the Mixed Commission must understand that their contributions are anonymous and confidential.

6) To prevent improper uses of texts prepared by the Mixed Commission, provisions should be made that the granting of copyright permission or direct publication for their use in liturgical celebrations or for any other use by the clergy, the faithful or the general public is excluded in the absence of the *recognitio* of the Holy See permitting their use in the Sacred Liturgy.

7) The redrafting of the Statutes should be undertaken directly by the Bishop members of the Commission rather than by its secretarial staff or its advisory committee, and the initial drafts should be treated as confidential prior to the submission of a definitive draft (preferably by Easter of 2000) for examination by the 11 Member Conferences and this Congregation.



## FROM THE PRESS

In the "From the Mail" section of *The Wanderer* (November 25), a professional historian wrote with recollections of Dr. Eamon Duffy, whose book *The Stripping of the Altars* had been previously reviewed in the newspaper. The writer had known Dr. Duffy during the time both had been at Cambridge University. It seems Dr. Duffy "did not endear" himself to the English Catholic Bishops' Conference when he made some remarks about both the new and old ICEL translations of the Mass and other services. Duffy said that these translations "were so unfaithful to the Latin texts that priests with a knowledge of Latin sufficient to verify this for themselves would be morally justified in refusing to use the official translations and to substitute for them better translations, if necessary, even of their own devising." Of course, ICEL has fallen into disfavor with the Vatican since this time, as reported elsewhere in this newsletter.

A question in the "Catholic Replies" column of the same issue of *The Wanderer* concerned the practice of mixing water with the wine during the Offertory of the Mass. The writer said that some priests do not add water into both the chalice and additional decanters of wine when these are part of the offering. The reply stated that water does not have to be added to these additional containers of wine for the offering to be valid (*Novus Ordo*).

A front page article in *The Wanderer* (Dec. 2) reports Fr. Joseph Fessio, S.J.'s comments on Birmingham, Alabama Bishop Foley's decree on the orientation of the celebrant during Mass. As reported in the previous LLA newsletter, Bishop Foley's decree required celebrants to face the people rather than celebrate *ad orientem* in public Masses, including those to be televised. Speaking during the Call to Holiness Conference in suburban Detroit last November, Fr. Fessio quoted portions of a new book by Cardinal Joseph Ratzinger that Father's publishing house, Ignatius Press, is preparing to publish. The book is entitled *The Spirit of the Liturgy* and includes a strong defense of the Traditional Mass, particularly the posture *ad orientem*. At one point the Cardinal says "One thing has remained clear. Praying to the east is something that goes back to the beginning. Modern man has little understanding of this orientation." Fr. Fessio noted that the documents of Vatican II "said absolutely nothing about the altar facing the people." [Editor's note: Fr. Fessio is echoing many observers who have said the same thing over the years. Not only is this posture not mentioned in the conciliar documents, but the rubrics of the new Roman Missal (1970) at times explicitly direct the priest to face the people (suggesting that he may turn to do so), as when he greets the people with *Dominus vobiscum*.]

Another article in this *Wanderer* issue takes note of the ordination of seven members of the Priestly Fraternity of St. Peter to the diaconate in the Cathedral of St. Peter, Scranton, Pennsylvania, November 13th. Yet another describes how the Society of St. John has at last found and purchased property for its planned college and Catholic village. Heavily wooded and hilly, the land is unspoiled and only partially developed, having some walkways the original owner had added for his use. The site is a two-hour drive from New York City, near the junction of the state lines of New York, New Jersey, and Pennsylvania. Interestingly, the main entrance to the property includes gates ornamented by eagles,

the symbol of the order's patron, St. John the Evangelist.

"Vatican May Step in on EWTN-Mass Case" appeared on the front page of the National Catholic Register (Dec 5th). [This matter in the Birmingham, Alabama, diocese was discussed in our previous newsletter.] Noting the silence then prevailing concerning the matter, Philip Grey, a canon lawyer commented that an appeal might be underway. After observing that the liturgical books of 1970 presume the celebrant to be celebrating *ad orientem*, he said that the practice of facing the congregation for the entire Mass is only an option. This more ancient posture was treated "as law" by the documents resulting from Vatican II. James Hitchcock (LLA Founding Chairman) noted that the prohibition "raises questions that are sore spots with a number of people." The article also mentions that Bishop Foley, whose prohibition against using the *ad orientem* posture while celebrating Masses that are to be televised, also has his own program, *Pillars of Fire*, on EWTN and serves on the station's board of directors.

The Catholic Replies column of *The Wanderer* (Dec 16) included this question: can a priest sing the words of consecration at Mass? The reply noted that there was no prohibition for this practice, and that Msgr. Peter Elliot, in his book *Ceremonies of the Modern Roman Rite* n. 349, says that "if the consecration is sung, the principal celebrant should initiate the singing of each sentence and set the pace, and all may join in to the best of their ability." [Editor's Note: This practice concerns, of course, only the *Novus Ordo* Mass. Your editor sent a letter to Catholic replies, noting that the new Roman Missal expressly provides for this practice by including chant settings with notation for each of the four Eucharistic Prayers. My comment was printed in the Catholic Replies column that appeared in the January 13th *Wanderer*. The Roman Missal of 1970 originally provided for chanting significant portions of each Eucharistic Prayer. The words that could be chanted were specified in paragraphs 178, 182, 186, and 190. The *Ordo Missae in Cantu*, published in 1975 by the Monks of Solesmes, provided full-length chant settings for the Eucharistic Prayers.]

"Dioceses throughout the Country Add Traditional Masses" appeared in this same issue of *The Wanderer*. The Coalition in Support of Ecclesia Dei (Glenview, IL), reported new Masses in the dioceses of St. Petersburg, Florida, and Peoria, Illinois. Mass that had previously been held twice monthly in now celebrated every Sunday in the Chapel of Our Lady at the Cathedral of St. Jude, St. Petersburg at 12:30 PM. St. Mary's Church, Naplate, IL now has Tridentine Mass the first Sunday of each month at 10:00 AM. A local-access television station films the Mass for broadcast to area shut-ins the following Thursday.

"Traditional Monks Find a Home in Oklahoma" appeared under "Notes and Quotes" in the December 26th issue of the *National Catholic Register*. The excerpt is from an article that appeared earlier in the month (14th) in *The Wichita Eagle*. A number of the monks at the new monastery are former Kansans who had become monks in France and were now returning to the United States to found the new house. The Tridentine Mass is offered here.

*The Wanderer* (Dec. 30th) reports that *Domus Dei* is the title of the US Catholic bishops' forthcoming document on church art and architecture. (By coincidence, this also happens to be the name the LLA has chosen for its award to a bishop for outstanding contributions to the



cause of Latin Liturgy, presented at each national convention. The first award was presented to Bishop Timlin of Scranton, Pennsylvania, in June of last year, during our convention in New York City.)

Another report of new Tridentine Mass locations appeared in *The Wanderer* (January 6th). The Coalition in Support of Ecclesia Dei (Glenview, IL) reported that weekly Mass was now being celebrated at the Cathedral of St. Mary in Colorado Springs, Colorado, where it was inaugurated November 28th when Bishop Hanifen, the current ordinary, offered Mass there. Mass time is 7:00 AM Sundays. In Rising Sun, Wisconsin (Diocese of LaCrosse), Tridentine Mass is now offered every Sunday at 11:00 AM. Also included in the report was a list of more than a dozen locations in the United States where this Mass has been offered regularly for ten years or more.

This same issue of the newspaper included an exchange of views ("The Forum") on liturgy in general and Tridentine Mass in particular by Todd Flowerday and Frank Morriss. Flowerday, responding to Morriss's previously published criticisms of the new liturgy, states that, even though there are abuses, there is much good liturgy according to the revised books. However he takes a dim view of the Tridentine Mass, suggesting its return is a temporary phenomenon. Morriss responds, saying that he finds the new liturgy, in practice, failing to fulfill the vision of Vatican II's document on the liturgy. He wonders why Flowerday's vision of liturgical diversity fails to accommodate the Tridentine Mass, which, he says will provide a rude awakening for those who think it is a temporary measure. He disputes the views of Flowerday that those who attend indult Masses have been deceived by Tridentine Mass "experts" who argue for the value of this liturgy, are guilty of fragmenting the "community", and don't have much of a sense of what we are doing at such Masses. [Editor's Note: *These are, of course, familiar canards to those of us who have heard them so often over the years. Lack of liturgical awareness, or detachment from it, is not dependent on the Missal used, rather on the disposition of those using it.*]

The *National Catholic Register* (January 9th) included "Vatican Orders Overhaul of Commission that Translates English Liturgical Texts." A letter from Jorge Cardinal Medina Estevez, prefect of the Congregation for Divine Worship, to the International Commission on English in the Liturgy (ICEL) states that his office must have a greater say in the work of the Commission, including approval of personnel working for ICEL. Also, ICEL's role is to be limited to translator of Latin texts into English, not "an agent of change on its own," composing original texts in English for consideration by the bishops' conferences. ICEL was formed in 1963 by bishops' conferences in English-speaking countries to develop common English translations of liturgical texts. Its current constitution dates from 1972. In recent years, its translations have been controversial as bishops, Vatican officials, and scholars have been debating criteria for translations. The Vatican has put emphasis on faithful translation from the Latin, preferring a style of translation known as "formal equivalence" rather than "dynamic equivalence" in which "thought structures, forms of expressions, and familiar sayings in the original language are adapted more loosely to the language being used." Cardinal Medina asked in his letter of October 29th that the bishops draft new statutes for the commission and submit them, preferably by the end of April. The bishops may want to consult with their national conferences which are not scheduled to convene in time to meet this deadline. More on the subject appeared in the *National Catholic Register* of

January 23rd. Father Stephen Somerville of the Archdiocese of Toronto, who served on the commission during the 1960s, said he was distressed by "revolutionary spirits" and a "linguistic agenda." He further states "We found subtle ways of changing the words and dignifying these changes with decent, hopeful, positive expressions. ... It was a revolution ... we were literally changing the faith of the Catholic Church because we were changing the way it prays." Helen Hull Hitchcock, editor of *The Adoremus Bulletin*, agreed: "If [they] can't get it right, then people's faith will be damaged." Commenting on the developments, noted liturgical expert Msgr. Mannion, pastor of the Cathedral of the Madelaine in Salt Lake City, Utah, said that ICEL had become "snared" in the "politics of translation," a situation that could have been avoided had the commission been more open to a "greater mix of translation styles." He also said the commission has had a history of deafness to criticism. The article goes on to detail the structure of ICEL and how it operates.

In the February 6th edition of the *National Catholic Register*, a letter to the editor called John Page, executive secretary of the ICEL, "part of the problem" for his criticism of the Vatican's insistence on accuracy in translation. Page had said that the Vatican's insistence on accuracy of translation is in conflict with Vatican II's demand that "the Christian people are able to understand with ease and to take part in the rites fully, actively, as befits a community." The writer, Don Schenk, said that "ICEL sacrifices theological language in order to bring the 'revision' (they don't call it a translation) closer to spoken English (or so they claim)...."

On February 13th, the *National Catholic Register* carried a report of a January meeting in London, England, of ICEL's governing board. The purpose was to discuss Cardinal Medina's letter and the future of the commission. Most controversial is the stipulation that the Vatican congregation will approve members of ICEL's expert advisory committee and those who work on the translations. No draft came out of the meeting, and observers said that, although its future seems uncertain, it is not at all likely that the commission will be discontinued.

A front-page article in *The Wanderer* (January 20th) by Stephanie Block discussed the history of the Priestly Fraternity of St. Peter in light of the developments reported in recent months concerning the wishes of some of the priests to offer *Novus Ordo* Mass.

"From the Mail" in *The Wanderer* (January 27th) included "Why not Say the Rosary in Latin" by James Meek. He suggests that saying the Rosary in Latin is a fine way of praying in the language of the Church. It could be a good way of praying for more arrangements for celebrating Latin Masses. The writer recommends a booklet, *Holy Rosary*, that teaches how to say the Rosary in Latin. It is available from *Opus Mariae Mediatrix*, 261 Cross Keys Road, Berlin, NJ 08009. He also recommends a publication from TAN, *Grammar, Vocabularies, and Exercises in Preparation for the Reading of the Missal and Breviary*, by Scanlon and Scanlon.

Ordinations to the Subdiaconate and the conferral of the minor orders of acolyte, exorcist, lector, and porter for the Priestly Fraternity of St. Peter took place in Scranton, Pennsylvania, on January 29th and were announced in *The Wanderer* (February 17th). Eight subdeacons were ordained. Bishop Timlin officiated and Fr. Joseph Bisig, F.S.S.P., Superior General of the order, functioned as archpriest.



The same issue of the newspaper included a report in its "From the Mail" column concerning the denial of permission for Tridentine Mass in the Diocese of Altoona-Johnstown, Pennsylvania. The official reason given was this: "Authorization for the Tridentine Mass can only be given when those who are requesting the permission have shown that they are taking part with 'full, conscious, and active participation' in the *Novus Ordo* liturgy of the Second Vatican Council. Many of us as parishes and as individuals have a long way to go toward achieving that goal. We are not as fully engaged in the celebration as we should be. Our priority must be active and devout celebration of and participation in the Mass as it has been celebrated for the past 30-some years." Also, an message from Bishop Joseph Adamec's secretary for communications warned the faithful of the diocese not to attend a Tridentine Mass offered at a nearby Polish National Catholic Church. [Editor's Note: The PNC is a church which separated from the Roman Catholic Church in Pennsylvania during the nineteenth century when some immigrant parishes rejected the appointments of pastors who were not of their own nationality. Bishop Timlin of Scranton, Pennsylvania, has initiated dialogue with the PNC concerning possible return to the Roman Catholic Church.]

*The Wanderer* (February 14th) reported on its front page that "No Drastic Changes after Fraternity of St. Peter Confers outside Rome." Fr. Joseph Bisig remains Superior General of the order and the next general chapter of the order will meet this coming summer. A general assembly met from February 8th-11th at a location outside Rome. The atmosphere following this closed-door meeting was described as calm, a sign welcomed by observers. The general assembly had been convoked to consider the situation of the Fraternity following the actions of some priests in protesting their Superior's denial of their wish to celebrate the *Novus Ordo* Mass. The letter designated Protocol 1411 was issued in response by the Sacred Congregation for Divine Worship. [The text of this document appeared in the previous LLA newsletter. It elicited a response from many traditional Catholics and groups who were surprised by its apparent implications.] A comment made prior to the meeting suggested that traditionalists are prone to overexcitement, and that it was likely that an agitated attitude had come into being without any good reason for it.

"Priestly Fraternity of St. Peter Filled with Hope, Enthusiasm" was the front-page headline for an article by Patricia Donohoe in *The Wanderer* (March 2nd). It describes the uncertainty expressed in the press following the communication of the letter designated Protocol 1411. Following the General Assembly (reported in the previous paragraph), Fr. Arnaud Devillers, F.S.S.P., North American District Superior said "Our priests remain, and will continue to remain, faithful to our original mission: the sanctification of priests and faithful alike through the Traditional liturgy of the Western Church."

The same issue of the newspaper contains an interview of Fr. Devillers conducted by Paul Likoudis. In it, Fr. Devillers described the meeting in Rome. Each of nearly 100 priests spoke for five to ten minutes, a process which took two full days. The remaining two days were spent in discussions and debates on internal matters to the Fraternity, especially "the identity of the Fraternity and its place in the Church." One major discussion concerned the request of the 16 French priests for Rome to intervene on the matter of the *Novus Ordo* Mass. A resolution of the meeting was to establish ways of handling the discussion of important questions within the order. Also discussed were the simulta-

neous priorities of expansion of the order's work and of community life, to which the Fraternity, as a society of apostolic life, is committed. It is important to find ways for more than one priest to live in community while serving the needs of the faithful. Asked about the biggest challenge the Fraternity is facing, Fr. Devillers said "It comes from a mission of being a bridge between Catholics who have been alienated and the hierarchy of the Church; and the function of a bridge is to be trampled upon. And therefore, when one tries to be a mediator between two groups of people, one ends up the target of both. We try to reconcile with the Church-alienated Catholics and, in the process, we have to work with the other priests of the diocese and the bishop." Fr. Devillers also described a softening of some harsh attitudes toward the Fraternity on the part of some bishops. Progress on the construction of the new seminary continues, with occupancy expected in the fall of this year.

Also in this issue is an article discussing the clarification issued by Jorge Cardinal Medina Estevez of the Congregation of Divine Worship concerning the matter of Birmingham, Alabama Bishop David Foley's decree prohibiting celebration of Mass *ad orientem* in his diocese. [This decree was printed in our previous LLA newsletter.] The clarification from the Congregation states that "these two options *versus populum, ad orientem* carry with them no theological or disciplinary stigma of any kind." What this means, according to one canonist, is that no bishop can prohibit or threaten with penalties a priest who prefers to say Mass in either way. In answering another question concerning the bishop's guidelines for televised Masses, the Cardinal, in a separate letter, supported them. These new guidelines issued by Bishop Foley for televised Masses in his diocese, notably EWTN, include a prohibition against the use of Latin for the introductory dialog, memorial acclamation, and doxology. The norms however do permit the use of Latin "where it is readily understood" such as in the sung *Gloria, Sanctus, Benedictus, Pater Noster*, and *Agnus Dei*, or in such Latin dialogs as *Dominus Vobiscum/Et cum spiritu tuo* and *Verbum Domini/Deo gratias*. The Cardinal also upheld the guideline that priests at the altar must face the people during Mass that is broadcast.

The *National Catholic Register* (March 5th) carried on its front page "Vatican OKs Norms, but not Decree, for EWTN Masses." In addition to the points noted in *The Wanderer* (Dec 2nd), there are to be some other changes to the manner in which Mass is celebrated on EWTN. Because of the restrictions on the use of Latin (noted above), the Eucharistic Prayer may not be said in Latin. There is to be only one lectern (not two as in the past). According to a spokesman, the decree of Bishop Foley would eventually be lifted, by verbal agreement between the Bishop and Cardinal Medina. However, the guidelines for broadcast Masses would appear to be unaffected.

In the March 12th issue of the *National Catholic Register*, a report ("Vatican II was Gift, Not a Break with the Past") described the Holy Father's address to a February meeting at the Vatican concerning the implementation of the Council. People who believe that the Council marked a break with the Church's past cannot correctly interpret its teaching, he said. The Pope also stated that the council has yet to be implemented fully in a way to realize its potential and that it would not be necessary to have another council to reorganize the Church's structure and mission.

The *Homiletic and Pastoral Review* (February, 2000) gives us a brief study of the Prayer of the Faithful, an option of the new liturgy. The



writer is W. Patrick Cunningham, who is currently studying for ordination to the diaconate. He examines its origins, purpose, and principles of use. He describes the use of intercessions in the ancient eastern liturgies, including the role of the deacon in presenting the intercessions for the people's response. In a footnote citing paragraph 47 from the general instructions of the *Roman Missal*, he quotes the instruction and then comments on the instruction. "The intentions themselves are best proposed by a deacon, a cantor or some other assistant." To assign these to the lector confuses the liturgical roles and takes away one of the more meaningful signs of the diaconal ministry."

The January 29th issue of *Erie Times-News*, the daily paper in this Pennsylvania city, ran a front-page story on the Traditional Latin Mass community in the Erie Diocese. Among those interviewed by the reporter was Dr. Joseph Piroch, M.D., F.C.C.P., the coordinator of the Tridentine Mass at St. Bernadette Church, Saegertown, PA. He observed that to assume "nostalgia" is the primary reason for restoring this Mass would be incorrect: "It's not just to relive the past or look backwards. Rather, it's a living part of our faith, and we're simply praying as our ancestors have done ... Those who remember the traditional Mass never lost our love for it, for the tradition, dignity, solemnity, beauty, and prayerfulness." A letter in the February 2nd newspaper from Rev. Conrad Kraus, Director of the Office of Worship for the diocese, took issue with Dr. Piroch on the duration of the practices in the Tridentine Mass, saying that 400 years was a more accurate description rather than 2000 years, as he had indicated. Dr. Piroch replied (Feb 20th) that the liturgical traditions codified in the Mass of Trent had existed for 1000 years previously. [Some historians have confirmed this in recent years, suggesting that certain portions of the texts and ritual date from even earlier periods.]

The *Catholic World Report* (February, 2000) includes 5 letters to the editor concerning the issue of *ad orientem/versus populum* and Bishop Foley's decree concerning it. The editor points out, in responding to one writer, that Cardinal Ratzinger's new book, *The Spirit of the Liturgy*, addresses all the objections the writer has to *ad orientem*. The other opinions ranged from shock to wonderment at why there should be a controversy: that both positions have their place. One writer said that the celebration *ad orientem* "is neither an innovation (how absurd!) nor a sacrilege. It is a venerable tradition in both East and West. Furthermore, to imply that Latin-rite Catholics attending Mass *versus populum* are participating in the liturgy more than Eastern Catholics who attend Mass *ad orientem* is offensive, to say the least. Another favored *ad orientem*, saying "the sheep-like stampede to turn altars around in the 1960s was simply part of the general **disorientation** that has afflicted the Church ever since."

In the same issue of this magazine, "War of the Words" concerns the ICEL controversy. It is written by LLA Member Father Jerry J. Pokorsky, co-founder of *Credo* and a member of the executive committee of *Adoremus*. This 8-page article is perhaps the most exhaustive consideration of the situation to appear in the popular Catholic press. He describes the history of the commission, and the developments of recent years that have brought it to its current status. He points out that restraint was shown for years not only by the Vatican but also by the American bishops, while the situation was playing out. Also, there was, at times, apparent confusion on the part of the bishops. After one vote at a meeting of the U.S. bishops, one bishop privately asked another "Do you know what we just voted on? I don't." Another describes a

bishop going into a religious goods store, seeing a "beautiful booklet on Eucharistic prayers for various needs and occasions," and wondering "Where did this come from?" It turns out that the bishops had approved the translation two years earlier, the Vatican confirmed it a year later, and it was printed and distributed with dispatch. On the other hand, a small book of Mass prayers and prefaces to be used during the Jubilee Year 2000 was prepared under the direction of the National Conference of Catholic Bishops, not by ICEL. In approving the texts, the Congregation for Divine Worship praised the translations into English and Spanish as "excellent rendering of the Latin" and hoped that it is "a sign of things to come."

In the November issue of the *New Oxford Review* of November, 1999, we find "The Dubious Pedigree of Touchie-Feelie Catholicism." The writer relates experiences at Mass while traveling with her husband, who had grown up in a Presbyterian church. When asked if the new trend toward compulsive handholding during Catholic Mass might have emanated from Protestant custom, he said that it was similar to very low churches [in the liturgical sense] like the Assemblies of God. There are two primary characteristics of low-church: individualistic worship style and a minimalistic communion service (or none at all). The writer notes that certain practices that have become *de rigueur* in many places are actually optional, or never were recommended by the Vatican Council. The handshake as a greeting of peace is optional. And communion under both species is reserved to certain occasions, a regular Sunday parish Mass not being one of them (*General Instructions of the Roman Missal*, 242).

"Emotionalism or Ritualism" by David Mills appears in the *New Oxford Review* of December, 1999. The writer quotes a Catholic sociologist who recently observed that "Some religions stress ritualism, others emotionalism, and it seems to be an irreducible fact that a religion cannot put heavy stress on both of these at once. ... Catholicism has always been a highly ritualized religion; which means that the Catholic Mass, long on ritual, will inevitably be short on emotion." David Mills comments on this observation, saying it is a very modern one in that it supposes that "something ordered and imposed cannot be deeply felt, and deeply felt because it is ordered and imposed." In considering revivalistic emotion, exhibited through unplanned and spontaneous expressions and words, he notes that it is often considered more authentic or more deeply felt than the emotion in the Mass because it is more obvious. But these are emotions that are more representative of entry and birth than of membership and growth. "As for the liturgy, its true and deep emotionalism is contained in every Mass, but can be seen perhaps even more clearly in the pattern of the Church year." This pattern enables us to feel different emotions at certain times, depending on the season or particular liturgical day. "You are in training for heaven, and therefore you do not always get what you want at the moment, as you can do in revivalistic Protestantism, but rather what you need for eternity—and the restraint on your desires is part of that training for eternity." There is an "ordering and control of the emotions that will help fallen man persevere when willful emotionalism will not."

In the same issue of the *New Oxford Review* is a book review by Fr. John-Peter Pham, who serves on the LLA's National Council. Father discusses *The Ordination of a Priest: Reflections on the Priesthood in the Rite of Ordination* by Mark O'Keefe, O.S.B. The book is published by St. Meinrad Abbey Press (94 pages, \$5.25). He says that "What O'Keefe brings us is not so much a play-by-play commentary on the liturgy of



# RITUALE

## The Holy Week Rites and Their 1955 Revisions by Scott Calta, Secretary-Treasurer

*(This is the first column of a new feature in the LLA newsletter, a discussion of ritual. It is written by our secretary-treasurer, who in addition to having handled a number of our convention liturgies over the years, is also master of ceremonies for the Latin Mass Community of the Archdiocese of Miami.)*

The summit of Catholic liturgical life is expressed in the rites of Holy Week, in which Our Lord's passion, death and resurrection are re-presented, and His redemptive Offering proclaimed for all to see and hear. It is almost inconceivable to envision the Church's calendar and Missal without the sacred rites of Holy Week; indeed, they are among her most ancient of liturgies. The latter half of this century (or the last, depending upon one's menological perspective) has seen an impressive restoration of the Holy Week rites to a prominent place in parish life. These reforms were but one chapter in the liturgical movement that dates back to the turn of the century, but their culmination was the 1955 revisions by Pope Pius XII, which not only revised and simplified the rites somewhat, but perhaps more importantly, restored them to their proper and ancient hours of celebration.

Over the course of the middle ages, the proper times of the Holy Week rites had gradually been moved back, for various historical and practical reasons, with the result being the celebration of the ceremonies at early morning hours, much the same as any Mass. Even more tragically, several more centuries' passage saw a reduction in the number of holy days, so that the Thursday, Friday and Saturday of Holy Week were no longer included in the list. These developments gradually banished the Easter Triduum from the experience of the typical lay Catholic, so that by the early part of this century, liturgical scholar Walter Schmitz, S.S., tells us, "Important liturgical services of the last three days of Holy Week are often conducted by the clergy in church buildings that are almost deserted." Maundy Thursday saw the Mass of the Lord's Supper in the morning; the Good Friday Mass of the Presanctified took place at the same early hour, and the Great Vigil of Easter was celebrated in the A.M. of Holy Saturday. (This is the reason that older Catholics will recall Lent "ending" at noon on Holy Saturday.)

Pope Pius XII sought to reverse this trend, beginning in 1951 with his granting a request from ordinaries around the world to celebrate the Easter Vigil Mass at its restored nocturnal hour late on Holy Saturday. Successful results were reported, and the experiment was repeated the following year, apparently with similarly positive outcomes. Then the apostolic constitution *Christus Dominus* of 6 January 1953 permitted evening Masses for general use, resulting in Catholics attending the Vigil at various hours, for the first time in their lives. (This move also was accompanied by the shortening of the Eucharistic fast to three hours, to accommodate Masses celebrated later in the day.) This also led to an extension of the Easter Vigil experiment for two more years, whereupon bishops immediately petitioned to have the other Holy Week rites similarly restored. Pius convened a commission to examine

ordination (although he does comment on all the major actions and words of the rite) but a reflection on the priestly identity which the rite itself reveals." This identity, Fr. Pham observes, is being clouded by the view of a priest as presider rather than as cultic priest (in Latin *sacerdos* or in Greek *hierus*), leading to confusion regarding identity and mission. The book is recommended for priests and seminarians as spiritual reflection, and a guide for theologians "as an excellent model of how to recover a liturgical theology."

The February, 2000 issue of the *New Oxford Review* has a letter to the editor commenting on a previous issue's article on liturgy. The writer mentions the appeal of Tridentine Latin Mass and the Byzantine liturgy as a refuge from certain situations of rampant liturgical abuse. Commenting on how Catholics who prefer traditional Latin Mass are often branded as "mean-spirited and pre-Vatican II" he observes "Jesus Christ is pre-Vatican II."

In this same issue is a brief book review of *Thomas Aquinas: Selected Writings*. This one-volume collection is edited and translated by LLA member Ralph McNerny and published by Penguin Books (841 pages, \$14.95). It includes texts from some works that are hard to find in English translation.

The "N.B." page of *The Latin Mass* magazine (Winter, 2000) has various interesting news items. Last October, while the European Synod of Bishops was meeting in Rome, Fr. Joseph Bisig, F.S.S.P., addressed the Synod. He pointedly disagreed with those who opposed the reintroduction of the traditional Latin Mass, saying that it would be part of any renewal of Catholicism in Europe. He also had lunch with the Holy Father during this time. In December, EWTN aired a documentary by Jack Cashill concerning the 1998 papal audience with traditional-Mass Catholics. Cardinal Jaime Sin of Manila, the Philippines, has approved an indult Mass for his city.

In this same issue of the magazine, Fr. Ignacio Barreiro, S.T.D., presents a critique of *Instrumentum Laboris*, the working document of the European Bishops Synod. This document says in part that, regarding the liturgy, "a concern to attract people overshadows the dimension of the mystery, adoration, and praise ... an unacceptable liturgical creativity which knows no bounds." Elsewhere, it says, "the culture of modernity is leading to removing the liturgical rites from their foundation in the Faith." Criticizing "some traditionalist groups who over-emphasize liturgical forms and make them the criterion for orthodoxy," the document then concludes that "there are two diverse ways of perceiving and living the Church, parallel to each other, when in reality they are diametrically opposed to each other." Fr. Barreiro responds: "How can two valid rites be 'diametrically opposed to each other?' Both are in essence the unbloody renewal of the Sacrifice of the Cross. They can be 'diametrically opposed' only if supporters of the liturgical reform are indeed attempting to promote a novel understanding of what the Mass and Church truly are. If this is the case, then the disconnect between the two is to the discredit of the reformed rite, not the Mass of the ages."



the matter and also consulted the cardinals of the Sacred Congregation of Rites. The result was the promulgation of the revised Holy Week rites on 16 November 1955. All rites were restored to their ancient hours of celebration, and a number of other revisions were made, all tending toward the clarification of the rites themselves. The Congregation on 1 February 1957 issued a further instruction, which clarified rubrics, particularly those conducting the ceremonies in small churches with a limited number of assistants available.

This represented the largest set of changes to the *Missale Romanum* in this century prior to the Second Vatican Council, and the first since the 1920 typical edition. The Holy Week rites of the current Missal of Paul VI are remarkably faithful to the general layout of the 1955 revisions (at least on paper), yet the reforms of Pius XII are themselves of particular importance to those communities where the 1962 Missal is used in accordance with the indult. The reforms make it difficult during Holy Week to use a Missal printed prior to 1956, at least from a ceremonial point of view. This was addressed at the time by the publication by various houses (Benzinger, Marietti, et al.) of the *Ordo Hebdomadae Instaurationis*, which contained all of the necessary texts and rubrics in altar Missal format.

Palm Sunday was officially renamed the "Second Passion Sunday," with "Palm Sunday" as a sort of recognized alternative (*Dominica II in Passionis seu in Palmis*). This maintains the practice of the last two weeks of Lent being known as Passiontide; during this time crosses and statues are veiled, psalm 42 is not recited at the foot of the altar, nor is the *Gloria Patri* recited as part of the Mass or Divine Office texts. From the start of the revised Palm Sunday texts, one notices an attempt to break the liturgy down into its various parts, assigning each section a number and descriptive name. The first section is, naturally, *De Benedictione Ramorum*, of the Blessing of Palms, and is shortened considerably from the pre-1955 form. The older rite had a sort of condensed Mass of the Catechumens prior to the start of the actual Mass of the day. This liturgy of the palms was complete with introit, collect, epistle, gradual and Gospel (the familiar Palm Sunday story), followed by a proper preface and Sanctus. It concluded with five collects of blessings over the palms. Then the palm procession would follow.

The revised rite seeks to simplify the texts and bring out the meaning of each portion more clearly. It retains the violet liturgical color for the Mass itself, but substitutes red for the proper rite at the start of the liturgy. It opens with an antiphon (the same introit text as above, since it is sung while the ministers process in), but then the rite proceeds directly to a single collect of blessing, retaining the manual gesture, aspersion and incensation. There is no separate epistle or gradual, and the palm Gospel is postponed until after the people have approached and received their palms. The antiphons during the distribution and procession are essentially the same, including the renowned *Gloria, Laus et Honor*. The revised rite concludes with a final collect. Incidentally, permission was given in the 1957 instruction for the blessing and procession of palms to take place outdoors (as is commonly done under the 1970 Missal), or even at another church, with the procession between the two. However, this is not required.

The prayers at the foot of the altar are omitted, the procession having been understood to take its place. (This is a new feature of the rite.) The Mass propers are the same, but the Passion reading is shortened slightly. The last Gospel is omitted, an occasional practice only in

the later years of the Tridentine Missal. In fact, the Holy Week revision directs that a priest celebrating a later Mass does not need to read the entire Passion narrative again. A shorter version of Our Lord's death on the cross may be read as the proper Gospel of the Mass, with the Palm Sunday narrative as the last Gospel. (After the 1960-revision of the rubrics, this was the only Mass of the year which retained a proper last Gospel. All others used the familiar prologue to John or, when another liturgical action was to follow, simply omitted the last Gospel entirely.)

The Masses for Monday, Tuesday and Wednesday in Holy Week remain the same. The only change is that the number of collects is limited to one at each Mass.

The texts for the Thursday of the Lord's Supper, commonly known in English as Maundy Thursday or Holy Thursday, include the Chrism Mass. This was not formerly included in the Missal, but in the Pontificale. The Solemn Evening Mass of the Lord's Supper (*De Missa Solemni Vespertina in Cena Domini*) must be celebrated between four and nine P.M. There are two themes at this Mass, viz., the institutions of the Holy Eucharist and the priesthood, the latter expressed in the *Mandatum* (Maundy). The liturgical texts for the Mass remain the same, but the *Credo* is no longer sung. Interestingly, the celebrant is directed by the rubrics to preach a homily on the two themes and that of fraternal charity:

*Valde convenit ut post evangelium habeatur brevis HOMILIA ad illustranda mysteria potissima, que hac missa recoluntur institio scilicet sacrae Eucharistice et ordinis sacerdotalis, necnon et mandatum Domini de caritate fraterna.*

This marks the first instance of the liturgical movement where a homily is prescribed by the rubrics. It is not considered an appendage to the liturgy, but rather, an intrinsic part of it--a delineation that continues in the 1970 Missal, for all Sunday and holy day Masses.

Related to this is the chief revision of the Maundy Thursday Mass--the inclusion of the maundy (the *Mandatum*, i.e., mandate, the foot-washing rite) as an optional part of the Mass--moved from the end of the liturgy to a place immediately after the homily. This is intended to make its connection to the events of the day more apparent to the congregation, particularly after a homily on the subject. The versicles and antiphons, including the familiar *Ubi caritas*, remain the same. Recognizing that twelve clerics may not be available, the rubrics permit twelve laymen to be chosen for the footwashing rite. Few of the revisions have had such a profound impact as has this one. Few layfolk had previously seen the maundy performed; this gives them an opportunity to attend Mass at a convenient hour, which might well include this sacred and meaningful ceremony.

The procession of the Blessed Sacrament to the altar of repose remains an integral part of this day's liturgy, but the celebrant no longer consecrates a second priest's host and deposits it in a veiled chalice. Rather, anticipating the now-permitted communion of the faithful on the following day, he consecrates in a ciborium a sufficient number of small hosts, which he will carry in the procession. The dismissal is *Benedicamus Domino* and the blessing and last Gospel are omitted. (This became standard in the 1960 rubrics, whenever a procession was to follow the Mass. Similarly, the practice of saying *Benedicamus*



*Domino* instead of *Ite, missa est* whenever the *Gloria* was not said was suppressed at that time. The latter dismissal was always said thereafter, except as above, when a procession followed or, of course, in Masses for the Dead, when *Requiescant in pace* was said, accompanied by its response *Amen*.)

The stripping of the altar follows the procession, as in the unrevised rite. White vestments are retained for the Mass and procession, and violet for the altar stripping and all Divine Offices. The change of the hour for celebrating the Mass, from morning to evening, cannot be understated. This permits a large number of the faithful to attend the Mass, and hopefully see the maundy performed. Some might even have their feet washed as part of the Mass. The texts even make reference to the evening hour. The Mass may then conveniently be followed by the all-night vigil at the altar of repose.

The Friday of the Passion and Death of the Lord, commonly known as Good Friday or Holy Friday, is a portal into the earliest known liturgies of the Church of Rome. One notices immediately that the service has been renamed; it is no longer called the Mass of the Presanctified, but rather, the Solemn Afternoon Liturgical Action of the Passion and Death of the Lord (*De Solemni Actione Liturgica Postmeridiana in Passione et Morte Domini*). Its principal reform is the permission for the faithful to receive communion on this day, something formerly restricted to the celebrant. This is the reason that small hosts, rather than a priest's host, are consecrated at Mass on the night before.

The sacred ministers and assistants still enter and lie prostrate on the floor, but the celebrant no longer wears a black chasuble, just alb and black stole. There is a new collect to begin the liturgy, which is then followed by the same readings and antiphons. (One notes the focus of this first part of the rite, the Liturgy of the Word, on the priest's chair, an ancient feature that was carried over and expanded in the Missal of Paul VI.) The general intercessions or "prayer of the faithful" (*oratio fidelium*) form the second part, which takes place at the altar, during which time the celebrant wears a black cope and the sacred ministers the dalmatic and tunicle. These prayers are essentially the same, but the prayer for the emperor is replaced by a similar oration for public officials. Similarly, although not contained in the 1955 revisions, the 1960 texts removed the word *perfidis* (perfidious, i.e., faithless) from the prayer for the Jews. All else remains the same.

The veneration of the cross remains the same. Then the Blessed Sacrament is brought in from the repository. However, it is no longer carried in procession with incense and candles. The deacon or celebrant simply dons violet stole and chasuble and white humeral veil, and quietly carries the Most Holy to the altar. The *Vexilla Regis* is no longer sung; all remains quiet. The ministers complete the rite in violet vestments, rather than black. All are invited to receive Holy Communion. Surprisingly, the liturgy ends with three postcommunion collects, then nothing further.

The service is to be celebrated in the afternoon, as close to three o'clock as possible. However, for pastoral reasons, the time may vary. Schmitz tells us that it may begin no later than six, but O'Connell tells us that it may actually begin between noon and nine in the evening.

Holy Saturday is still so named, but the liturgy itself is properly called the Easter Vigil (*De Vigilia Paschali*). It is celebrated under the night-

time darkness; a restoration that restores all of its nocturnal imagery, a feature so tragically lost in recent centuries. It starts on the porch of the church, or even outside, with the blessing of the new fire. The sacred ministers wear violet for the first part of the rite.

The priest blesses the new fire with only a single prayer, rather than four, as before. He then blesses the new Paschal candle at this point, while at the new fire, cutting the numbers into it with a stylus and inserting the incense grains. (Formerly the deacon arranged the grains during the *Exsultet*.) Beautiful acclamations and a short Prayer accompany this blessing. The candle is then blessed, aspersed, censer and lit from the fire. The people hold hand candles, which are lit from the paschal candle. The deacon then changes into a white Dalmatic and carries the lighted candle into the church proper, leading everyone in procession, each person carrying a piece of the light of Christ. When all arrive at their places, the deacon deposits the candle in its stand and chants the *Exsultet*. Throughout all of this the church is darkened.

After the *Exsultet*, the deacon changes back into the violet Dalmatic and is seated, as are all. Four Old Testament readings are then chanted; in the unrevised rite there were twelve readings, called prophecies. Each lesson of the revised order is still followed by a collect and antiphon. The litany of saints is now separated into two parts; the first, which petitions the saints by name, is chanted here. The baptismal water is then blessed, but not necessarily in the font. In order to facilitate the people witnessing the rite, the water may be blessed in an urn at the front of the church, then carried back to the font upon conclusion of the beautiful form, which has not changed. Those churches with the font at the front of the church may bless the water directly there. The sacred oils are to be used in the blessing of new baptismal water, as before.

The people are sprinkled with the new baptismal water, as is done at the *Asperges*. A new addition here follows, which is the renewal of baptismal promises by the entire congregation. This is a question-and-answer format, similar to that found in the regular order of baptism; it may be conducted in the vernacular. If there are baptisms, they follow next, according to the customary rite. At the conclusion of the baptisms (or the renewal of baptismal vows), the remainder of the litany, beginning with the petition *Propitius esto*, is sung. During this time the ministers go into the sacristy and change into their best white (or gold or silver) vestments. They return at the final *Kyrie* of the litany, which doubles as the *Kyrie* of the Mass. They enter the sanctuary, but the prayers at the foot of the altar are no longer recited; the celebrant ascends the altar, kisses it, and proceeds to incense it. He then proceeds directly into the *Gloria*, as was done in the unrevised rite, there being no introit. The veiled statues and images are unveiled during the singing of the *Gloria*.

The collect and epistle follow, along with the triple intonation of the Alleluia by the celebrant and the singing of the Gospel, without torches. The *Credo* is not sung; neither is there an offertory verse. The proper preface, *Communicantes* and *Hanc igitur* are all used, as before. The *Agnus Dei* and giving of the pax are omitted, as in the unrevised rite, but neither is the *Domine Iesu Christe, qui dixisti* said, which represents a change from the previous order. Communion follows, after which Lauds, rather than Vespers, is chanted. The same postcommunion collect is said, followed by the dismissal *Ite, missa est, alleluia, alleluia*, but the last Gospel is no longer recited at this Mass.



All of the revisions, as explained in the decree of 16 November 1955, are intended to restore the Holy Week rites to their ancient times and centrality of observance in the universal Church. The people are to be instructed as to the meanings and symbolism of the various liturgies and should be given ample opportunity to follow them as closely as possible. Hence, these liturgies are not optional; all parish, collegiate and cathedral churches are bound to celebrate them. The 1957 instruction discusses how the liturgies may be handled with a limited number of assistants, but still requires their celebrations and at the proper hours of the days.

*Members who have recollections of the Holy Week rites, at the time of their restoration, are invited to submit their thoughts to the secretary-treasurer. His mail and e-mail addresses appear at the front of this newsletter. Those who recall the rites celebrated in their parish churches, from 1956 until the promulgation of the Missal of Paul VI, are asked to comment on how the rites were celebrated in, and received by, their local parishes.*

## In Hoc Anno Domini

This year of 2000 marks the millennial transition and, for the Latin Liturgy Association, the twenty-fifth anniversary of its founding. The organizing meeting of the LLA was held June 29, 1975, in St. Louis, Missouri. A *Novus Ordo* Mass entirely sung in Latin was celebrated by Msgr. Richard Schuler. So much has happened during the following twenty-five years. The *Novus Ordo* Mass in Latin is being celebrated at many new locations, as is the Liturgy of the Hours according to the revised books. Beginning in the 1980s, a handful of locations in the United States saw the return of the Tridentine Latin Mass. Today, more than 200 places regularly see celebration of Mass according to the 1962 Missal. The Divine Office according to the old Roman Breviary is again being said, notably by members of the religious orders which have been organized to support the faithful using the pre-Vatican II norms under the papal indult. Latin in the liturgy is alive and well, though perhaps somewhat different in practice from what our founders were considering on that June Sunday a quarter century ago. At that time, who could have foreseen the return of the Tridentine liturgy and its revitalizing effect on Catholics both young and old? Would they dare have dreamed that Mass including significant amounts of Latin would reach millions of homes via cable television, thanks to Mother Angelica's EWTN network? Could anyone have anticipated that Gregorian Chant would become a pop phenomenon among young people through a best-selling album produced by the monks of Solesmes? Did the teachers who helped found the LLA imagine that Latin would again become a popular subject among college, high school, and even younger students? All of this and more have happened during our life as an Association. There is cause for celebration as we enter the new millenium along with the entire Church, a Church that, if beset with difficulties, misunderstandings, and conflicts, is becoming a more powerful influence in a troubled world.

Our focus remains the liturgy of the Roman Church in its traditional language. We know that the liturgy nourishes the Church, sustains it even in difficult times, and brings its people the means to salvation. It is at times humbling work when we remember that we are actively concerned with the Eucharist and other Sacraments instituted by Christ Himself. We do so, however, knowing that it is important that liturgy be conducted correctly according to established norms. It is for our efforts on behalf of good liturgy that we received the Holy Father's apostolic benediction in 1991. And we remember that Christ himself is with us just as he promised when we commemorate his actions as he commanded when he offered himself for us. This is the same Mass, whether offered according to the Missal of 1970 or 1962. Yet, we understand that, as Mass is such a profound, central element of Catholic life, individuals and groups often have strong preferences for a particular mode of celebration. We rejoice that we live in a time when the Church recognizes this and provides us with an ability to choose according to our spiritual inclinations.

As we proceed through this special year, let us remember what we are about, from whence we have come, and where we hope to go. And let us be especially thankful in our Masses and prayers for twenty-five years of progress. I would like to encourage all our members to commemorate our anniversary this coming June in some special way. Even a simple prayer of thanksgiving is appropriate, or perhaps a special Mass on the Feast of the Apostles Peter and Paul to remember all the living and deceased members of the LLA. Each chapter or parish organization could mark this occasion as we prepare to serve our fellow Catholics in the new millenium. Let us express our thanks to all who have contributed to the fostering of Latin Masses and other liturgical celebrations over the years: clergy, choirs and musicians, servers, and everyone else who helps in making them possible.

—The Editor

## EXCEPTUM(OVERHEARD)

*The Wanderer* (January 27th) in "From the Mail" featured an entertaining assortment of 31 Latin Aphorisms, recently coined for the most part. Some examples: *Sona si Latine loqueris* (Honk if you speak Latin); *Heu! Tintinnuntius meus sonat!* (Darn, there goes my beeper); *Quantum materiae materietur marmota monax si marmota monax materiam possit materiari?* (How much wood would a woodchuck chuck if a woodchuck could chuck wood?); *Credo nos in fluctu eodem esse.* (I think we're on the same wavelength); *Prescriptio in manibus tabellariorum est.* (The check is in the mail); *Nullum gratuitum prandium!* (There is no free lunch); *Lex clavatoris designati rescindenda est.* (The designated hitter rule has got to go).



**ORATIO PRO MISSA LATINE CELEBRANDA**  
**PRAYER FOR THE CELEBRATION OF THE MASS IN LATIN**  
*(Official Prayer of the Latin Liturgy Association)*

**O**MUNDI REGNATOR, QUI TE OMNI LINGUA HOMINUM ANGELORUMQUE LAUDARI VOLUISTI; TRIBUE, QUAESUMUS, UT ETIAM IN DIEBUS NOSTRIS SACRIFICIUM DILECTI FILII TUI IMMACULATUM ASSIDUE LINGUA ROMANA IN ORATORIIS GENTIS NOSTRAE OMNIUMQUE PERMULTIS TIBI OFFERATUR A POPULO AD TE TOTO CORDE CONVERSO: PER CHRISTUM DOMINUM NOSTRUM. AMEN.

*O Master of the Universe, who have willed that you be praised in every tongue of men and angels, grant that in our day too, the perfect sacrifice of your beloved Son may continue to be offered to you in the tongue of the Romans in many churches of our land and every land by a people who have turned to you with all their heart; this we ask through Christ our Lord. Amen.*

Cum licentia Ordinarii:  
Baton Rouge, LA  
August 8, 1994



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