



NEWSLETTER

#LXXXVI

SUMMER 2003

EXCITING TIMES ARE UPON US

ON HOLY THURSDAY, APRIL 17, 2003, OUR HOLY FATHER ISSUED AN ENCYCLICAL LETTER ENTITLED "ECCLESIA DE EUCHARISTIA" on the nature of the Holy Eucharist and its relationship to the Church. At the end of Chapter 5 of that encyclical, Our Holy Father noted as follows:

"Our time, too, calls for a renewed awareness and appreciation of liturgical norms as a reflection of and a witness to, the one universal Church made present in every celebration of the Eucharist. Priests who faithfully celebrate Mass according to the liturgical norms, and communities which conform to these norms, quietly but eloquently demonstrate their love for the Church. Precisely to bring out more clearly this deeper meaning of liturgical norms, I have asked the competent offices of the Roman Curia to prepare a more specific document, including prescriptions of a juridical nature, on this very important subject. No one is permitted to undervalue the mystery entrusted to our hands: it is too great for anyone to feel free to treat it lightly and with disregard for its sacredness and universality."

On Saturday, May 24, 2003, Cardinal Castrillon Hoyos celebrated a Tridentine Mass in St. Mary Major in Rome. In his homily, Cardinal Hoyos asserted that "the rite of St. Pius V cannot be considered to be extinct" and that "the old rite retains its right of citizenship within the Church along with the multiformity of Catholic Rites, whether Latin or Oriental." Up until now, the traditional position of the Vatican has been that there is only one Roman Rite, of which the Tridentine and Novus Ordo are simply older and newer versions. It thus appears that Cardinal Castrillon may be in the process of putting this fiction to rest and admitting that the old and the new Mass are

actually distinctive liturgical rites. In the alternative, he may be taking the position that the Tridentine liturgy will be accorded

the status of the various non-Roman Latin Liturgies, for example, the Ambrosian Rite, the Mozarabic Rite, etc. Moreover, his statement in his homily that the traditional rite of the liturgy has a "Right of Citizenship" implies that the Vatican intends to take steps in the future to guarantee its status.

Recently, Cardinal Arinze, of Nigeria, was appointed as head of the Congregation for the Divine Worship and the Discipline of the Sacraments, replacing Jorge Cardinal Medina Estevez who retired upon reaching 75 years of age.

In a recent interview with a reporter from "Inside the Vatican," Cardinal Arinze indicated that a new document will be published before Christmas of this year which will encourage far wider use of the Tridentine Rite of the Mass, in Latin, throughout the Roman Catholic Church. This new document will also include new stricter guidelines for celebrating Mass, and there may even be a mandate to celebrate the old Latin Mass more widely, possibly even on a weekly basis, in every parish in the world!

Cardinal Arinze is quoted as follows: "We want to respond to the spiritual hunger and sorrow so many of the faithful have expressed to us because of liturgical celebrations that seemed irreverent and unworthy of true adoration of God. You might sum up our document with words that echo the final words of the Mass, 'The do-it-yourself Mass is ended. Go in peace.'"

What makes Cardinal Arinze's comments even more significant is that the 70-year-old prelate was a participant in

FROM THE CHAIRMAN



CARDINAL CASTRILLON HOYOS ELEVATING THE SACRED HOST AT THE HIGH ALTAR OF SANTA MARIA MAGGIORE, MAY 24, 2003. PHOTO COURTESY OF UNA VOCE VENETIA ©2003. ALL RIGHTS RESERVED.



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

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SEND US YOUR NEWS!

Please send us news about developments in your parish or Latin Mass community. Perhaps there's a newly scheduled Latin Mass, another activity, or a special event such as a parish anniversary celebration that includes a Latin liturgical celebration. We'd like to hear from you. Please send announcements and reports to the editor as listed above.

Vatican II, having been named a coadjutor Archbishop of Onitsha, Nigeria at the age of 33. That a participant at the Second Vatican Council, who has spent most of his priestly life celebrating the Novus Ordo liturgy, would be pushing for greater use of the traditional Mass, more precise rubrics, etc. can only be called amazing!

Moreover, rumors continue to abound that this new document to be issued before Christmas will include general permission for all priests of the Roman Catholic Church to celebrate the traditional Latin Mass whenever they wish!

The next six months will truly be an exciting time for lovers of the Latin Mass and Gregorian Chant in the Church! If the document to be issued does, in fact, contain the items referred to by Cardinal Arinze (and I doubt he would have publicly discussed same if there was any doubt about it), this will truly be a breakthrough for liturgical traditionalists in our Church!

The one problem that such a liturgical instruction will cause, however, is the lack of an adequate number of Catholic priests capable of celebrating the traditional Mass in Latin. As most of you know, it is quite difficult to locate a priest who can celebrate the Novus Ordo liturgy in the Latin language, and the Tridentine Rite is substantially more complicated.

If the new document does, in fact, encourage frequent celebration of the old Mass in Parishes, our Association intends to schedule workshops for Catholic priests who wish to learn the traditional rite of the Mass as soon as the new instruction is issued by Rome. Any of our priest-members and any Church musicians who would be willing to volunteer to assist at such liturgy workshops on the old Mass should contact me so that we have a roster of dedicated priests willing to share their knowledge with priests and musicians unfamiliar with the traditional liturgy. Our Association will also make itself available to assist any diocesan liturgy commissions throughout the country who request our assistance.

These are certainly exciting times to be a Roman Catholic and a lover of the Latin liturgical heritage!

—William J. Leininger



RECESSIONAL FOLLOWING THE MASS OFFERED BY CARDINAL CASTRILLON HOYOS AT SANTA MARIA MAGGIORE, MAY 24, 2003. PHOTO COURTESY OF UNA VOCE VENETIA ©2003 ALL RIGHTS RESERVED

CIEL PLANS NOVEMBER COLLOQUIUM

CIEL announces that their next next colloquium will take place in Paris November 20-22. Cardinal Medina will speak and celebrate the closing Mass which will be said for the 100th anniversary of the motu proprio of St. Pius X on sacred music. Here is the draft schedule for this event. Information submitted with the schedule suggests that participation in the liturgy is a topic for priests and other liturgists regardless of rite: Novus Ordo, Tridentine, or Oriental. For the benefit of readers of French, we are presenting both the French and English, just as received from CIEL.

9ème colloque du CIEL - Novembre 2003
9th CIEL colloquium - November 2003


Programme prévisionnel
Draft program

Liturgie et participation
Liturgy and participation

1. Les modes de participation liturgique en Orient et en Occident ; points communs, constantes
Modes of participation in Eastern and Western rites; common issues
2. La participation dans le magistère contemporain: de st Pie X à nos jours
Participation in the current magisterium: from Pius X to today
3. La participation aux premiers siècles; les modèles juifs et romains, les célébrations dans les basiliques constantiniennes
Participation in the first centuries; models of the Romans and the Jews; celebrations in the basilicas of Constantine
4. Participation et piété populaire; les processions, les dévotions extra liturgiques
Participation and popular piety; processions and devotions outside the liturgy
5. Participation et chant
Chant and participation
6. Les revendications dans la participation, au 18ème siècle et à l'époque contemporaine: laïcisation des clercs et cléricisation des laïcs
The demands for greater participation in the 18th century and the 20th century: confusion on the roles of the priest and the faithful
7. Comment participer à la liturgie: la participation à l'eucharistie vue à travers les différentes parties de la messe
How to participate to the Mass: participation to the Eucharist through the different parts of the Mass
8. Joie et manifestation extérieures dans la célébration liturgique

Joy and outside gestures in the liturgical celebration

9. St Pie X et la question liturgique, st Pie X et la participation
Pius X and the liturgical question, Pius X and participation
10. La participation dans le rite romain traditionnel
Participation in the traditional Roman Rite
11. Positions et attitudes des fidèles au cours de la messe. Le corps dans la liturgie. Toute attitude est-elle digne (l'importance de l'agenouillement et de gestes de respect.)
Position and attitude of the faithful during Mass. The body in the liturgy. Is every attitude correct? (the importance of kneeling and gesture of reverence.)
12. Mystère, compréhension et participation. Faut-il tout comprendre pour participer? La question de la langue et du symbolisme
Mystery, understanding and participation. Has one to understand everything to participate? The problem of the liturgical language and symbolism
13. Théologie du sacerdoce commun des fidèles
Theology of common priesthood for the faithful
14. Le ministre de la communion dans et hors de la messe
The minister of communion in and outside of the Mass



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CHICAGO

Bishop Thomas J. Paprocki, 50, most recently pastor of St. Constance Church, was elevated to the episcopacy earlier this year and has consented to join the LLA's Board of Episcopal Advisors. He was appointed (Titular Bishop of Talattula). Thomas J. Paprocki was born in Chicago in 1952. He studied at Quigley Preparatory Seminary and St. Mary of the Lake, and was ordained a priest of the Archdiocese of Chicago in 1978. He earned a Doctorate in Civil Law from De Paul University, Chicago, and a Doctorate in Canon Law from the Pontifical Gregorian University in Rome. Bishop-elect Paprocki served in pastoral assignments from 1978 to 1985, and as Vice-Chancellor of the Archdiocese of Chicago from 1985 to 1987. He was Chancellor from 1992 to 2000, when he was named Pastor of St. Constance Church, Chicago. Bishop-elect Paprocki was the founder of the Chicago Legal Clinic which was formed to assist immigrants. Welcome, and thank you, Bishop Paprocki, for supporting the LLA.

BATON ROUGE

A full report on the Regional LLA Conference in New Orleans on May 31 will appear in the next newsletter.

His Excellency, the Most Rev. Robert Muench, Bishop of Baton Rouge, presided at the 9:30 A.M. Latin Mass at St. Agnes Church (Baton Rouge) on Sunday, March 30th, and also preached the homily on this occasion.

At 7:00 p.m. on Sunday, April 6th, the service of Tenebrae was sung at the Church of St. Mary Magdalen in Abbeville, LA (Diocese of Lafayette). The service was offered in Latin (1962 Missal) by three members of clergy ably assisted by a local choir. The fact that this took place was extraordinary. Authorized services using the 1962 Missal have been almost unheard of in this diocese.

A new hybrid Mass (Latin and English according to the 1970 Sacramentary) has been inaugurated at Our Lady of Good Counsel in New Orleans at 4:00 P.M. every Saturday (anticipated Sunday Mass). The priest says his part in English, the choir sings all of their part in Latin. Also, Latin Mass (1962) is now said on the First Friday of the month at St. Patrick's Church. Celebrant is Fr. Denzil Pereira, and it is now a High Mass (previously it was Low). The regular Sunday morning Mass at St. Patrick's (1962) continues and is always a Solemn High Mass on the first Sunday of the month.

ROME

On Friday, May 23rd (the day before Cardinal Castrillon's Mass), Fr. Andrew Southwell, O.S.B., of England became the first priest since 1970

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to offer the Tridentine Mass (with approval, that is) in St. Peter's Basilica in Rome. This is the first fruits of the change in policy recently

imposed by the Holy Father at St. Peter's. Father was accompanying a group of British pilgrims who had come to attend Cardinal Castrillon's Mass.

LA CROSSE

For a few years some have wondered what became of Father Daniel Oppenheimer, the man who was the first priest ordained in North America for the Priestly Fraternity of St. Peter, as well as the first "all-Latin" priest to be appointed pastor of a "regular" parish (St. Michael's in Scranton) since the deluge. After a short stay in Scranton he went off to Europe to study. Last year he reappeared. He has founded a new religious society known as the "Canons Regular of the New Jerusalem." He has spent the last few years at St. Michael's (Norbertine) Abbey in Silverado CA, preparing himself for the venture. This is a society set up within the Diocese of La Crosse WI (which is also home to the North American headquarters of the Institute of Christ the King, Sovereign Priest). On June 22, 2002, Bishop Raymond L. Burke of La Crosse traveled to Silverado and formally installed Fr. Oppenheimer as founder of the society. During the ceremony Father took a new name: Augustine. Bishop Burke has given the Canons a large facility in La Crosse known as the Chapel of Christ the King. The habit resembles that of the Norbertines, but with a short black cape in place of their white one. Prayerful best wishes for this new religious order.

WASHINGTON, D.C.

The Centre for Ward Method Studies in the B.T.Rome School of Music at The Catholic University of America in Washington DC again offered a fine summer program in Gregorian chant.

From June 24-29 the Ward Centre collaborated with the Church Music Association of America in sponsoring Summer Music Colloquium XIII on "Liturgical Music and the Restoration of the Sacred." In July, a program for adults beginning the study of Gregorian chant was offered.

TULSA

The Most Rev. Edward J. Slattery, Bishop of Tulsa, has agreed to set the cornerstone of the permanent chapel of the Monastery of Our Lady of Clear Creek in his diocese. (These are the Latin Mass Benedictines, who are doing fine for vocations.) The event is to take place on November 21st of this year.

I received the Winter 2003 edition of the Newsletter of the LLA today and noted with interest the article about the Alternative Easter

Proclamation in the rejected Sacramentary. Indeed the Alternative Text is one of the many original texts that can be found throughout the rejected Sacramentary, and it was the proliferation of these texts that contributed to Rome's rejection of the work. It is not a translation of the traditional text, but a newly composed one in English. Comparing the Alternative Text to the original Latin *Exsultet* is a small error. I can understand the confusion. I've been getting the feeling that not many people have seen the rejected Sacramentary in its entirety. I suppose that there are not too many copies of it out there (why someone would pay \$405 for a book that can never be used is beyond me). The rejected Sacramentary has a completely new translation of the original *Exsultet* based upon the Latin as well as the Alternative Easter Proclamation that could have been used in place of the original, and understandably it was rejected. I have a binder with a photocopy of the complete text of the Sunday edition, merely for interest's sake though. I thought that I would share with you the complete text of the retranslation of the Easter Proclamation (*Exsultet*) from the Latin as well as the Alternative Easter Proclamation. In the same article I noticed that you used a 1961 translation of the *Exsultet*, to show a good translation of the Latin into English. Just a fact that you are no doubt aware of, and one that you could easily verify, the texts of the *Exsultet* in the *Missale Romanum* 1962 and the *Missale Romanum* 1975 (and kept in the 2002 edition) are slightly different.

Keep up the wonderful work in promoting the use of Latin in the liturgy according to the *Missale Romanum* 1962 and the *Missale Romanum* 2002. Your lack of partiality to either is one of the reasons I really appreciate your organization.

In Christ,
Jeffery BeBeau

Compare this English version with the current one (I'm not saying it is any better just different).

The Easter Proclamation (*Exsultet*)

Exult and sing, O heav'nly choirs of angels!
Rejoice, all you pow'rs in heaven and on earth!
Jesus Christ our King is risen!
Sound the trumpet, sing of our salvation!
Rejoice, O earth, in shining splendor,
radiant in the brightness of your king!
Lands that once lay covered by darkness,
see Christ's glory filling all the universe!
Rejoice, O mother Church, with all your children,
resplendent in your risen Saviour's light!
Let our joyful voices resound this night!
Let God's people shake these walls with shouts of praise!
Rejoice, beloved friends and heirs with Christ,
standing with me in this wondrous light!

LETTERS

Pray that God grant to me, a deacon of the Church, strength to sing this Easter candle's praises.
Join me in seeking from

God's Holy Spirit

grace to sing this Easter proclamation.
The Lord be with you. R. And also with you.
Lift up your hearts. R. We lift them up to the Lord.
Let us give thanks to the Lord our God. R. It is right to give our thanks and praise.
It is truly right and just
that with full hearts and minds and voices,
we should praise you, unseen God, almighty Father,
and your only Son, our Lord Jesus Christ.
For Christ ransomed us with his precious blood
and, by nailing to the cross the decree that condemned us,
he paid to you, eternal Father, the price of Adam's sin.
This is our Passover feast,
when Christ, the true Lamb, is slain,
whose blood consecrates the homes of all believers.
This is the night,
when first you set the children of Israel free:
you saved out ancestors from slavery in Egypt
and led them dry-shod through the sea.
This is the night
when you led your people by a pillar of fire:
when your light showed them the way
and destroyed all the darkness of sin.
This is the night when Christians everywhere,
washed clean of sin and freed from all defilement,
are restored to grace and grow in holiness.
This is the night when Jesus Christ broke the chains of death
and in triumphant glory rose from the grave.
What good would life have been for us
had Christ not come as our Redeemer?
O God, how wonderful your care for us!
How boundless your merciful love!
To ransom a slave, you gave up a Son!
O necessary sin of Adam, destroyed by the death of Christ!
O happy fault, which gained for us so great a Redeemer!
O night truly blest!
O night chosen above all others
to see Christ rise in glory from the dead!
This is the night of which Scripture says:
"Even darkness is not dark for you,
and the night will shine as clear as day!"
How holy is this night,
which heals our wounds and washes all evil away?
A night to restore lost innocence and bring mourners joy!
A night to cast out hatred!
A night for seeking peace and humbling pride!
O truly blessed night when heaven is wedded to earth
and we are reconciled with God!
Therefore, Father most holy, in the joy of this night,
receive our evening sacrifice of praise,
the solemn offering of your holy people.
Accept this Easter candle, a flame divided but undimmed,
a pillar of fire that glows to the honor of God.

Let it mingle with the lights of heaven
and continue bravely burning
to dispel the darkness of this night!
May the Morning Star which never sets
find this flame still burning.
Christ is that Morning Star,
who rose to shed his peaceful light on all creation
and lives and reigns with you for ever and ever.
Amen.

Alternative Easter Proclamation

Exult and sing, O shining angel choirs!
Exult and dance, bright stars and blazing suns!
The firstborn of creation, Jesus Christ,
is risen in radiant splendor from the dead!
Rejoice, O awesome night of our rebirth!
Rejoice, O mother moon, that marks the months!
For from your fullness comes, at last, the Day
when sin is robbed of pow'r and death is slain!
Awaken earth! Awaken, air and fire!
O children born of clay and water, come!
The One who made you rises like the sun
to scatter night and wipe your tears away!
Arise then, sleepers, Christ enlightens you!
Arise from doubt and sadness, sin and death!
With joyful hearts and spirits set afire,
draw near to sing this Easter candle's praise!
The Lord be with you. R. And also with you.
Lift up your hearts. R. We lift them up to the Lord.
Let us give thanks to the Lord our God. R. It is right to
give our thanks and praise.
We praise you, God, for all your works of light!
We bless you for that burst of fire and flame
through which you first created all that is:
a living universe of soaring stars,
of space and spinning galaxies, surging seas
that cradle earth and rock against her breast.
We praise you for light's beauty, motion, speed:
for southern light, a brilliant cross on high;
for northern light that glows and dances bright;
for eastern light that paints the morning sky;
for western light that slants upon our doors,
inviting us to praise you ev'ry night.
We bless you for the light invisible:
the fire of faith, the Spirit's grace and truth,
the light that bonds the atom, stirs the heart,
and shines for ever on the face of Christ!
Creator, in the joy of Easter eve,
accept our off'ring of this candle's light:
may all who see its glow and feel its warmth
be led to know your nature and your Name.
For, Father, it was your own light and love
that led your people Israel
dry-shod through foaming seas,
and brought them safe at last to lands of milk and honey.
In your love you led them as a shining cloud by day,
and as a flaming shaft of fire by night.
This is the night, most blessed of all nights,
when first you rescued people from the sea:

a sign of that new birth which was to come
in blood and water flowing from Christ's side!
This is the night, most blessed of all nights,
when your creating Spirit stirred again
to turn back chaos and renew the world,
redeeming it from hatred, sin, and strife!
This is the night, most blessed of all nights,
when all the pow'rs of heav'n and earth were wed
and ev'ry hungry human heart was fed
by Christ our Lamb's own precious flesh and blood!
O night, more holy than all other nights,
your watchful eyes beheld, in wondrous awe,
the triumph of our Saviour over sin,
the rising of the Deathless One from death!
O night that gave us back what we had lost!
O night that made our sin a happy fault!
Beyond our deepest dreams this night, O God,
your hand reached out to raise us up in Christ!
O night of endless wonder, night of bliss,
when ev'ry living creature held its breath
as Christ robbed death and harrowed hopeless hell,
restoring life to all those in the tomb!
And so, our God, Creator of all life,
with open hearts and hands we come to you:
anointed with the Spirit's pow'r,
we bear these precious glowing gifts of fire and flame.
We pray that when our night of watching ends,
the Morning Star who dawns and never sets,
our Saviour Jesus Christ, may find us all
united in one faith, one hope, one Lord.
For you alone are God, living and true:
all glory, praise, pow'r belong to you
with Jesus Christ, the One who conquered death,
and with the Spirit blest for ever more.
Amen.

Ed. Note. Thank you, Mr. BeBeau for your clarification and additional information. I have not seen the actual publication. Also, although I had heard that the alternative Exsultet was presented as an alternative to another translation that appeared, I neglected to explain this in my commentary. Mea culpa, et gratias tibi ago.



In the Magazine Section of the Sunday New York Times, March 9, 2003, on pages 50-53, appeared an article by Christopher Noxon entitled "Is the Pope Catholic . . . Enough?" The focus of the article is the construction, funded by actor Mel Gibson, of a separatist Tridentine chapel in Malibu CA.

FROM THE PRESS

What a difference the same day makes. The following reports appeared within hours of one another and parallel a flurry of discussion that took place on the Internet concerning the possible reconciliation of the Society of St. Pius X with Rome. Here are the reports themselves to tell their own interesting story. First two reports from Inside the Vatican used here with permission.

VATICAN CITY, April 22, 2003—It is being widely reported today that Cardinal Castrillon Hoyos will soon lift the bans of excommunication on three of the four bishops ordained, against the Pope's wishes, by Archbishop Marcel Lefebvre in 1988.

If this occurs, it would be a major step toward ending the 15-year-old Lefebvrist schism — the only public schism of the postconciliar period.

While these reports are not yet confirmed, it is confirmed that Cardinal Dario Castrillon Hoyos, head of the Vatican's Congregation for the Clergy, will celebrate a Tridentine Mass on May 24 in Rome, in the Basilica of St. Mary Major.

This in itself is highly unusual — no cardinal in recent years has publicly celebrated a Tridentine Mass in a major Roman basilica. (*Inside the Vatican* will attend the Mass and report on it in detail in our June issue.)

But something even more unusual may be at hand.

According to reports in both the Italian daily *Il Messaggero*, whose "Vaticanista" or expert on Vatican affairs is Orazio Petrosillo, who has followed developments related to the Lefebvrist schism with particular attention over the past 15 years, and in the *London Times*, Castrillon Hoyos — who was Pope John Paul II's choice three years ago to seek a reconciliation between the Holy See and the schismatic Society of St. Pius X — will soon lift the bans of excommunication on three of the four bishops ordained by Archbishop Marcel Lefebvre.

This would be a dramatic development in this "pontificate of surprises," and would bring to fruition a long-held hope of the Pope and Cardinal Joseph Ratzinger, both of whom sympathize with a number of the traditionalist positions, and both of whom regretted the coming of the schism "on their watch" in 1988, and so have desired to heal it before their departure from the scene.

The late Archbishop Lefebvre (he died in 1991) was immediately excommunicated in 1988 when he presided at the epis-

copal ordination of four priests on June 30 in Ecône, Switzerland, in direct defiance of a disciplinary directive from Rome.

The bishops who were consecrated that day also incurred the penalty of excommunication.

But, according to *Il Messaggero*, three of the four will soon be reconciled — leaving one hard-line traditionalist bishop at odds with Rome.

The Tridentine rite, codified at the Council of Trent in the mid-1500s, and also known as the Mass of St. Pius V, was the liturgical form used throughout the Catholic world prior to Vatican II.

In January 2002, Castrillon Hoyos announced that a separate Brazilian traditionalist group, located in the Diocese of Campos, had reached a full agreement with the Holy See and was restored to communion with Rome.

According to *Il Messaggero*, a similar agreement has now been reached with three of the four bishops of the Society of St. Pius X: Bishops Bernard Fellay (the group's leader), Bernard Tissier, and Alfonso de Gallareta. The newspaper said the Holy See would recognize all three as bishops in good standing, with Bishop Richard Williamson remaining adamant in rejecting the Vatican's offers.

VATICAN CITY, April 22, 2003 — Sources within the Society of St. Pius X (the followers of the late Archbishop Marcel Lefebvre) have now denied media reports that three out of the four Lefebvrist bishops will soon be reconciled with the Holy See.

The news comes from the *Daily Catholic* web site in the United States, a traditional Catholic web site with close ties to the Lefebvrist movement.

John Vennari, editor of *Catholic Family News*, reports: "The April 21 *London Times* ran a story by journalist Richard Owens that claims 3 of the 4 bishops of the Society of Saint Pius X will be 'reconciled' with Rome at the end of May. Owen writes, 'the readmission to the Church of the three other bishops who were ordained by Dr Lefebvre — Bernard Fellay of Switzerland, Bernard Tissier of France and Alfonso de Gallareta of Argentina— is to be announced next month at a Mass at the Basilica of St Mary Major in Rome, conducted by Cardinal Dario Castrillon Hoyos of Colombia, head of the Congregation for the Clergy.'"

Vennari then adds: "I contacted the Society of Saint Pius X's District Headquarters in England to check the report's veracity. Father Jacques Emily, England's SSPX District Superior, responded that the story of the so-called 'reconciliation' is not true. Father Emily explained, 'We have here (in England)

Father Sélégny, the General Secretary (of the SSPX) who is going to preach a retreat and who confirmed to us that it is all wrong.’”

Then, in a postscript, Vennari continues: “This afternoon (April 21) after I had written my first report about the false news of the SSPX ‘reconciliation’, I spoke with Bishop Bernard Tissier de Mallerais of the Society of Saint Pius X who is presently giving a retreat at St. Peter’s Priory in Browerville, MN. The bishop says there is no truth in the stories now in the press that three of the four bishops are about to be ‘reconciled’ with Rome.”

Vennari then cites the Lefebvrist bishop: “This is a rumor thrown by Rome in an attempt to divide us,” said Bishop Tissier de Mallerais. “We four bishops are all together and are not divided. We do not seek ‘reconciliation’ with Rome unless Rome converts back to Catholic Tradition, back to the traditional Catholic Profession of Faith.”

The entire story is at the following link:
<http://www.dailycatholic.org/issue/2003Apr/aprecc22.htm>

Here is the report that followed the Tridentine Mass celebrated by Cardinal Dario Castrillon Hoyos in May.

ROME, May 24, 2003 -- In what may in future be seen as an important turning point in the history of the Catholic Church's liturgy and worship, today, for the first time in decades, a traditional Latin Mass was celebrated in a major Roman basilica.

The solemn 2-hour liturgy, which began in the basilica of St. Mary Major with a rosary at 3:30 p.m. and ended a little before 6 p.m., moved some of the approximately 2,000 present to tears.

Colombian Cardinal Dario Castrillon Hoyos, head of the Vatican's Congregation for the Clergy, celebrated the Mass according to the pre-Vatican II 1962 missal — also called the Mass of St. Pius V or the Tridentine Mass —with Pope John Paul II's explicit permission and blessing.

“The rite of St. Pius V cannot be considered extinct,” Castrillon Hoyos said in his homily, which was the only part of the Mass not in Latin (he spoke in Italian).



CARDINAL CASTRILLON HOYOS AND PROCESSION APPROACHING THE HIGH ALTAR OF SANTA MARIA MAGGIORE, MAY 26, 2003
 PHOTO COURTESY OF UNA VOCE VENETIA © 2003 ALL RIGHTS RESERVED

At communion, those present were instructed to receive the host according to the traditional rite, kneeling and on the tongue, not in the hand. Castrillon Hoyos celebrated the Mass turned toward the people, facing east.

The “Latin Mass” is not entirely in Latin; it contains Greek phrases (“Kyrie eleison” or “Lord, have mercy”) and Aramaic words (“Amen,” “Alleluia”) which would have been spoken by Jesus himself.

It thus represents a fusion of the liturgies of the primitive Christian communities in the Greco-Roman world of antiquity.

Many present commented on the solemnity with the which the celebration was conducted, calling it “beautiful” and “inspiring.”

Marygold Turner, from Kent, England, said: “This Mass is very, very significant. The Tridentine Mass has been banned in England. This is the rapprochement (between Rome and those who desire the restoration of the old Mass) the Pope calls for. The Pope wants it. Our Lady wants it.”

But one Irish Catholic tourist, present by chance at the Mass, expressed a view shared by many “progressives” in the Church. He said he feared the Mass represented a Roman shift toward a more “clerical” and “rigid” Church. “I’m worried that this is a step backwards,” he said.

Today’s Mass came amid other signs that Rome will soon be pressing for wider celebration of the “old Mass” around the world. Indeed, just yesterday, a group of Catholics from England received permission to celebrate Mass according to the old rite in the Hungarian chapel in the grotto beneath the main altar in St. Peter’s Basilica itself. The Mass was celebrated at 7:45 a.m. on May 23 and attended by about 25 people associated with the Latin Mass Society in Great Britain. And two weeks ago, as we reported at the time, Cardinal Francis Arinze revealed to *Inside the Vatican* that Rome expects to publish a document this fall mandating the celebration of the old Latin Mass in parishes around the world wherever groups of parishioners petition their bishop to allow it.

At today’s Mass, American Cardinal Bernard Law, who has kept mostly out of sight since resigning six months ago over

US Catholic Church pedophile scandal allegations, resurfaced in the front row of those attending.

After the Mass ended, the former archbishop of Boston, Massachusetts declined to discuss the scandal in which his old archdiocese faces legal suits from hundreds of alleged victims. "I have come to Rome for meetings," Law told reporters.

It was believed to be the first time that Law has been in Rome since December 14, the day after he resigned over the scandal that first erupted in January 2002.

Law said he had found the old-style Latin Mass "very moving."

Also present were cardinals Jorge Arturo Medina Estevez of Chile, Alfons Maria Stickler of Austria, Armand Gaetan Razafindratandra of Madagascar, and William Baum, an American cardinal who lives in Rome.

Though it was the first time this Pope had allowed the old Mass to be celebrated in a major Roman basilica, it is unclear if the celebration will spark any movement toward a reconciliation between Rome and the followers of the late French Archbishop Marcel Lefebvre. Lefebvre opposed many of the liturgical and doctrinal changes that came after the 1962-65 Second Vatican Council. The Vatican excommunicated Lefebvre for ordaining bishops without papal permission in 1988. He died in 1991, leaving a movement of several hundred thousand whose leaders still reject some Vatican policies.

But no senior leaders of the Lefebvrist movement were present at today's Mass.

Here is the report prepared by the Zenit news organization on the Cardinal's celebration of Tridentine Mass, used with permission.

ROME, MAY 25, 2003 (Zenit.org).- For possibly the first time since 1970, a cardinal celebrated a Mass in Rome according to the so-called St. Pius V rite, in Latin and facing east with the congregation.

Cardinal Darmo Castrillon Hoyos, prefect of the Congregation for Clergy and president of the Pontifical Commission *Ecclesia Dei*, explained on the eve of the Mass that with this gesture, he was responding to the requests of the faithful to make use of the indult to celebrate the Mass and so honor John Paul II for his 25 years in the papacy.

"The old Roman rite preserves its right of citizenship in the Church and cannot be considered extinguished," Cardinal Castrillon said Saturday during the sermon, the only part of the Mass not in Latin. The Mass was celebrated in the Basilica of St. Mary Major.

What "unites the variety of rites is the same faith in the eucharistic mystery," the cardinal said. The St. Pius V rite

was used before the liturgical reform introduced by the Second Vatican Council.

The celebrant read a message from Cardinal Angelo Sodano, Vatican Secretary of State, transmitting the Pope's blessing to those present.

The solemn celebration was attended by five cardinals: Bernard Law, archbishop emeritus of Boston; and William Baum, major penitentiary emeritus; Jorge Arturo Medina Estevez, prefect emeritus of the Congregation for Divine Worship and the Sacraments; Alfons Maria Stickler, archivist and librarian emeritus of the Holy Roman Church; and Armand Gaetan Razafindratandra, archbishop emeritus of Antananarivo, Madagascar.

Also present was Archbishop Julian Herranz, president of the Pontifical Council for the Interpretation of Legislative Texts.

Among the faithful were groups from England, the United States, France, Germany, Switzerland, Italy and Australia. The St. Pius V rite Mass "is a great joy and a gesture that might mean that the Vatican hears our petitions," one attendee told ZENIT.

The Mass, which was preceded by the recitation of the rosary, was celebrated on the feast of Mary Help of Christians. It was Pope Pius V (1566-1572), who in honor of Mary's intercession in the defeat of the Turks in the Battle of Lepanto, inserted in the litanies the invocation "Auxilium Christianorum." Pius V's remains are in the basilica.

Some groups continue to celebrate Mass according to the pre-Vatican II rite (it is erroneous to say "Latin Mass," as the latter is included and promoted by the conciliar reform).

On one hand there is the Society of St. Pius X, founded by Archbishop Marcel Lefebvre, led at present by the four bishops he ordained unlawfully in 1988.

This rite is also used by groups stemming from the Pontifical Commission *Ecclesia Dei*, created by John Paul II to receive the faithful attached to the old Missal who wish to maintain the rite in full communion with the Bishop of Rome.

There are about 20 such institutions, including the Priestly Fraternity of St. Peter. There is also the St. John Vianney Apostolic Administration in Brazil, which sprang from the Lefebvre schism but returned to full communion with Rome last year.

Introduction

A considerable segment of our LLA membership is, naturally, drawn from the ranks of converts, as would be the case with any Catholic group. However, it would probably be accurate to hypothesize that among liturgically minded organizations such as our own, one would find a disproportionately high presence of former Anglicans. LLA members are undoubtedly aware of the flow of converts from Anglicanism that began with the Venerable John Henry Newman in the mid-1800's—a stream that has persisted, even if only trickled, at times—and continues through the present day.

There is a liturgical awareness in the Church of England and its various national counterparts, such as the Episcopal Church in this country and the Church of Canada, one that helps to bring many Anglicans into full communion with the Church of Rome. Anyone familiar with the Book of Common Prayer can attest to its cadent compositions of English prose, arranged in a liturgically sound sequence and scope, maintaining much of our Western liturgical tradition. The prayer book contains eucharistic rites, divine offices, rubrics, a kalendar, occasional offices and sacramental rites. However, even the most ardent Anglophile must recognize the incompleteness of the Book of Common Prayer, from Catholic theological, sacramental and liturgical perspectives. In fact, many Anglicans of the late nineteenth and early twentieth century did notice, and this is where the *Missale Romanum* enters the discussion, as one will see shortly.

Of the LLA's former Anglican members, many (including this writer) came from what is known as the "Anglo-Catholic" party of Anglicanism. This group, descendants of the Oxford Movement in Newman's time and after, emphasizes the catholic nature of the Church of England. It maintains the three-fold order of bishops, priests and deacons; it sees its liturgical heritage as part of the Western Church; it strives to promote awareness of liturgical continuity with the pre-Reformation Catholic Church in England; it expresses its mission in terms of the early Fathers of the Church; it (generally) rejects philosophical liberalism, so profoundly manifested in the Enlightenment; and it claims to have maintained the apostolic succession in its bishops. Obviously the Roman Catholic Church does not accept the latter contention (with good cause), but even our Holy Father has recognized the

RITUALE

Column by Scott Calta, Secretary

when it has seemed futile.

It must be stated by way of disclaimer that the Anglo-Catholic party is but one of several schools of thought in the Anglican Communion (though its members, at times, seem astoundingly unaware of this). Other groups, particularly the Evangelical party, would eschew much of the sacramental and theological terminology employed by Anglo-Catholics, and would never use terms such as Holy Sacrifice of the Mass, sacrament of penance, Our Lady, Blessed Sacrament and so forth. Nevertheless, it would be accurate to say that liturgical practices (and, one hopes, understandings of the faith) that were formerly limited to Anglo-Catholics have been common throughout Anglicanism. Weekly and even daily eucharists, frequently called Masses, are the norm; the revised Book of Common Prayer now provides forms for auricular confession,

as well as proper liturgies for Holy Week; liturgical vestments are worn, and ceremonial that indicates a more Catholic understanding, such as incense and chant, is widely used.

Ritualists as Heirs to the Oxford Movement

In the late 1800's, the next generation of High Churchmen after Newman began to ritually express its increasingly Catholic understanding of the Faith.

Gradually these churchmen began to supplement the Book of Common Prayer with ceremony and vestments that had been used in England before the Reformation. This, of course, meant Catholic usages from the late medieval period, from various editions of the *Missale Romanum*, which had been codified by the Holy See in only 1570. There was great emphasis placed on these externals as elements that had been in English use, either widespread or in the more celebrated English cathedrals, such as Salisbury or York. In fact, a commonly used term among Anglo-Catholics even today is Sarum Use, which is simply a Latin-based reference to ritual practices at Salisbury Cathedral. By appealing to such former English practices—which were but minor variants of Roman and Gallican practices—the High Churchmen began to establish a repertoire of liturgical embellishments that, they claimed, bore witness to the historic continuity of the Church of England, and more fittingly conveyed their faith. They began to be

“ANGLO-CATHOLICS SLOWLY BUT surely established themselves as a group that was there to stay. This was not to say that they enjoyed widespread support among the English bishops—they did not, but their presence was tolerated, and occasionally even encouraged. (Does such a scenario sound familiar to LLA members?)”

—SCOTT CALTA

derided as “ritualists” and were constantly accused of promoting “popery” by those who recognized that the practices in question were connected with the Roman Church.

These ritualists suffered persecution and, in some cases, prosecution. There were years of church hearings and civil trials, and the ritualists—who began to call themselves Anglo-Catholics, to better express their view of the Church of England as both English and Catholic—maintained that the first Book of Common Prayer in 1549 permitted all ceremonial that Henry VIII had maintained until his death the year earlier. This so-called ornaments rubric was a subject of contention for several decades, with Anglo-Catholics making the above claim, and opponents arguing that subsequent prayer books in 1552, 1559 and 1662 no longer carried this rubric. Nevertheless, in what may best be described as a gradual winning over of public sympathy in light of persecution, Anglo-Catholics slowly but surely established themselves as a group that was there to stay. This was not to say that they enjoyed widespread support among the English bishops—they did not, but their presence was tolerated, and occasionally even encouraged. (Does such a scenario sound familiar to LLA members?)

As the century turned and legal battles began to be a thing of the past, Anglo-Catholics felt more at liberty to reintroduce discarded practices. Since their earlier claims to Catholic liturgical use had largely been from the pre-Reformation period, they became aware that one of the hallmarks of true Catholic use was that of a living liturgical tradition. How could they maintain practices that had, for whatever reasons, ceased to be used in England some 350 years earlier? They needed to demonstrate a more continuous use, and with the Roman Catholic hierarchy recently restored in England, it was inevitable that they turned to the *Missale Romanum* for that continuity.

The English Missal

Knowing that the use of Latin (outside of certain choral compositions) would be considered papist, Anglo-Catholics proceeded to borrow heavily from the Latin missal. Since there was no central Anglo-Catholic authority, different groups in different locations adopted a diversity of practices. However, the diversity was, for the most part, a variation of how much was copied verbatim from the Roman missal, and how much was left intact from the Book of Common Prayer. In 1912 the first edition of the English Missal was published, the so-called Knott missal, after the name of its publisher. Its appearance shocked much of England, because it openly referred to the “Administration of the Lord’s Supper, commonly called Holy Communion, or the Mass,” just as the prayer book of 1549 had. It advocated not only the use of eucharistic vestments, but also incense and the private, inaudible prayers of the priest. It had a Canon of the Mass, but this

was also from the 1549 prayer book, and use of the term Canon was no small detail. It also provided the antiphons for each Mass (introit, gradual, offertory and communion verses), which had been taken back, as it were, from the *Missale Romanum*, after being omitted between 1552 and 1662. It also provided a kalendar that included (though still as black-letter days) feasts that had been suppressed in England, such as the Conception of the Blessed Virgin Mary, and Roman feasts that had been added after the Reformation, such as St. Joseph and the Sacred Heart.

While this English Missal shocked many in the Evangelical (Low Church) party, it also appealed to English piety and devotion at a time when war was imminent and ritual controversies seemed a thing of the past. There was a greater awareness of the Oxford tenets—not least of which was the revival of the religious life—and, consequently, a segment of the population, both lay and clerical, was delighted by the missal’s appearance. At first, it was a volume just for use at the altar, but within a decade or so, people’s editions were also created, similar in style to our own hand missals, with instruction and extra devotional prayers provided.

Soon Called *Missale Anglicanum*

By 1920, the English Missal had gone through several editions and revisions, and even bore the subtitle *Missale Anglicanum*, in yet another attempt to demonstrate the continuity of its forms as both English and Western Catholic. What a testimony this was, to how far the Oxford Movement and its related offspring had come! Yet, the editions of the twenties went even further, and proceeded to include Latin texts for parts of the Mass for which only English texts had previously been provided. Thus the offertory prayers of the priest, the entire Canon of the Mass and the Order of Mass after communion until the end of Mass, were all provided in English and in Latin. The official forms of the prayer book were included, but this seemed (in some editions, at least) to be only in fulfillment of legal requirements of the Church of England, since many more pages were given to the various Roman prefaces and collects than to the Anglican forms. The updated kalendar included all feasts of the Roman Church, including the feast of Christ the King and the Immaculate Conception of the BVM, the added adjective suggesting a most striking deference to the Roman claims, as they were known in England. Numerous editions were published through the late 1950’s, always with an eye toward the latest pronouncements of the Sacred Congregation of Rites!

In many, if not most, Sundays of the year, the readings (and sometimes even the collects) from the English prayer book were identical to the *Missale Romanum*. This presented no problem to the editors of the *Missale Anglicanum*. Nevertheless, sometimes the forms were different, posing questions as to which should be used. The English Missal provided

both, but amazingly, the Roman forms were generally printed first, with the alternate prayer book forms printed, almost parenthetically, underneath. (The same format was followed in the English Ritual, which first appeared at the same time, with its forms drawn verbatim from the *Rituale Romanum*, and prayer book forms provided later in the book.) The English Missal's texts were identical to the Roman missal in every way, including during Holy Week. The Good Friday intercessions even pray for N. our Chief Bishop; the *Exsultet* on the Easter Vigil prays for our blessed Father N., and the Canon of the Mass prays for N. our Pontiff, all neatly sidestepping the primary question of the English schism, by allowing multiple interpretations of the Latin words. However, it appears that at least a certain segment of the Catholic movement in the Church of England was willing to do so. The English Missal was reprinted regularly through 1958, with the last edition incorporating the 1955 rubrical reforms and 1955-7 Holy Week reforms, both by Pope Pius XII. In fact, Knott even published a separate altar-sized Holy Week Ordo in 1957, to reflect the changes, just as the Holy See had published the *Ordo Hebdomadae Sanctae Instauratus* for parishes to use in the Latin rite. The Church Union's Church Literature Association published pocket-style penny missalettes for Holy Week in 1957-58 for Anglicans to use, also reflecting the changes.

The Anglican Missal

As stated previously, the *Missale Anglicanum* represents just one portion of the larger Anglo-Catholic party. This group's descendents today still use the Roman missal in the form of the English-language Sacramentary, for their Anglican liturgies, so in a sense, not much has changed (not even their reluctance to return completely to the fold). Other segments of Anglo-Catholicism have used less strikingly Roman forms, but the resemblance is always apparent. In 1921, the Society of Ss. Peter and Paul published the Anglican Missal, a still quite-Catholic work that placed the forms of the Book of Common Prayer as the primary structure for its Order of Mass, without any Latin texts, but among English translations of those texts. Prayer book forms were strategically placed where the sequence of the (Roman) Order of Mass would permit. The prayer book forms (in boldface) are thus inserted:

Prayers at the Foot of Altar
 Collect for Purity and Summary of the Law
 Introit*
 Kyrie & Gloria, if appointed
 Epistle
 Gradual/Alleluia or Sequence/Tract, if appointed
 Gospel
 Creed
 Offertory
 Prayer for the Church*
 Invitation/Confession/Absolution/Comfortable Words

Preface
 Canon of the Mass
 Our Father
 Fracture and Peace
 Prayer of Humble Access
 Administration of Holy Communion
 Prayer of Thanksgiving
 Postcommunion
 Blessing and Dismissal
 Last Gospel

In some instances, this prayer's place was transposed with the prayer immediately preceding it.

In the United States the Anglican Missal was most commonly used, as the *Missale Anglicanum* was never printed here, though it was widely acquired as a reference tool for high church clergy to plan their services. The Anglican Missal in the American edition was printed numerous times between 1921 and 1961, and was even reprinted in 1988 by a traditionalist Anglican group. Except on rare instances (e.g., during Holy Week), this missal, in both its English and American editions, did not include any alternate collects or readings from the Roman missal, and included no Latin texts at all. The only Latin words that appeared were the identification of Mass propers by the first word or two of their Latin introits (a longtime practice of English psalmody), and the priest's inaudible prayers throughout the Mass were also similarly titled in Latin. The Roman Canon was included, in English only, as an alternate to the prayer book version. Its translation was said to have been made by Miles Coverdale in the 1530's. In this missal, an obvious (yet only partially successful) attempt was made to placate the squeamish, by trying to obscure the origins of the Roman Canon--it was referred to as the "Gregorian Canon." The kalendar was also from the Roman missal (including Sts. John Fisher and Thomas More), with saints from the British Isles and North America added.

This version of the missal was widely used in Anglo-Catholic parishes in the U.S. and Canada, even where additions were used from *Missale Anglicanum*. Even with its English prayer book-based, rather than Roman, format, it clearly articulated Catholic teaching on the sacrificial nature of the Eucharist, the BVM and the communion of saints, prayers and Masses for the dead, the kalendar and the position of the English church as part of the wider universal Church. For many (such as this writer), the Anglican Missal in the American edition was an initial introduction into understanding the rites of the Episcopal Church as part of a much larger liturgical heritage and faith. At times, it even appeared to contradict the Book of Common Prayer, and Anglo-Catholics generally made Newman-esque responses to questions regarding apparent inconsistencies, but Roman Catholics know where such arguments eventually led Newman.

The American Missal

Another missal in this country was the American Missal, published between 1931 and 1953 by the Society of St. John the Evangelist, commonly known as the Cowley Fathers, an influential Anglican religious order. This followed the same format as the Anglican Missal, with its prayer book features, but the rubrics were designed for a single priest to celebrate a Sung Mass with incense (*Missa Cantata*) without deacon and subdeacon, a more common occurrence than the Solemn High Mass, whose rubrics the Anglican Missal had supplied. A curious addition of the American Missal's kalendar was a small amount of Anglican "beati," i.e., figures in English church history, such as King Charles I, Lancelot Andrewes, William Laud, and Edward Pusey included in its supplement. These figures were titled "Blessed N.," leaving one to wonder who had officially beatified them, since their names did not appear in the official kalendar of the Episcopal Church, and some did not even appear in that church's supplementary kalendar. The American Missal was not so widely used as the Anglican Missal, but both can still be found in a handful of Episcopal parishes that resisted the modernization of their liturgy in the 1970's.

Conclusion

One can thus say that there is a continuum of liturgical Anglo-Catholicism. On one end, there are those who use no actual missal, only prayer book forms, supplemented by certain religious actions and forms, usually Roman in origin. In fact, many of these elements (such as the singing of the *Benedictus qui venit* and the *Agnus Dei*) did not appear in the 1928 American Book of Common Prayer, but had been so widely practiced, even among non-Anglo-Catholics, that they made their way into the 1979 edition, in yet another sign of Anglo-Catholic liturgical influence. Then one sees the American Missal, an outgrowth of an Anglican religious order, and thoroughly expressive of a catholic liturgical understanding. Next, one sees the widely used Anglican Missal, representing the Book of Common Prayer successfully integrated into the framework of the Solemn High Mass, emphasizing the larger Western liturgical heritage. Finally, one sees the *Missale Anglicanum* in England, a shameless verbatim translation of

the *Missale Romanum*, complete with Latin texts of key parts of the Mass, and generally accompanied by an English Ritual that likewise borrowed wholesale from its Roman counterpart. Independently published from these books were the Anglican Breviary and the Monastic Diurnal, used by a variety of Anglican religious houses. For the record, any and all of these creations represent finer and more accurate translations of Latin texts than anything that ICEL ever produced.

A final reference must be made to Anglican Benedictines, who until the 1960's used the Latin liturgy, in its entirety and in Latin, from the Roman missal and ritual. The first community of male Benedictines in the Church of England was restored in 1892, albeit in a modified mode. This community

went on to become the famous Benedictines of Caldey, who at the turn of the century began to use the Latin liturgy for all of their communal celebrations of the Divine Office and Mass, though when in parish churches, they used the English prayer book. Their use of the Latin liturgy caused some scandal among English churchmen, but their cloistered status rarely brought the issue to public attention during

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—SCOTT CALTA

their early years. They knew their own Benedictine and Cistercian roots and, keenly aware of the historic charism of their state of life, saw the Latin liturgy as most expressive of that charism of work and prayer. The community at Caldey, perhaps not surprisingly, made its submission to the Catholic Church in 1913, largely because they desired to live a canonical life, under official authority and support. Their questions about the nature of authority in the Church had been answered in much the same as Newman's had, and many others since. However, a small number of Benedictines did not go over to Rome, and the Latin liturgy continued at numerous Anglican Benedictine houses, most notably Nashdom Abbey in England and St. Gregory's Abbey in this country, both of which continue to exist today. It was not until the reforms of the Vatican II era that these practices were discontinued, and these groups today still exhibit a keen awareness of their Latin liturgical heritage.

Let us pray for the healing of the English schism, no matter how ruptured it may appear to be. In addition, may the Latin liturgy, as always, be a sign of unity and continuity to our own people and to those who behold the Church, from near or afar.



CARDINAL CASTRILLON HOYOS ARRIVAL AT THE CHURCH OF OF SANTA MARIA MAGGIORE, MAY 24, 2003.
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THE CONGREGATION AT THE CHURCH OF OF SANTA MARIA MAGGIORE, MAY 24, 2003.
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CARDINAL CASTRILLON HOYOS OFFERING MASS AT THE HIGH ALTAR OF SANTA MARIA MAGGIORE, MAY 24, 2003.
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HOLY COMMUNION BEING DISTRIBUTED AT SANTA MARIA MAGGIORE, MAY 24, 2003.
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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