



NEWSLETTER

#LXXVII

Summer 2000

A FEW WEEKS AGO, WE ALL RECEIVED THE 25TH ANNIVERSARY EDITION OF THE LATIN LITURGY ASSOCIATION NEWSLETTER. As usual, our Editor, Jim Pauer, did a fantastic job! A few days after reading the newsletter, I began to think of the significance of 25 years. 25 years is roughly equivalent to one generation. I then realized that were it not for the work of organizations such as the Latin Liturgy Association, how much poorer would the liturgical life of our church be. Groups like the LLA, *Una Voce*, *Adoremus*, and others have valiantly sought to remind Catholics that we must never lose our liturgical patrimony.

But what obligation does the birth of a new generation of Roman Catholics generate for each one of us? Surely, if we are parents, we have an obligation to expose our children to the richness and beauty of the Latin liturgical heritage. The final decision will then belong to each of our children. They may, as most of us have done, fall in love with that liturgical tradition and seek to attend Masses celebrated pursuant to that tradition as frequently as possible. They may, like children will frequently do, rebel and refuse to attend Latin liturgies as they grow up, feeling that "Latin Masses are simply not where I am at!". Other children will take a half way position, preferring the vernacular liturgy most of the time, but willing to attend Latin liturgies with their parents, grandparents, etc.

It seems to me that all we can do for our children is to expose them to the richness of our liturgical tradition, help them to understand what is happening at these Masses, and assist them to learn plain chant and some basic liturgical Latin. From that point on, we must trust the Holy Spirit!

For those who are grandparents, you can always offer to take the grandchildren to Mass so that the parents can go away on vacation or just to have some time to be alone. Why not take the grandchildren to a Latin Mass?

What can we, as Catholics who love the Latin liturgy and Gregorian Chant, do besides exposing our children and grandchildren to this beautiful liturgical heritage? I wrote recently in this Newsletter that we should all attempt to get involved with our local parishes and attempt to sit on the Liturgy Committee in our parishes wherever possible, even if it is only to get the pastor to introduce greater use of Latin, perhaps a hybrid Mass where the Ordinary is chanted by the congregation and/or choir, etc.

What else can we reasonably be expected to do? As a new generation of Roman Catholics enter the Church, we must think of

creative ways to pass on what we have experienced of the beauty of the Latin liturgy. Perhaps we can volunteer to talk to the students at a local Catholic high school in religion class about the liturgical history of our Church and about the role that the Latin liturgy and the Gregorian Chant has had in the Church for so many centuries, and continues to have, albeit on a more limited scope. For those of you who are lucky enough to live near a Catholic high school that still has courses in Latin, one can offer to bring in a video tape of a Latin High Mass, Latin-English hand missals, etc. to show the young Latin students how Latin can come alive and be useful in our liturgical worship.

For those who are considering marriage, if your loved one also appreciates the Latin liturgical heritage, why not have a Latin nuptial High Mass? What a wonderful way to begin

marriage as Roman Catholics! What a wonderful "teaching moment" to all those who will attend that nuptial Mass!

At the other end of the life spectrum, have you included in your will, or in an instruction letter to your Executor, a request that you be buried at a Latin Funeral Mass? Particularly when the traditional requiem rite of Mass is used, this can be a powerful way to show your loved ones and friends of the importance that the Latin liturgical tradition has been to you in your life! From a purely practical point of view, how much more likely it is to have people pray for you and have Masses celebrated for the repose of your soul if you are committed to the earth after a traditional Latin requiem Mass, where everyone in attendance is made to think of our need for prayers, as we, hopefully, are being purified in Purgatory! No instant canonizations at a traditional requiem Mass!

If any of you have suggestions about other ways in which our generation of Roman Catholics can pass on to the next generation our love for, and appreciation of, the Latin liturgy and Chant, I look forward to receiving those letters!

Lastly, on a personal note, I wish to thank all those LLA members who took the time to send me a Mass card, a sympathy card or a short note telling me that they are praying for me as I battle my prostate cancer. You will never know just how much those expressions of kindness have meant to me! May God look with favor on all of you for your kindness!

WILLIAM J. LEININGER

Chairman of the Latin Liturgy Association

FROM THE CHAIRMAN





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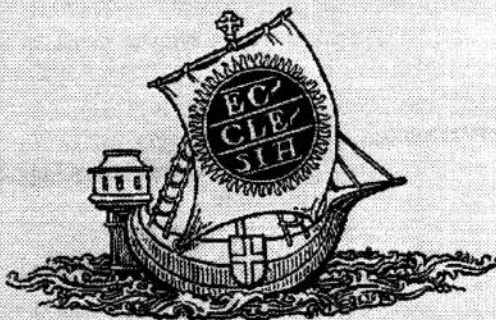
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This newsletter is mailed four times a year to the members of the Association. To become a member, send annual dues to the Secretary-Treasurer according to the following schedule:

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



UPCOMING EVENTS



GREGORIAN CHANT WORKSHOP IN NYC

The New York Latin Liturgy Association will host a Gregorian Chant Workshop at St. Joachim - St. Ann Church on the bucolic grounds of Mt. Loretto, 6581 Hylan Boulevard, Staten Island, New York, on Saturday, October 21, 2000, from 9:30 a.m. to 5:00 p.m. Several years ago, the LLA sponsored a similar Chant workshop, but had to turn away people due to lack of space. This chant workshop will be limited to the first 100 people who purchase tickets.

The schedule for the Chant workshop will be as follows:

9:30 a.m. - 10:00 a.m.	Registration (coffee & cake will be served)
10:00 a.m. - 10:10 a.m.	Introductory remarks by Wm. J. Leininger
10:10 a.m. - 10:55 a.m.	Chant basics
11:00 a.m. - 11:50 a.m.	Chant instruction
11:55 a.m. - 12:25 p.m.	Chant instruction
12:30 p.m. - 1:15 p.m.	Buffet lunch
1:20 p.m. - 2:00 p.m.	Chant instruction
2:15 p.m. - 3:05 p.m.	Chant instruction
3:10 p.m. - 3:45 p.m.	Chant instruction for today's Mass
3:45 p.m. - 4:00 p.m.	Opportunity for Confession and personal meditation in Church
4:00 p.m. - 5:00 p.m.	Latin High Mass - 1962 Missal (fulfills Sunday Mass obligation)

The Chant workshop will be given by Dr. Lucy E. Carroll, who is choral director / organist at St. John Bosco Church, Hatboro, Pennsylvania for the choir Mass and special services organist/music director at the Carmelite Monastery in Philadelphia. Dr. Carroll studied Chant, Chironomy, polyphony and conducting at the famous St. Pius X School of Liturgical Music in New York. She holds a B. Mus. Ed in organ/voice, a Master of Arts in Music (conducting) and a Doctor of Musical Arts (conducting). Dr. Carroll is the founder of the Madrigal Singers, which for 27 years has toured the United States and Europe with a *cappella* music, and in 1998, her group sang for Pope John Paul II at the Vatican. Dr. Carroll is extremely well qualified to teach this workshop. This workshop will be conducted at an introductory-intermediate course level, and is perfect for people who have not had substantial experience with Gregorian Chant, but perhaps have sung in a parish choir, or have longed to learn how to properly sing Gregorian Chant. All those who attend the workshop will leave with the ability to sing and par-

ticipate at a Latin High Mass, whether celebrated according to the traditional rite (1962 Missal) or the new rite of Pope Paul VI (1975 Missal).

The cost for the entire day workshop is \$30, which includes lunch and the Chant handout material. High school and college students and religious are being offered a special rate of \$20. Tickets can be purchased by sending a check or money order payable to "N.Y.L.L.A." for \$30 each (\$20 for students and religious) to:

NYLLA
P.O. Box 580
Staten Island, New York 10306

Mt. Loretto is located only 5 minutes by car from the Outerbridge Crossing and 15 minutes from the Goethals, Bayonne and Verrazano bridges, and is thus conveniently located for those for those traveling from nearby Pennsylvania, New Jersey and Long Island as well as the 5 boroughs of New York City. Travel directions will be sent with your tickets. For further information, please contact Bill Leininger at (718) 979-6685.

AMERICAN ACADEMY IN ROME SUMMER SCHOOL 2001

A Classical summer school for students of Latin, ancient history, and Classics will be conducted in Rome from June 18 through July 28, 2001. This course will deal with the growth and development of the ancient city of Rome and its immediate environs from the earliest times to the age of Constantine. Daily visits to sites and museums will be preceded and accompanied by lectures. Other sites to visit include Palestrina, Gabii, the Alban Hills, Ostia, Cerveteri, Tarquinia, and Veii. The director is Ann Vasaly of Boston University. Those interested in more information about the program, academic credit, and arrangements may write to the Programs Department, American Academy in Rome, 7 East 60 Street, New York, New York 10022-1001. Telephone: 212-751-7200. Email: Applications must be received by March 1, 2001. Tuition, fees, room and board will total approximately \$4000.

2001 LLA CONVENTION

Remember that the next National Convention of the LLA will meet in Chicago next June 23-24. Mark your calendars now. More information will appear in upcoming newsletters.

A NOTE FROM THE VICE CHAIRMAN


There's another dimension to the issue regarding young people and liturgy that Bill Leininger introduced in his column in this issue. While many of us are perhaps familiar with young people who, when introduced to Mass in Latin, don't always decide to attend regularly, there are others who do. As we go to press, some of our younger members are taking up late-summer residence on college campuses as freshmen. I have received emails from more than one of these decrying the abysmal liturgies they are encountering on campus. They are making alternative arrangements for attending Mass. One is even contemplating driving 90 miles round trip on Sundays to attend the nearest authorized Tridentine Mass.

Are educational institutions and diocesan authorities adequately providing for the needs of young traditional Catholics? Apparently not. And, given the way these things usually go, it may be some time before they notice or choose to notice. This is not just about Tridentine Mass, although that is certainly the most dramatic contrast between most established liturgists and some young Catholics. The diversity of today's Catholic population extends to the younger segments of this population. It has become acceptable for Catholics to choose where they go to Mass and even parish affiliation based on the liturgical practices of particular places. When will the Catholic colleges and the Newman Club chaplains begin to realize that one size no longer fits all?

JAMES F. PAUER
LLA Vice Chairman

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The month and year printed with your address indicates your membership expiration. If your dues are payable soon, why not remit them now while you are reminded about them?



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FROM THE PRESS

The Cathedral of the Madeleine, Salt Lake City, Utah, was featured in the "Catholic Traveler" installment of the *National Catholic Register* (May 21). Pictures of the exterior and interior of the gothic structure were included, along with a photograph of its tall tabernacle tower with spire. The rector of the Cathedral is Msgr. Francis Mannion (LLA) who has served at this post for thirteen years. Also mentioned were Sunday celebrations of Mass which often feature musical masterpieces of the 16th and 17th centuries. Msgr. Mannion is also editor of the liturgical journal, *Antiphon*.

The *National Catholic Register* (May 28) included a report that the Polish National Catholic Church is moving closer to the Roman Church because it has been alienated from Anglican and Old Catholic groups that have begun to ordain women. The Polish National Catholic Church (PNC) is a schismatic group that was formed at the end of the nineteenth century as a result of disputes between the Irish-American and German-American hierarchy of the time and Polish-American parishes. The liturgy used by the PNC resembles Tridentine Mass offered in the vernacular. Also mentioned in the report was Bishop James Timlin (LLA) who has been working to help bring about a reunification of the PNC with the Roman Catholic Church.

In this same issue of the *National Catholic Register* is an item concerning Cardinal Francis George (LLA), Archbishop of Chicago. Speaking at commencement at Franciscan University, Steubenville, Ohio, Cardinal George told the graduating class that "The Church needs men and women who are mystics and missionaries. You have begun that path here." The Cardinal also received an honorary doctorate in pedagogy.

A front-page news story in the *National Catholic Register* (June 25) described how outdoor Eucharistic processions are making a comeback. Among the processions mentioned for Corpus Christi was that of St. Patrick's Cathedral in New York City. Many LLA members who were attending the national convention participated in this procession on Corpus Christi Sunday, 1999.

"ICEL Constitution Still Not What Vatican Requested" was the headline for a brief update on the ongoing ICEL controversy in the July 2nd *National Catholic Register*. The revised draft submitted did not include a key change requested regarding the appointment of consultants to the commission.

"University of Dallas Promotes Latin Revival" appeared in the *National Catholic Register* (July 9). Dr. Grace West, chair of the school's classics department said that the decline in Latin instruction over the past few decades is attributable to the Church's decision to allow priests to celebrate Mass in languages other than Latin. A brief discussion of the value of study of Latin followed. More local school districts in Texas are including Latin in their curricula.

The appointment of Fr. Arnaud Devillers, F.S.S.P., as superior general of the Priestly Fraternity of St. Peter was described in the

National Catholic Register (July 30) under the headline "American to Lead Latin Mass Order."

The new General Instructions of the Roman Missal (of Pope Paul VI) was a news item in the *National Catholic Register* (August 6). A number of key points were summarized: only ordained ministers rather than lay extraordinary ministers may cleanse sacred vessels after communion; only the priest may break the host; the use of a *sacrarium* is recommended; the Mass should be celebrated facing the people whenever possible—but does not eliminate the *ad orientem* position. Placement of the tabernacle in the church was discussed as was the instructions for kneeling at the consecration "except when prevented by reasons of health, lack of space, the number of people present or some other good reason."

www.vaticanbookstore.com, the Vatican's online bookstore, was the center of attention in "Bookstore Web Site Marries Tradition and Innovation" that appeared in the *National Catholic Register* (August 13). Among the site's "hottest" sellers are books in Latin, which are hard to find outside of Italy. Rave reviews for the site were quoted: "Maxime omnium refert!" said one reader from Washington D.C. The site offers delivery by Federal Express, a daily update of the top 10 best sellers, as well as a monthly newsletter by email describing the Vatican's newest releases. The book reviewer from Washington D.C. concluded "Denique nil amplius dicendi quam tolle lege", that is, "There's nothing more to say except to take and read." (*Tolle Lege* or *Tolle et Lege* is reputed to have been the Pope's instructions to St. Jerome upon handing him scriptures to translate into Latin.)

"Great Jubilee Draws Lefebvrites to Rome" appeared in the August 20th issue of the *National Catholic Register*. Followers of the late Archbishop Lefebvre processed into St. Peter's chanting the Litany of the Saints in Latin. About 5,000 people were in the group, including several bishops and more than 200 priests. The Vatican reportedly did not object to the group's visit provided they did not celebrate Mass in the Basilica. One of the Lefebvrite bishops said "We don't think of ourselves as outsiders in Rome. Our presence is a kind of proof that we are Catholics and that we want to be Catholics." The bishop went on to say that he did not see reunion as likely since the Vatican's position (from *Ecclesia Dei*) is that Catholics seeking to be in union with Rome while using the pre-Vatican II liturgical books must accept the validity of the *novus ordo* Mass.

The new *General Instructions for the Roman Missal* were again in the news in the September 10th *National Catholic Register*. Among the comments from observers were these remarks from Helen Hull Hitchcock, founding president of *Adoremus*, the St. Louis-based society interested in maintaining traditional practices in the revised liturgical books of Vatican II: "...many improvements and clarifications over the 1975 Instruction. There is a clear effort to restore reverence and dignity to the celebration of the Mass which has in many cases not been observed."

Some surprising remarks from Fr. Andrew Greeley, the controversial commentator and novelist, were reported in *The Wanderer* (May 18). He expressed disagreement with many current trends in liturgy and church decoration. Here are some excerpts: "Unfortunately, since Vatican II, a highly authoritarian and doctrinaire perspective

has infected many liturgists: All the beauty of the past should be eliminated—only the pulpit, the altar and baptistry, nothing else [can remain]. Our beautiful altars were stripped. ... What seems to evade the liturgists is that the present shape of the liturgy satisfies no one. ... the present-day liturgy at which people pop up and down to harass the congregation with ideologically loaded if not inarticulate speeches on the theme of the Mass—readings not read very well, bad homilies, RCIA directors or leaders banishing people from the church, maddeningly gimmicky or cutesy modifications of prayers, interminable announcements, secondary or tertiary homilies—lay people must love the Eucharist to come back to this kind of stuff."

Cardinal Ratzinger commented on the controversy surrounding celebrating Mass in the postures *ad orientem* and *versus populum*. According to *The Wanderer* (May 25), his new book *The Spirit of the Liturgy* will discuss the now-prevalent misunderstanding of the value of celebrating *ad orientem*. Excerpts were published in the *Adoremus Bulletin* (May, 2000) and were quoted in the *Wanderer* article. "What matters is looking toward the Lord. It is not now a question of dialog, but of common worship, of setting off toward the One who is to come. What corresponds with the reality of what is happening is not the closed circle but the common movement forward expressed in a common direction for prayer." Cardinal Ratzinger quoted the late Louis Cardinal Bouyer: "The idea that celebration *versus populum* was the original form, indeed the way the Last Supper itself was celebrated, rests purely and simply on a mistaken idea of what a banquet, Christian or even non-Christian was like in antiquity. In the earliest days of Christianity, the head of table never took his place facing the other participants. Everyone sat or lay on the convex side of an S-shaped or horse-shoe shaped table ... everyone at the meal found himself on the same side of the table. ... Never before in the history of Christian worship—until the Reformation—had the question of the priest's position in the congregation drawn the least attention. It was just assumed, always and everywhere, that the priest and the people faced East during the Eucharistic Prayer." It was only in the immediate aftermath of the Second Vatican Council that "the prayer of the priest and people got labeled as 'celebrating toward the wall,' or 'turning your back on the people' and came to seem absurd and totally unacceptable."

A front-page report in *The Wanderer* (June 29) said that the American bishops agree with Rome that there are continuing problems in the efforts of ICEL (International Committee on English in the Liturgy) to produce satisfactory texts for liturgical use. The report suggests that the bishops might be ready to exercise more direct control over the process of producing these texts.

The Wanderer (July 13) observed that the *National Catholic Reporter* had taken notice of the Vatican's interest in making the Tridentine Mass more available, perhaps even issuing general permission for any priest to celebrate in the older form. The article also quoted remarks made by Cardinal Ratzinger that appeared in *Profil* magazine: "Is it a problem to give wider permission today to celebrate the Latin Mass which for so long was the norm? I believe that people who take pleasure in the old rite have a sense for the holy and for the mystery of the Mass, and a respect for custom. Why not, therefore, give people the freedom to celebrate the Mass?"

The headline story in *The Wanderer* (July 27) was "Cardinal

Castrillon-Hoyos Describes Role of Fraternity of St. Peter in the Church." The cardinal presented his letter to the Fraternity as they met in general chapter this past spring as a "personal reflection." Here are excerpts: "You should not see the center of the whole Church in the ritual aspect, and place this aspect on the same level as the foundations, such as unity in the true faith, the common discipline under the apostolic hierarchy, and the liturgy which is the celebration of the mysteries of faith. ... do not forget that the rite reformed by Paul VI is the universal rite of the Latin Church. Your role is not to oppose this state of things, or to speak of this rite as of less value, but to assist the faithful who are attached to the earlier rite better to find their place in the Church. ... it is necessary to see it [the earlier rite] as the characteristic contribution of your institute to the common work of the Church, where there is certainly a place for complementarity but not for oppositions. In doing this you will contribute ... to the new evangelization to which the Holy Father calls everyone."

A lengthy report on the new *General Instruction of the Roman Missal* appeared in *The Wanderer* (August 3). As noted elsewhere in this newsletter, the new instruction deals with issues that have arisen through liturgical practices that have become too casual and lax in what should be a sober and dignified celebration of Mass. The article notes the emphasis the *Instructions* are giving to the role of installed acolytes "who must be male and which many dioceses refuse to implement because Rome will not permit female acolytes or lectors."

An announcement concerning a new Gregorian Chant resource appeared in *The Wanderer* (August 17). At the special Jubilee of the Year 2000 web site can now be found information on chant along with 21 complete sound files of key Gregorian chants from recordings made by the monks at Solesmes. Among the selections are *Victimae Paschali*, *Vexilla Regis*, and the *Ave Maria*. Even computer users with limited bandwidth capability can take advantage of these resources thanks to an optional lower setting. The site is found at www.jubil2000.org. To find the English language chant commentary, follow the address just given, then add:

[/gregoriani/gregoriani.uk.html](http://gregoriani/gregoriani.uk.html).

Solesmes also has a web site: www.solesmes.com.

Mirabile Dictu appeared in the August 25th edition of *The Wall Street Journal*. This feature story by reporter John A. Barnes described the 11 AM Tridentine Mass at St. Agnes Church in Manhattan. The article reported how the worshippers typically fill the church to overflowing. The wide appeal of the Mass to various age groups was described: "There are gray heads, to be sure, but also substantial numbers of young families with small children. The Mass is also a place where pious young single Catholics may seek out like-minded members of the opposite sex. And the Latin Mass attracts a multicultural presence, with many Haitians and Filipinos in attendance who don't feel left out because the Mass is in English." One observation would seem to be an inaccurate generalization. The reporter said "A Tridentine High Mass averages 90 minutes compared with 45 to 50 minutes for the new Mass." If the Mass is running that long, it is probably because of the selection of music and/or the number of communicants. There are many places where High Mass lasts an hour or slightly less.

In *The Catholic Faith* magazine (Jan/Feb 2000) appeared "Adora Patrem in Spiritu et Veritate: Aspects of the Liturgical Magisterium, Part I" by Peter A. Kwasniewski. The article discussed the celebration of Mass in the post-Vatican II world. As a point of departure for discussion, the words of Pius XII regarding the character of liturgy were quoted from *Mediator Dei*: "Three characteristics ... should adorn all liturgical services: sacredness, which abhors any profane influence; nobility, which, true and genuine arts should serve and foster; and universality, which while safeguarding local and legitimate custom, reveals the Catholic unity of the Church." Next are excerpts from Pope John Paul II's writings and discourse on the nature of the Eucharist and active participation. Legitimate diversity in liturgy--varying ways to celebrate within one rite as well as the other various rites in use--is addressed. With regard to the Roman Rite, the writer observes that it "now officially exists in two separate forms, each equally approved by the Holy See and available to all Catholic congregations: the Modern rite and the Classical or Tridentine rite." It concludes with a two-page discussion of the use of Latin, quoting the documents of the Second Vatican Council, Pope John XXIII's little-known encyclical *Veterum Sapientiae*, and the thoughts of Popes Paul VI and John Paul II. In discussing the role of Latin, Mr. Kwasniewski is energetic: "There are those who maintain that, while the will of the Church at the time of the Council was ambivalent in regard to the continued use of Latin in the liturgy, in the post-conciliar period it changed into an unambiguous mandating of local languages and a corresponding banishment of Latin. Nothing could be further from the truth. Although the use of Latin has by and large disappeared in practice, the use of the vernacular is not mandatory. There has never been any question about the fact that Latin, as the traditional language of the Catholic Church herself, may always be used, no special permission being needed, as long as priests pay sufficient attention to the abilities of their congregation. On the contrary, it was the use of the vernacular that had to be approved by the competent territorial authorities in accordance with norms issued by the Holy See."

In the next issue of *The Catholic Faith* (March/April), Peter Kwasniewski continued his discussion in "Cantate Domino Canticum Novum: Aspects of the Liturgical Magisterium, Part 2." Here he concerned himself with the role of sacred music in the liturgy. It's a good historical discussion of the role of Gregorian chant, polyphony, and newer musical forms along with the role of papal leadership with regard to sacred music.

In *The Catholic Faith* (July/August), Peter Kwasniewski considers the theology behind the liturgy in "What is Liturgy Supposed to Be and Do?" He deals with the longstanding traditions behind liturgy, but also with newer concerns such as the "cult of the personality of the priest" in the modern Mass and how it affects worship in today's Church.

The Adoremus Bulletin (August 2000) featured a verbatim transcription of the National Conference of Catholic Bishops' June 16th discussion of the proposed new constitution for ICEL. The Bishops do not actually vote on the constitution, but their comments are being transmitted to the Episcopal Board. Cardinal George summed up the situation: "The purpose of the text before you ... is the fact that we have gone three years without the approval of an ICEL text from Rome. There is an impasse ... This is an extraor-

dinarily important moment in the life of the Church. We have to get it right." A considerable range of opinion on what to do was expressed by the bishops during their discussion, but there is a definite sense of urgency about the situation.

The same issue of the *Adoremus Bulletin* includes a short article about the liturgical establishment's displeasure with *Domus Dei*, the working title of a draft document on architectural norms for churches. The National Conference of Catholic Bishops' Committee on the Liturgy is still working on the document. A revised draft was expected this past June, but disputes over principals of liturgy have delayed it until at least November.

The first number of the liturgical journal *Antiphon* for this year included a several articles of interest. "A New Phase of Liturgical Reform" by (Msgr.) M. Francis Mannion (LLA) discusses a second phase of "growing pains" following the reforms of the Second Vatican Council. Msgr. Mannion sees a need for "a vigorous spiritual deepening based on the liturgical books produced after Vatican II." He says in part, "From the perspective of a pastor, I am not waiting with bated breath for a new sacramentary, lectionary, or psalter. ... Liturgical scholars and organizations, in my view, place far too much emphasis on the value of more, sustained reform of the rites of worship." Additionally there is need for "the revitalization of a Catholic liturgical style." He gives examples: much contemporary liturgical music "seems feeble, focused on the small spaces of the psyche, self-absorbed, and narrow-minded." Another concern is doxological. There was a time when Catholic liturgy aspired to a style that is "glorious, majestic, solemn, weighty, significant. This ideal was, in truth, rarely realized in practice. Yet, it is difficult to avoid the observation that Catholic liturgical ethos has today become flat, trivial, weightless; does not embody an expressivity of doxa, glory, eternal beauty."

In the same *Antiphon* issue, David Fagerberg takes a look at the influences on liturgists' decisions with respect to ritual in "On the Reform of Liturgists." Also, Robert S. Taft, S.J., who has written extensively about the relationship between the eastern and western rites of the Church, takes up the subject anew in "Eastern Presuppositions and Western Liturgical Renewal". Here he considers the influence of eastern liturgy on the reforms of Vatican II, as well as the ongoing relationship between east and west. In the same issue, Aidan Nichols, O.P., presents "A Tale of Two Documents: *Sacrosanctum Concilium* and *Mediator Dei*", comparing and contrasting the *Decree on the Liturgy* from the Second Vatican Council with the encyclical of Pius XII. He suggests that how one views the substance of each of these documents will determine a great deal about how one interprets today's liturgical environment.

Sacred Music (Spring, 2000) included "On Promoting Gregorian Chant" by Dr. Peter Lamanna. He recounts his experiences in trying to reintroduce Latin and chant in a seminary during the 1970s. There are some enlightening and at times amusing insights into what it is like for young people to encounter Gregorian chant for the first time, and advice about how to handle the process. More about the subject follows immediately in "Gregorian Chant in Parish and School" by David Bergeron. He describes its timeless appeal: "Ultimately the proof of the artistic quality of Gregorian chant is anthropological. Regardless of the reasons proposed for the

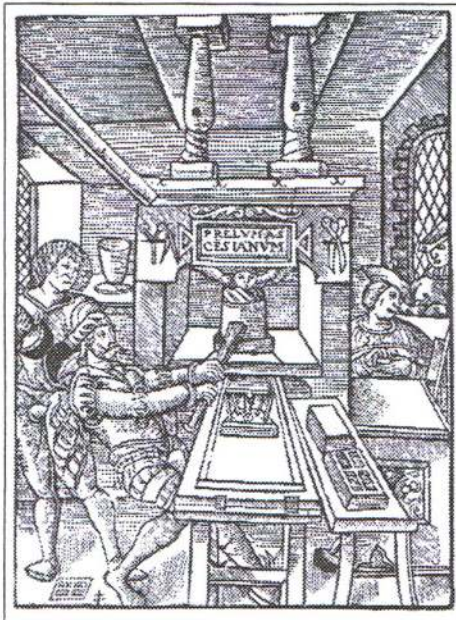
FROM THE WEB

artistic merit of Gregorian chant, it is the admiration of 'all learned musicians' throughout the world, ... Recordings of Gregorian chant cannot be kept in stock by publishers involved in the sales of such recordings. The same can be said of the new editions of the chant books. Evidence of an increasing number of parishes using Gregorian chant is being compiled by the Latin Liturgy Association." Finally, in the same issue, Dr. Theodore Marier brings us "Gregorian Chant, A Liturgical Art Form". He gives us a musician's view of the value of chant, with many examples.

Chene Richard Heady gives us "The Failures of the New Lectionary" in the June issue of the *New Oxford Review*. He is a doctoral student in literature with a keen ear for problems in texts, particularly the choices of words in English. He gives particular attention to matters relating to the language used to describe sin and punishment, and questions whether the texts will adequately instruct the faithful.

In this same issue is a letter headlined "Learning Latin" from Dr. Edward Peters. He mentions an article in the April issue by Thomas Storck regarding conversational Latin. In comparing their respective experiences in attending a *cenaculum* where conversational Latin is spoken, both agree the experience is valuable and enjoyable. However Dr. Peters insists that there is much value in the rote memorization of conjugations and declensions, something that Thomas Storck criticized.

The New Oxford Review (September, 2000) includes a book review of the latest translation effort by Dr. Ralph McNerny (LLA). He has prepared 17 of the 36 articles of the *Quaestiones Disputatae de Virtutibus* of St. Thomas Aquinas. David Arias, Jr., writes: "It was at the end of his [Aquinas] life and at the height of his intellectual and spiritual development that St. Thomas composed *De Virtutibus*. Consequently, it expresses the Angelic Doctor's mature thought on various questions about the virtues in general and the cardinal virtues in particular. McNerny's translation is accessible and his preface situates the articles in their historical and philosophical context." The book is published by St. Augustine's Press and is *Disputed Questions on Virtue (Quaestio Disputata de Virtutibus)*, 140 pages.



Places of interest on the internet:

www.vatican.va

- The Vatican

www.jubil2000.org

- The Jubilee 2000 web site

www.slu.edu/colleges/AS/languages/classical/latin/tchmat/tchmat.htm

- Resources for teaching and learning Latin from St. Louis University

<http://www.histopia.nl/onldict/lat.html>

- English/Latin and Latin/English online dictionary

<http://www.csbsju.edu/library/internet/latin.html>

- College of St. Benedict Latin Language Resources

<http://www.vroma.org>

- A virtual community for teaching and learning Classics

Also includes the official National Latin Exam web site

<http://www.uky.edu/ArtsSciences/Classics/schools.html>

- University of Kentucky Latin resources for educators

<http://www.academicinfo.net/langlatin.html>

Various aids to the study of Latin

INTERVIEW

From the Priestly Fraternity of St. Peter, we have received the following interview with Father Paul J. Carr, F.S.S.P., the new district superior of the order in North America by Patricia Donahue, the Fraternity's Director of Communications.

AN INTERVIEW WITH FATHER PAUL J. CARR, F.S.S.P.,
newly appointed District Superior of North America, at the Fraternity's District Offices in Elmhurst, PA

Father Carr, although your appointment by Fr. Devillers, the new Superior General, was made only a few weeks ago, you are no stranger to the North American District. Do you see your past assignments as helpful in your work as District Superior?

I believe so. When I first joined the Fraternity in 1995, I taught Latin in the Seminary, which at that time was still here in Elmhurst. It was a perfect opportunity to get to know the seminarians, some of whom are now priests themselves, and also to see from the inside how the Fraternity formed its future members. Then I was Chaplain for three years at Saint Gregory's Academy, teaching the boys to love the Mass, the Sacraments and Christian virtue. That was a very enjoyable time, and I still pray each day at Mass for those I taught, that they will continue to love the faith throughout their lives, and hopefully remain close to the Fraternity and its priests. I also got to know many of the parents, which helped me realize how much of a struggle it can be to raise Catholic children in an increasingly secular world. Then I was asked to return to the Seminary, to teach Moral Theology, Latin and Ecclesiology. The number of seminarians had grown considerably in the interval, and I was happy to contribute to their formation once again. I had no idea then that, just a year later, I would be assigning them to their apostolates! From there I was sent to Rome to begin advanced studies in Sacred Liturgy.

So yes, I think much of it was helpful. I've also had the chance to visit or do summer relief work in over a dozen of our apostolates around the country, and so have had the chance to meet a good number of people that way.

You were assigned to study Liturgy at the Pontifical Liturgical Institute of Sant'Anselmo in Rome. Choosing such an area must reflect your love and interest in the Mass and liturgical functions.

Really, the decision to do further studies was made for me, by my Superiors, but yes, they made that choice knowing that this was where my real interests lie. I had a wonderful time studying at Sant'Anselmo under Father Cassian Folsom and many other excellent professors, and also living and working as a priest in Rome in the Jubilee Holy Year. I made some good friends amongst the clergy in Rome, and together with a number of them, was able to have all the traditional Holy Week services, including a solemn Pontifical Mass on Maundy Thursday. Naturally, at first, I was sorry that my studies were interrupted by my new appointment, as I had really hoped to go on studying the Liturgy, both in its historical development and as the outward expression of the Church's public worship and work of sanctification. Now I have much less time to brood over it!

Under your direction, the North American District will enter its second decade. The extensive growth of the District under the previous leadership of Fr. Devillers could well be labeled "the decade of foundation". Have you yet formulated the directions the next decade will take or are you in anticipation of any immediate or great changes in the District?

Fr. Devillers oversaw the growth of the Fraternity from one diocesan apostolate to over twenty, with approximately forty priests, making this the largest and—with the generous help of our benefactors—the most successful Fraternity district. Yet this was also the period during which the Fraternity went through most of its 'growing pains', and this was also something with which he had to deal. As we approach our second decade, we must still recognize that we are a young society, and seek not only to grow and expand, but also to consolidate that growth, to make sure that we don't have too many young and isolated priests spread across the continent. We are a society of common life, and this is an aspect of our Fraternity which we must be careful to respect and foster, as was discussed at our recent General Chapter.

I don't foresee any great changes to be made in what Fr. Devillers had begun: we still have a great deal of fund-raising to do for our seminary building project, since we have sixty seminarians in formation this academic year. We are looking at expanding our work in publishing, with book reprints, information flyers, and also a magazine which can expand both the amount and the quality of information we can provide about ourselves, our work and our role in the Church. That, and our ongoing commitment to bring the Traditional Mass and Sacraments to those groups of faithful to whom the Bishops invite us to minister, resumes our plans for the future.

In mid-September, you will be meeting for the first time as District Superior with over three dozen priests of the North American District. You have indicated that you will stress the spiritual nature of the Fraternity's work, and in a concrete way, designate October 1st as a particular day of devotion in the Fraternity's apostolates.

Could you explain this to us?

As a *priestly* fraternity, we should always be striving to develop in ourselves those virtues which most befit our vocations, and which serve to strengthen the bonds which unite us fraternally in our work. I fear that in the past months, due to our internal troubles, these bonds may have been strained. At our Recollection in September, I would like us, as a group, to look how we can reinforce the spirituality of our institution, to make us holier priests, and a greater force in the Church and in the world for the sanctification of souls.

As a first step to this, on October 1st, the first Sunday of the month of the Holy Rosary, in all our apostolates across North America, we are going to consecrate the mission and work of our District to the patronage and protection of the Blessed Mother of God. This is something that I believe we need to do, first of all, as part of our participation in the Jubilee Holy Year, since, like all priests, we must make real efforts, throughout the course of this year, to draw spiritually closer to Christ, our Sovereign High Priest, and who better to help us than the Blessed Virgin—*ad Jesum per Mariam*. Second, and just as importantly, because the Fraternity has been through a critical period of late: as we must live and work together, as prescribed in our Constitutions, under the patronage of Mary, Mother of Priests, it is to her that we now turn. We need her intercession at all times to be good priests, but at this particular moment, perhaps more than ever. Yet this is not just something for priests: our act of consecration can be made by all those present on the day, and we hope that it will bring many graces down from heaven upon all those who are united to the Fraternity, blessing and strengthening us as one great spiritual family.

You mention the recent problems within the Fraternity. Could you give us some idea of how things stand at the moment?

Our General Chapter took place in Wigratzbad in early May. Its main objectives were to elect the Superior General and his Council, to vote on the final draft of our Constitutions to be submitted to Rome for definitive approval, and to discuss the progress and future of our work. On the second day of the Chapter, Monsignor Camille Perl, Secretary of the Pontifical Commission *Ecclesia Dei*, read to us a letter from Cardinal Castrillon Hoyos, President of the Commission, in which he announced to us that, as a step to avoiding further division within the Fraternity, he himself was going to appoint the new Superior General. His aim was to give us a Superior who could not be seen as the victorious candidate of one faction or another, but Rome's own choice to unite and lead the whole Fraternity. Accordingly, after warmly thanking Fr. Bisig for his twelve years work in guiding the Fraternity, the Cardinal appointed Fr. Arnaud Devillers as the new Superior General. Hence Fr. Bisig was not, as some have claimed, sacked or deposed: his term of office had in fact come to its end. The new Superior General must work to bring about a resolution to the difficulties and divisions we have suffered. His Eminence also decided that, in order to provide a fresh start in both our seminaries, new Rectors should be appointed, who must work to make our seminary formation even better. His letter then closed with a number of liturgical precisings and reflections.

What, may I ask, were your reactions to the letter?

The letter, and the decisions contained in it, naturally came as a surprise to the General Chapter. It's a long letter, so I couldn't comment upon all of it here. I will focus upon the liturgical questions addressed by His Eminence, which will be the part of most immediate interest to many people. He first makes it very clear that the Fraternity's liturgical mission remains the same: we continue to use the 1962 liturgical books for the Mass and Sacraments - that is what the Church has approved for us and what it wants us to continue doing. At the same time, he clarifies the relations of the Fraternity to the revised liturgical books of Pope Paul VI: as Paul VI issued them for the use of the whole Church, it cannot be denied that we have a right to use them, but, the Cardinal goes on to specify, we cannot do so in a routine or frequent manner. He also makes it absolutely clear there is no question of any of our priests ever being forced to use them.

Have you met the Cardinal?

When Father Bisig met with His Eminence last May in Rome, he invited me to attend the meeting. I was impressed by the Cardinal, who listened very attentively to our concerns, and agreed that there is a real danger, should the Fraternity be pressured into routinely using both the old and new liturgical books, that many bishops, most of whom are short of priests, would want us only for the new rites and give us less and less opportunity to use the old. The Fraternity would then have little reason to exist. This was a danger he clearly intended to avoid. He seems, both at that meeting, and again in his letter, to have the Fraternity's best interests at heart, even if that means taking a firm line with us. And that's not such a bad thing. Some of our problems over the past months were aggravated by the fact that Cardinal Felici [*the previous President of the Ecclesia Dei Commission*] was too ill to attend to his work, and we had no one who could make or approve moves to help us re-establish and consolidate our unity. Cardinal Castrillon-Hoyos makes it clear that he takes an active interest in the well-being of the Fraternity, and will, as he says, "fight with all his might" to defend our place in the Church.

Regarding the Bishops who have invited the Fraternity to serve in their dioceses in the United States and Canada, or may be interested in doing so, do you anticipate meeting with any of them in the near future?

I certainly hope so. One of my goals, over the next few months, is to visit all our apostolates. In this way, I can meet and talk with our priests, and see firsthand the work that they do, and better understand the situations they work in. It also means I can meet the faithful who support our work and answer their questions about our Fraternity. Whenever I visit a diocese, I will always try to make an appointment to see the local Bishop: often, he too may have questions, and sometimes even suggestions to help promote or expand our work. So far the Bishops I have met in the past few weeks have been very warm and encouraging. The Archbishops of Oklahoma City and Vancouver have recently invited us to place resident Fraternity priests in their archdioceses. Bishop Bruskewitz will be blessing our new seminary in Lincoln, Nebraska on 9th December, and Bishop Timlin of Scranton, who has been a real

father and friend to us, has been as supportive as ever. I am immensely grateful for their help.

In an era of instant communication, information may be blurred or even incorrect. Has this been a problem in these past months, and if so, do you perceive ways in which this can be avoided in the future?

It's certainly true that one problem the Fraternity has had to face over these past months, and will continue to face in the future, is the flood of inaccurate reports about what is happening inside it. It's an interesting indication of how many people watch the Fraternity, but it also causes much heartache and alarm among many who accept it all as fact. Whereas, twenty years ago, people would say "I saw in on TV, so it must be true", they now say the same thing about the Internet. Yet the amount of unreliable information out there is immense, too much for us to try and correct, and often impossible to do so when we try: recently, for example, we contacted the publisher of a bulletin who downloads web page articles and prints them - without checking the facts or quotes they contain. His front page article took a quote from the Cardinal's letter and misapplied it to the Fraternity's seminarians, making him say that what attracted them to join the Fraternity was rebelliousness and extremism. When some seminarians pointed out that this was a real slur upon their characters, we pointed this out to the publisher, who hotly renounced all responsibility as he was not the author of the article, and refused to consider printing a clarification. This sort of indiscriminate dissemination of whatever appears on a web page is incredibly irresponsible.

So, to answer your question, I implore people not to believe all that they read about the Fraternity on web pages and bulletins. The Fraternity has a newsletter, which provides information on our apostolates and ongoing activities. When we have something more to say, it will be published officially by our Communications Office, whose role I will be expanding to ensure that a regular flow of correct information about our growth and work is forthcoming for those interested. I've already mentioned the magazine, which will give us an even greater channel of publicizing our apostolate.

Father Carr, do you have any final comments?

Let me close by reaffirming what everyone needs to hear, and has been waiting to hear. I want to be certain no one is left in any doubt. In all our parishes and communities, schools and retreats, summer camps and pilgrimages, and above all in our new seminary, all remains focused, as before, upon the Holy Mass and Sacraments celebrated in the Traditional Latin Rite, which Rome is not taking away from us or forcing us to do anything other than that. Please do not be alarmed by reports to the contrary: they are simply not true. I would ask people to be kind enough to keep me in their prayers, together with the priests, seminarians and work of the Priestly Fraternity. And please remember to support the building of our seminary, which is a real investment in our future and in the future of the Traditional Mass in the Church. The building is well advanced—come and see for yourselves if you can on 9th December!—but it is a massive project for us, given that we are still a small and new society. I hope to talk to you again when I have more news!

RITUALE

THE 1965 "INTERIM" MISSAL

By Scott Calta, Secretary-Treasurer

INTRODUCTION

While it is true that for most Catholics, the liturgical changes of the Vatican II era came about rather swiftly, there was, in fact, a series of sequential steps that were implemented by the Holy See and the various episcopal conferences. These steps varied from nation to nation, diocese to diocese, and even parish to parish. This column will discuss some of the more notable features of the Roman missal, as they were permitted during the period from late 1964 through early 1966.

CONSTITUTION ON THE SACRED LITURGY

The conciliar document that formed the basis for the forthcoming reforms was *Sacrosanctum Concilium*, the Constitution on the Sacred Liturgy, dated 4 December 1963. Discussion of this significant and authoritative document is beyond the scope of this article, and while the Constitution did not in any way decree many of the unauthorized liturgical practices often attributed to it, it did indeed envision the possibility of a limited use of the vernacular tongue in the Sacred Liturgy. The extent to which this development could be employed would be left to subsequent entities of the Church to decree: 36. (1) The use of the Latin language, with due respect to particular law, is to be preserved in the Latin rites.

(2) But since the use of the vernacular, whether in the Mass, the administration of the sacraments, or in other parts of the liturgy, may frequently be of great advantage to the people, a wider use may be made of it, especially in readings, directives, and in some prayers and chants. Regulations governing this will be given separately in subsequent chapters.

(3) These norms being observed, it is for the competent territorial ecclesiastical authority mentioned in Article 22:2, to decide whether, and to what extent, the vernacular language is to be used. Its decrees have to be approved, that is, confirmed, by the Apostolic See. Where circumstances warrant it, it is to consult with bishops of neighboring regions which have the same language.

(4) Translations from the Latin for use in the liturgy must be approved by the competent territorial ecclesiastical authority already mentioned.

Sacrosanctum Concilium goes on to order a revision of the missal of St. Pius V, which had itself been ordered by decree of the Council of Trent.

DECREES PERMITTING THE INTRODUCTION OF VERNACULAR IN THE LITURGY

As is well-known, the aforementioned entities of the Council, the Roman Curia, and the "competent territorial ecclesiastical authorities" moved swiftly to comply with this conciliar decree. In fact, this occurred immediately, even before the end of the Council in December, 1965. The first was in the form of a decree by the American bishops on 2 April 1964, stating which parts of the Mass could be in the vernacular; this was signed by Francis Cardinal Spellman, president of the episcopal conference, and Bishop Ernest

Unterkoefler, secretary. The decree appears in both Latin and English in the front of the 1965 "interim" missal, a complete volume that was printed in response to the early decrees permitting vernacular liturgy. More on this missal will follow.

This decree was approved by the Holy See on 1 May 1964 by the *Consilium ad Exsequendam Constitutionem de Sacra Liturgia* (Commission for the Implementation of the Constitution on the Sacred Liturgy, hereafter *the Consilium*). The Consilium, under the direction of Giacomo Cardinal Lercaro and Archbishop Annibale Bugnini, issued protocol 622/64 (which later in the year was printed, in Latin only, in the front of the new interim missal). This decree established that in the United States, English could be used in the following parts of the Mass: the readings; *Kyrie, Gloria, Credo, Sanctus-Benedictus*, and *Agnus Dei* (where these parts were sung by the people, and not merely by a schola); also the *Pater Noster*; the *Ecce Agnus Dei* and *Domine, non sum dignus* before communion; the antiphons (introit, gradual, offertory, and communion verses) where they would be sung or said by the people. These were described as parts of the Mass that "pertained to the people," since the people made audible responses at those junctures. Hence, one sees that, for better or worse, practical guidelines were established as to what the Council Fathers had in mind when they had spoken of the possibility of a partially vernacular liturgy.

The other major curial decree of the period was *Inter Oecumenici*, the Instruction on the Liturgy, issued by the Sacred Congregation of Rites on 16 October 1964. This was signed by Arcadio Cardinal Larraona, Prefect of the Congregation, Archbishop Enrico Dante, Secretary, and Cardinal Lercaro of the Consilium. This document cited *Sacrosanctum Concilium* at length, providing a rationale and background for the provisions that were to follow, as well as for translations of Latin liturgical texts that might be submitted by bishops' conferences. The decree proceeded to issue minor revisions to the rubrics of the Mass (which had been revised by Pope John XXIII in 1960—see this column in newsletter LXXVI, for a discussion of same.) The decree also acknowledged that a complete revision of the *Missale Romanum* would be taking place subsequent to the Council, but prescribed the following changes to take effect on the First Sunday of Lent, 7 March 1965:

Until reform of the entire *Ordo Missae*, the points that follow are to be observed:

- a. The celebrant is not to say privately those parts of the Proper sung or recited by the choir or the congregation.
- b. The celebrant may sing or recite the parts of the Ordinary together with the congregation or choir.
- c. In the prayers at the foot of the altar at the beginning of Mass, psalm 42 is omitted. All the prayers at the foot of the altar are omitted whenever there is another liturgical rite immediately preceding.
- d. In solemn Mass the subdeacon does not hold the paten, but leaves it on the altar.
- e. In sung Masses the secret prayer or prayer over the gifts is sung, and in other Masses recited aloud.
- f. The doxology at the end of the canon, from *Per ipsum* through *Per omnia secula seculorum. R. Amen*, is to be sung or recited aloud. Throughout the whole doxology the celebrant slightly elevates the chalice with the host, omitting the signs of the cross, and genuflects at the end after the Amen response by the people.
- g. In recited Masses the congregation may recite the Lord's Prayer in the vernacular along with the celebrant; in sung Masses the people may sing it in Latin along with the celebrant and, should

the territorial ecclesiastical authority have so decreed, also in the vernacular, using melodies approved by the same authority.

h. The embolism after the Lord's Prayer shall be sung or recited aloud.

i. The formula for distributing holy communion is to be, *Corpus Christi*. As he says these words, the celebrant holds the host slightly above the ciborium and shows it to the communicant, who responds: *Amen*, then receives communion from the celebrant, the sign of the cross with the host being omitted.

j. The last gospel is omitted; the Leonine Prayers are suppressed.

k. It is lawful to celebrate a sung Mass with only a deacon assisting.

l. It is lawful, when necessary, for bishops to celebrate a sung Mass following the form used by priests.

The Constitution also provided for the reintroduction of two ancient liturgical acts: the prayers of the faithful and the offertory procession of the gifts. Both of these were left to the discretion of the ordinary. Not left to his discretion, however, was the directive that each Sunday and holy day Mass should include a homily on the readings of the day.

RESULTS OF DECREES VARIED

Hence, one sees that this "interim" Order of Mass, which still followed the Tridentine *Ordo*, initiated a number of elements that are seen in the current Order of Mass today. However, a great deal of what one witnessed when attending such a rite in 1965 varied with location and, depending on the music chosen, the physical layout of the church setting, the orientation of the altar, and the tone of the celebration in general, the Mass could appear to be only a slightly-modified traditional rite, or it could appear much more contemporary, moving closer to what would become known as the *Novus Ordo Missae*.

Most of the items enumerated above were directives, and could not, except where the instruction indicated otherwise, be considered optional. However, the use of the vernacular, even where approved by the ordinary, was not binding. In certain dioceses, the bishop (or even some pastors) were disquieted by the reforms, and did not necessarily use the vernacular to the fullest extent permitted. This was particularly true at sung Masses where highly-trained choirs were accustomed to singing the Ordinary of the Mass to a variety of classical or chant settings. In such places, the average person in the pew might see little obvious sign of major liturgical change, particularly if the celebrant still faced east for the celebration. The texts and forms remained those of the 1570 missal.

Yet in a great many, if not most, American dioceses, the full array of reforms were implemented at the earliest possible instance. Temporary altars facing the people were introduced in many parishes and chapels on the First Sunday of Advent, 1964, or shortly thereafter. English was heard in as many parts of the Mass as possible, along with a collection of vernacular hymns during the offertory and communion, as well as during processional and recessional movements. The prayers of the faithful and the offertory procession were used. Lay commentators read prepared pieces from the sanctuary, ostensibly explaining the changes. These were conspicuous developments indeed. Sadly, all too often these changes were implemented with little or no notice to the congregation, and as little catechesis.

One might take a case in point: In his book *Catholicism in South*

Florida, 1868-1968, Michael McNally chronicled the liturgical reforms as they were enacted by Archbishop Coleman Carroll of Miami, during the years 1964-1969. (During this time, the Diocese of Miami was also upgraded to an archdiocese.) The Constitution on the Sacred Liturgy, promulgated 4 December 1963, was implemented in the Diocese of Miami in eight distinct steps over a four-year period that began on 19 February 1964. The first and most significant was that all Sundays and Holy Days were to include a homily based on the Scriptures of the day...A second implementation occurred on 28 April 1964 when the Latin phrase said by the priest while distributing communion was shortened and made dialogic between priest and recipient.

In the third set of liturgical changes in the diocese, the vernacular administration of the Sacraments and Sacramentals was permitted on 14 September 1964. The following changes were initiated in the Mass beginning on the First Sunday of Advent, 1964: English was to replace Latin in the readings, the propers and the ordinary; all rites and sacraments would be administered in English; the congregation would be encouraged to sing; male lay lectors and commentators would be used....[T]he congregation was to sing approved hymns only; no offertory procession was allowed; the communion rail was to remain in all churches; church renovation was not to take place without chancery permission; Mass facing the people was permitted only twice a week; no Mass was to be said after 1:30PM...

The fourth set of liturgical changes in Miami took place on 7 March 1965, when the prayers at the foot of the altar [were shortened], the Last gospel and the customary prayers after Mass were omitted... The first concelebrated Mass in the diocese was celebrated by the Bishop at a specially constructed altar at St. Rose of Lima Church on Holy Thursday, 15 April 1965. As a fifth liturgical change, priests were permitted to concelebrate in their parishes for the Holy Thursday liturgy, and eleven instances where communion under both species were specified, but general permission was not granted.

More on the other four sets of changes will appear in this column in the next newsletter.

THE TERM *NOVUS ORDO*

A caveat appears here. Some object to the use of the term *Novus Ordo*, correctly pointing out that the Latin Church currently has only one normative rite, the Order of Mass as contained in the Missal of Paul VI. They state that there is only an "Order of Mass," not a "New Order" or, for that matter, an "Old Order." Such persons are, of course, correct in a sense, but they are not always aware of the context in which the term *Novus Ordo* is used, or even of its origin.

Rather than being an ultra-conservative expression that referred to some mysterious conspiracy to corrupt the Church through her liturgy, the term originated with the curia itself—including the Consilium, the Congregation of Rites and the Holy Father. During the period that this interim Order of Mass was being introduced, and particularly during the subsequent phase of reform (which will be discussed in the next newsletter), the *Ordo Missae* began to take on obvious changes in its form—certainly not in its essence, but surely in its visible form. Since the revision of the full missal was, as yet, incomplete, there was no official appellation for the Order of Mass as it was then emerging, somewhat experimentally, from the revisions. One had previously referred to the "Tridentine Missal" or to the "Mass of St. Pius V," but only after these were historical *fait*

accompli. One could not yet refer to a "Vatican II Mass" or a "Missal of Paul VI" until such were completed entities.

Hence, the term *Novus Ordo Missæ*, or simply *Novus Ordo*, became the working term for the emerging Mass texts, particularly as they neared completion in 1969. These texts were, in fact, a "new order" of Mass, distinct from the "old order" of the 1570 missal. The term was used by various dicasteries of the Holy See, and even by the Holy Father himself, prior to the promulgation of the new missal on 3 April 1969—simply because there was no other official term as yet. Once the new missal was of obligation, beginning in 1970, the need for the term faded somewhat. Yet its brevity—as well as the fact that it had already been a part of the liturgical lexicon for at least several years—made for convenient use by those who regularly discussed its forms, particularly when speaking in comparison to those of the previous edition. Indeed, like so many terms (including, alas, the word *traditional* itself), the expression has sometimes been co-opted by extremists, or by polemicists who do not necessarily have the best interests of the Church at heart. But its use, certainly by members of this association and by many others sympathetic to the Latin liturgy in general, is simply a verbal shorthand for the Missal of Paul VI (1970), as revised by decree of the Second Vatican Council. Certainly within our lifetimes—mindful as we try to be of our liturgical heritage—the texts of the Missal of Paul VI will remain, at least in an historical context, somewhat "new" in comparison with those of the previous edition of the missal. It is so used here, without any other intention.

CONCLUSION

Hence one sees that liturgical reforms proceeded at varying rates, depending on one's diocese and parish. However, most Americans were exposed to a rapid succession of reforms within a few short years. The 1965 interim missal still adhered to the rubrics of the 1962 edition, but beginning in late 1964 and continuing through winter, 1966, provisions for the vernacular in various parts of the Mass were phased in, along with a few minor changes in the Mass texts themselves, generally in the form of slightly condensed wording.

How these came to pass may well have varied with one's location, but the direction toward a totally vernacular liturgy was being charted, even though few were aware of this at the time.



VETERUM SAPIENTIAE

During the past few months, a number of our members have asked where they could find a copy of Blessed John XXIII's encyclical on the promotion and study of Latin. As many do not have internet access, and, in observance the beatification of Pope John XXIII, we are reprinting the English text here. This important and little-known document is mentioned elsewhere in this newsletter. A number of people are also looking for the original Latin text of this document. To date, web searches have come up empty. Does anyone have access to a copy of the Latin text? If so, please write or email the editor.

**AN APOSTOLIC CONSTITUTION OF HIS HOLINESS JOHN XXIII,
BY DIVINE PROVIDENCE POPE:
ON THE PROMOTION OF THE STUDY OF LATIN**

**BISHOP JOHN SERVANT OF GOD'S SERVANTS
ON PERMANENT RECORD**

*Veterum sapientia
February 22, 1962*

THE WISDOM of the ancient world, enshrined in Greek and Roman literature, and the truly memorable teaching of ancient peoples, served, surely, to herald the dawn of the Gospel which Gods Son, "the judge and teacher of grace and truth, the light and guide of the human race," (1) proclaimed on earth. Such was the view of the Church's Fathers and Doctors. In these outstanding literary monuments of antiquity, they recognized man's spiritual preparation for the supernatural riches which Jesus Christ communicated to mankind "to give history its fulfillment." (2)

Thus the inauguration of Christianity did not mean the obliteration of mans past achievements. Nothing was lost that was in any way true, just, noble and beautiful.

VENERABLE LANGUAGES

The Church has ever held the literary evidences of this wisdom in the highest esteem. She values especially the Greek and Latin languages in which wisdom itself is cloaked, as it were, in a vesture of gold. She has likewise welcomed the use of other venerable languages, which flourished in the East. For these too have had no little influence on the progress of humanity and civilization. By their use in sacred liturgies and in versions of Holy Scripture, they have remained in force in certain regions even to the present day, bearing constant witness to the living voice of antiquity.

A PRIMARY PLACE

But amid this variety of languages a primary place must surely be given to that language which had its origins in Latium, and later proved so admirable a means for the spreading of Christianity throughout the West.

And since in Gods special Providence this language united so many nations together under the authority of the Roman Empire—and that for so many centuries— it also became the rightful language of the Apostolic See. (3) Pre served for posterity, it proved to be a bond of unity for the Christian peoples of Europe.

THE NATURE OF LATIN

Of its very nature Latin is most suitable for promoting every form of culture among peoples. It gives rise to no jealousies. It does not favor any one nation, but presents itself with equal impartiality to all and is equally acceptable to all.

Nor must we overlook the characteristic nobility of Latin's formal structure. Its "concise, varied and harmonious style, full of majesty and dignity" makes for singular clarity and impressiveness of expression.

PRESERVATION OF LATIN BY THE HOLY SEE

For these reasons the Apostolic See has always been at pains to preserve Latin, deeming it worthy of being used in the exercise of her teaching authority "as the splendid vesture of her heavenly doctrine and sacred laws." (4) She further requires her sacred ministers to use it, for by so doing they are the better able, wherever they may be, to acquaint themselves with the mind of the Holy See on any matter, and communicate the more easily with Rome and with one another.

Thus the "knowledge and use of this language," (5) so intimately bound up with the Church's life, "is important not so much on cultural or literary grounds, as for religious reasons." (6) These are the words of Our Predecessor Pius XI, who conducted a scientific inquiry into this whole subject, and indicated three qualities of the Latin language which harmonize to a remarkable degree with the Church's nature. "For the Church, precisely because it embraces all nations and is destined to endure to the end of time . . . of its very nature requires a language which is universal, immutable, and non vernacular." (7)

UNIVERSAL

Since "every Church must assemble round the Roman Church," (8) and since the Supreme Pontiffs have "true episcopal power, ordinary and immediate, over each and every Church and each and every Pastor, as well as over the faithful" (9) of every rite and language, it seems particularly desirable that the instrument of mutual communication be uniform and *universal*, especially between the Apostolic See and the Churches which use the same Latin rite.

When, therefore, the Roman Pontiffs wish to instruct the Catholic world, or when the Congregations of the Roman Curia handle matters or draw up decrees which concern the whole body of the faithful, they invariably make use of Latin, for this is a maternal voice acceptable to countless nations.

IMMUTABLE

Furthermore, the Church's language must be not only universal but also *immutable*. Modern languages are liable to change, and no single one of them is superior to the others in authority. Thus if the truths of the Catholic Church were entrusted to an unspecified number of them, the meaning of these truths, varied as they are, would not be manifested to everyone with sufficient clarity and precision. There would, moreover, be no language which could serve as a common and constant norm by which to gauge the exact meaning of other renderings.

But Latin is indeed such a language. It is set and unchanging. It has long since ceased to be affected by those alterations in the meaning of words which are the normal result of daily, popular use. Certain Latin words, it is true, acquired new meanings as Christian teaching developed and needed to be explained and defended, but these new mean-

ings have long since become accepted and firmly established.

NON-VERNACULAR

Finally, the Catholic Church has a dignity far surpassing that of every merely human society, for it was founded by Christ the Lord. It is altogether fitting, therefore, that the language it uses should be noble, majestic, and *non-vernacular*.

In addition, the Latin language "can be called truly catholic." (10) It has been consecrated through constant use by the Apostolic See, the mother and teacher of all Churches, and must be esteemed "a treasure . . . of incomparable worth." (11). It is a general passport to the proper understanding of the Christian writers of antiquity and the documents of the Church's teaching. (12) It is also a most effective bond, binding the Church of today with that of the past and of the future in wonderful continuity.

EDUCATIONAL VALUE OF LATIN

There can be no doubt as to the formative and educational value either of the language of the Romans or of great literature generally. It is a most effective training for the pliant minds of youth. It exercises, matures and perfects the principal faculties of mind and spirit. It sharpens the wits and gives keenness of judgment. It helps the young mind to grasp things accurately and develop a true sense of values. It is also a means for teaching highly intelligent thought and speech.

A NATURAL RESULT

It will be quite clear from these considerations why the Roman Pontiffs have so often extolled the excellence and importance of Latin, and why they have prescribed its study and use by the secular and regular clergy, forecasting the dangers that would result from its neglect.

A RESOLVE TO UPHOLD LATIN

And We also, impelled by the weightiest of reasons--the same as those which prompted Our Predecessors and provincial synods (13)--are fully determined to restore this language to its position of honor, and to do all We can to promote its study and use. The employment of Latin has recently been contested in many quarters, and many are asking what the mind of the Apostolic See is in this matter. We have therefore decided to issue the timely directives contained in this document, so as to ensure that the ancient and uninterrupted use of Latin be maintained and, where necessary, restored. We believe that We made Our own views on this subject sufficiently clear when We said to a number of eminent Latin scholars:

"It is a matter of regret that so many people, unaccountably dazzled by the marvelous progress of science, are taking it upon themselves to oust or restrict the study of Latin and other kindred subjects. . . . Yet, in spite of the urgent need for science, Our own view is that the very contrary policy should be followed. The greatest impression is made on the mind by those things which correspond more closely to man's nature and dignity. And therefore the greatest zeal should be shown in the acquisition of whatever educates and ennobles the mind. Otherwise poor mortal creatures may well become like the machines they build--cold, hard, and devoid of love." (14)

PROVISIONS FOR THE PROMOTION OF LATIN STUDIES

With the foregoing considerations in mind, to which We have given careful thought, We now, in the full consciousness of Our Office and in virtue of Our authority, decree and command the following:

RESPONSIBILITY FOR ENFORCEMENT

1. Bishops and superiors-general of religious orders shall take pains to ensure that in their seminaries and in their schools where adolescents are trained for the priesthood, all shall studiously observe the Apostolic Sees decision in this matter and obey these Our prescriptions most carefully.

2. In the exercise of their paternal care they shall be on their guard lest anyone under their jurisdiction, eager for revolutionary changes, writes against the use of Latin in the teaching of the higher sacred studies or in the liturgy, or through prejudice makes light of the Holy Sees will in this regard or interprets it falsely.

Study of Latin as a prerequisite

3. As is laid down in Canon Law (can. 1364) or commanded by Our Predecessors, before Church students begin their ecclesiastical studies proper they shall be given a sufficiently lengthy course of instruction in Latin by highly competent masters, following a method designed to teach them the language with the utmost accuracy. "And that too for this reason:

lest later on, when they begin their major studies . . . they are unable by reason of their ignorance of the language to gain a full understanding of the doctrines or take part in those scholastic disputations which constitute so excellent an intellectual training for young men in the defense of the faith." (15)

We wish the same rule to apply to those whom God calls to the priesthood at a more advanced age, and whose classical studies have either been neglected or conducted too superficially. No one is to be admitted to the study of philosophy or theology except he be thoroughly grounded in this language and capable of using it.

TRADITIONAL CURRICULUM TO BE RESTORED

4. Wherever the study of Latin has suffered partial eclipse through the assimilation of the academic program to that which obtains in State public schools, with the result that the instruction given is no longer so thorough and well-grounded as formerly, there the traditional method of teaching this language shall be completely restored. Such is Our will, and there should be no doubt in anyone's mind about the necessity of keeping a strict watch over the course of studies followed by Church students; and that not only as regards the number and kinds of subjects they study, but also as regards the length of time devoted to the teaching of these subjects. Should circumstances of time and place demand the addition of other subjects to the curriculum besides the usual ones, then either the course of studies must be lengthened, or these additional subjects must be condensed or their study relegated to another time.

Sacred sciences to be taught in Latin

5. In accordance with numerous previous instructions, the major sacred sciences shall be taught in Latin, which, as we know from many centuries of use, "must be considered most suitable for explaining with the utmost facility and clarity the most difficult and profound ideas and concepts." (16) For apart from the fact that it has long since been enriched with a vocabulary of appropriate and unequivocal terms, best

calculated to safeguard the integrity of the Catholic faith, it also serves in no slight measure to prune away useless verbiage.

Hence professors of these sciences in universities or seminaries are required to speak Latin and to make use of textbooks written in Latin. If ignorance of Latin makes it difficult for some to obey these instructions, they shall gradually be replaced by professors who are suited to this task. Any difficulties that may be advanced by students or professors must be overcome by the patient insistence of the bishops or religious superiors, and the good will of the professors.

A LATIN ACADEMY

6. Since Latin is the Church's living language, it must be adequate to daily increasing linguistic requirements. It must be furnished with new words that are apt and suitable for expressing modern things, words that will be uniform and universal in their application, and constructed in conformity with the genius of the ancient Latin tongue. Such was the method followed by the sacred Fathers and the best writers among the scholastics.

To this end, therefore, We commission the Sacred Congregation of Seminaries and Universities to set up a Latin Academy staffed by an international body of Latin and Greek professors. The principal aim of this Academy—like the national academies founded to promote their respective languages—will be to superintend the proper development of Latin, augmenting the Latin lexicon where necessary with words which conform to the particular character and color of the language.

It will also conduct schools for the study of Latin of every era, particularly the Christian one. The aim of these schools will be to impart a fuller understanding of Latin and the ability to use it and to write it with proper elegance. They will exist for those who are destined to teach Latin in seminaries and ecclesiastical colleges, or to write decrees and judgments or conduct correspondence in the ministries of the Holy See, diocesan curias, and the offices of religious orders.

THE TEACHING OF GREEK

7. Latin is closely allied to Greek both in formal structure and in the importance of its extant writings. Hence—as Our Predecessors have frequently ordained—future ministers of the altar must be instructed in Greek in the lower and middle schools. Thus when they come to study the higher sciences—and especially if they are aiming for a degree in Sacred Scripture or theology—they will be enabled to follow the Greek sources of scholastic philosophy and understand them correctly; and not only these, but also the original texts of Sacred Scripture, the liturgy, and the sacred Fathers. (17)

A SYLLABUS FOR THE TEACHING OF LATIN

8. We further commission the Sacred Congregation of Seminaries and Universities to prepare a syllabus for the teaching of Latin which all shall faithfully observe. The syllabus will be designed to give those who follow it an adequate understanding of the language and its use. Episcopal boards may indeed rearrange this syllabus if circumstances warrant, but they must never curtail it or alter its nature. Ordinaries may not take it upon themselves to put their own proposals into effect until these have been examined and approved by the Sacred Congregation.

Finally, in virtue of Our apostolic authority, We will and command that all the decisions, decrees, proclamations and recommendations of this Our Constitution remain firmly established and ratified, notwithstanding anything to the contrary, however worthy of special note.

Given at Rome, at St. Peters, on the feast of St. Peters Throne on the 22nd day of February in the year 1962, the fourth of Our pontificate.

JOHN PP. XXIII

ENDNOTES

1. Tertullian, *Apol.* 21: Migne, FL 1, 294.
2. Eph. 1, 10.
3. Epist. S. Cong. Stud. *Vehementer sane*, ad Ep. universos, July 1, 1908: Ench. Cler., N. 820. Cf. also Epist. Ap. Pit XI, *Unigenitus Dei Filius*, Mar. 19, 1924: AAS 16 (1924), 141.
4. Pius XI, Epist. Ap. *Officiorum omnium*, Aug. 1, 1922: AAS 14 (1922), 452-453.
5. Pius XI, Motu proprio *Litterarum latinarum*, Oct. 20, 1924: AAS 16 (1924), 417.
6. Pius XI, Epist. Ap. *Officiorum omnium*, Aug. 1, 1922: AAS 14 (1922), 452.
7. Ibid.
8. St. Iren., *Adv. Haer.* 3, 3, 2: Migne PG 7, 848.

9. Cf. CIC, can. 218, pars. 2.
10. Cf. Pius XI, Epist. Ap. *Officiorum omnium*, Aug. 1, 1922: AAS 14 (1922), 453.
11. Pius XII, Al. *Magis quam*, Nov. 23, 1951: AAS 43 (1951), 737.
12. Leo XIII, Epist. Encycl. *Depuis le jour*, Sept. 8, 1899: Acta Leonis XIII, 19 (1899), 166.
13. Cf. *Collectio Lacensis*, espec. vol. III, 1018s. (Cone. Prov. Westmonasteriense, a (1859); Vol. IV, 29 (Cone. Prov. Parisiense, a 1849); Vol. IV, 149, 153 (Cone. Prov. Rhemense, a 1849); Vol. IV, 359, 861 (Cone. Prov. Avenionense, a 1849); Vol. IV, 394, 396 (Cone. Prov. Burdigalense, a 1850); Vol. V, 61 (Cone. Strigoniense, a 1858); Vol. V. 664 (Cone. Prov. Colocense, a 1863); Vol. VI, 619 (Synod. Vicariatus Suchnensis, a 1803).
14. International Convention for the Promotion of Ciceronian Studies, Sept. 7, 1959, in *Discorsi Messaggi Colloqui* del Santo Padre Giovanni XXIII, I, pp. 234-235. [English translation in TPS, V, 421.] Cf. also Address to Roman Pilgrims of the Diocese of Piacenza, April 15, 1959, in *L'Osservatore Romano* April 16, 1959; Epist. *Pater misericordiarum*, Aug. 22, 1961, in A.4S 53 (1961), 677; Address given on the occasion of the solemn inauguration of the College of the Philippine Islands at Rome, Oct. 7, 1961, in *L'Osservatore Romano*, Oct. 9-10, 1961; Epist. *lucunda laudatio*, Dec. 8, 1961: AAS 53 (1961), 812 [English summary in TPS, VII, 367-8.]
15. Pius XII, Epist. Ap. *Officiorum omnium*, Aug. 1, 1922: AAS 14 (1922), 453.
16. Epist. S. C. Stud., *Vehementer sane*, July 1, 1908: Ench. Cler., N. 821.
17. Leo XIII. Lit. Encycli. *Providentissimus Deus*, Nov. 18, 1893: *Acta Leonis XIII* 13 (1893), 342; Epist. *Plane quidem inteiligis*, May 20, 1885, Acta, 5, 63-64; Pius XII, Alloc. *Magis quam*, Sept. 23, 1951: AAS 43 (1951), 737.



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ORATIO PRO MISSA LATINE CELEBRANDA

PRAYER FOR THE CELEBRATION OF THE MASS IN LATIN

(Official Prayer of the Latin Liturgy Association)

OMUNDI 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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