



## Chairman's Letter

It has been quite some time since you have heard from the Association, and we apologize for the long silence.

Our very hard-working secretary, Jean Findlay, who edited the Newsletter and handled almost all the correspondence concerning the Association, was forced to resign a few months ago because of the press of other responsibilities. Unfortunately, my own activities have been such that I could not step into the breach.

However, we now have a new editor of the Newsletter and a new secretary, and we are prepared to resume our activities. (N.B., elsewhere in this issue, a plea for payment of dues.)

The new editor is Charles G. Mills IV, whose address is 4-5 Granada Crescent, White Plains, N.Y., 10603. All matters pertaining to the Newsletter should be sent to him.

Our new secretary is Albert N. Garland, 5 Forestwood Ct., Columbus, Ga. 31907. To him should be sent all inquiries about the work of the organization, all applications for membership, etc.

(Continued on page 2)

### Dues are Due

Except for a few recently joined members of the Association, and a few people who spontaneously sent in money, all members now owe dues. Since we lack the staff and the money to send out notices, we rely on your taking the trouble to send in your dues, without which we cannot function. So far we have not capitulated to inflation. Our dues remain the same: five dollars regular membership, twenty-five dollars sustaining membership. (Naturally, we welcome larger contributions - we have not received very many of these.) Please send dues to:

Dr. James Hitchcock,  
Chairman  
6158 Kingsbury Ave.  
St. Louis, Mo. 63112

Make checks payable to the Latin Liturgy Association

## Chairman's Letter (continued from Page 1)

At least temporarily, I am handling the duties of treasurer, and all dues or contributions should be sent to me, at the address indicated in the dues notice.

It is clear that as an organization we are not at present in a position to exert any great influence on the liturgical direction of the Church in the United States. We are not large enough, nor do we have the material resources which would make such influence possible.

However, when we asked, some months ago, for opinions from members as to whether we should continue our work, we got many responses insisting that we should. Some people were quite vehement in insisting that it would be a great loss if we folded our tent.

What we can do, for the time being, is to keep alive among interested people some idea of the Latin liturgy and its possibilities. We can report on what is happening in this area around the country. We can pass along information about new pontifical or episcopal statements, about musical activities, etc.

From personal experience I know that there is building up a good deal of dissatisfaction with the current state of liturgy in this country, and this is the case not only among "conservative" Catholics but also among many who would call themselves progressive but who think the present style of liturgy lacks power, dignity and a sense of the sacred. There is much dissatisfaction, among scholars and others, with the current I.C.E.L. translations now in use and tentative proposals (very tentative at present) for new translations. In liturgy as in other things in the Church, there are very hopeful signs of recovery, even as in certain ways things may also seem to continue to get worse. Both processes are going on simultaneously.

Pope John Paul I was a man who in his obvious kindness inspired affection and trust. In his obvious firmness he also inspired confidence. His death is very saddening. But as a new pontificate begins we cannot help but recognize that the Church is faced with making some very fundamental and unavoidable decisions which will deeply affect its whole future history.

Given the kind of organization we are, the interest and cooperation of our members are essential. I

(Continued on Page 3)

## Letters

Latin Liturgy Association:

I am presently trying to purchase a copy in good condition of the Liber Usualis and Graduale Romanum. If you know where I might obtain these I would appreciate sharing that knowledge. Thank you.

Sincerely,  
Br. M. Nasello  
Holy Cross Centre  
Port Burwell, Ontario  
NOJ ITO

The 1974 Graduale Romanum is available from the publisher, Abbaye Sainte-Pierre de Solesmes, 72 300 Sablé sur Sarthe, France. It is usually also in stock at the Libreria Editrice Vaticana, Vatican City and Christian Classics, 302 Willis Street, Westminster, Maryland. There is a simpler Graduale, the Graduale Simplex available from the Vatican. There is no Liber Usualis currently in print and as far as I know there is no up to date book replacing the Antiphony or those parts of the Liber Usualis taken from it. The balance of the Liber Usualis is found in the Graduale. Your best bet to find an old Liber Usualis is from Christian Classics. You might also get a lead from G.I.A. Publications, 7404 South Mason Avenue, Chicago, Illinois 60683.

Incidentally, although G.I.A. is still primarily a publisher of vernacular liturgical music, it has increased the number of Latin items in its last catalogue.

If any of our members know where Br. Nasello can get an old Liber Usualis, please let him know.

Editor

---

Chairman's Letter (continued from Page 2)

urge you to send Mr. Mills, our new editor, all matters which you think might be of interest to the general membership, especially:

- 1) Schedules for Latin Masses in local churches,
- 2) Missals or other relevant publications,
- 3) Quotations from prominent people (or not so prominent) regarding the state of the liturgy,
- 4) News about workshops and other events of interest.

James Hitchcock  
Chairman

## Local News

### St. Louis-

A few months ago a member of the St. Louis chapter of the Latin Liturgy Association, Theodore Cover, surveyed all the parishes of the city of St. Louis and its suburbs as to their use or non-use of Latin.

The results were not particularly surprising and not altogether encouraging. Out of 169 parishes, only three have a regularly scheduled Latin Mass. Nine others have one occasionally. 47, however, reported that they make use of some Latin in the liturgy and 24 use Latin in extra-liturgical devotions.

### Washington-

A letter from Bishop Lyons, Auxiliary Bishop of Washington to the priests of the Archdiocese urging parish Masses in Latin was published in the last newsletter. Weekly Latin Masses in Washington are now at 10:00 A.M. Sundays (except Summer) at St. Matthew's Cathedral and 1:30 P.M. Sundays (all year) at the Shrine of the Immaculate Conception.

### Wisconsin-

A new leaflet Missal has been published by a layman in Wisconsin. It includes the 1969 Ordinary, some propers, Benediction and various hymns and prayers on 64 facing pages with Latin on the left and English on the right. The English text is not approved for English Masses. It can be ordered for two dollars a copy (special rates for bulk orders) from:

Walter B. Kendall  
4015 60th Pl.  
Kenosha, Wis. 53142

- - - - -

Please send items of local news to the editor, especially Latin Mass schedules and changes in them.

It might be useful if other members undertook a survey like the one in St. Louis in their own cities or dioceses. It would serve several purposes, especially giving us a clear idea of exactly what the state of Latin use actually is (something we often have to guess at) and making pastors who get a survey form at least think about the subject.

(Continued on Page 5)

## ***Iubilate Deo***

April 14, 1979 will mark the fifth anniversary of the promulgation of Iubilate Deo, a collection of Latin Gregorian chants sent by Pope Paul VI to all the bishops. These chants were especially to be used in the Holy Year of 1975 but in the introduction they were also said to be for the Church at prayer throughout the whole world.

Since these include Latin chants for various parts of the Mass, including among others the Liturgy of the Word and the Prayers of the Faithful, it is obvious that Iubilate Deo is ignored in more parts of the whole world than those in which it is observed.

We would like to receive suggestions from our members as to what kind of observations of this anniversary are best suited to promote the use of these chants.

---

### Local News (continued from Page 4)

After completing the survey, the local group can also use the results to get a little publicity for themselves and their cause. Write up a short news story summarizing the results and send it to your diocesan newspaper (possibly even to the religion page of the secular papers.) Give the names and addresses, along with the times, of parishes that have Latin Masses.

Such a survey, if done properly, will have a few expenses involved, which members will have to absorb. Obviously, there will be the postage for sending it out. You should send a form (one page, preferably) with questions which can be answered either by checking a box or writing in a word or two. Otherwise busy pastors will ignore it. Also, you should enclose a stamped self-addressed envelope. Priests are much more likely to respond if that help is provided.

In addition, you might append a question whether the priest is interested in having more information about the Latin Liturgy Association. Then send names and addresses to our new secretary, whose own name and address are given elsewhere in this issue.

Besides providing information, such a project can be a way of stimulating interest in the subject of Latin liturgy.

## Some Definitions

There was quite a bit of imprecision in discussion of liturgical matters even before Vatican II. As is to be expected the present situation is even worse. I would like to propose certain fundamental definitions of certain terms frequently used in discussing Latin liturgy:

**Latin Rite** - This term should be used to mean any rite belonging to one of the two major groups of rites. (The other group consists of the Eastern rites.) Any rite traditionally celebrated in Latin or for which the editio typica is in Latin should be considered a Latin rite. In other words it should not only include the Roman and Ambrosian liturgies but also all the Gothic liturgies of Spain, Portugal and Gaul. "The Latin Rite" on the other hand usually means the Roman Rite.

**Roman Rite** - This term should be used in the broad sense in which scholars use it to cover a whole family of liturgies. For example, it should embrace the Dominican liturgy as well as all the uses supplanted by the Missal of St. Pius V. A particularly compelling reason for this broad use is Pope Paul VI's stated desire that the unity of the Roman Rite serve as a symbol of the unity of the Church. The term must have no limits as to time. It refers as much to the ancient Roman liturgies as to the Roman Missals of 1570 and 1970. After all we call the liturgy of St. Charles Borromeo and the recently updated Ambrosian liturgy by the same name as the original liturgy of St. Ambrose from which they are derived. The best test as to whether a liturgy is part of the Roman Rite is whether it is supplanted, directly or remotely, by the Roman Missal of 1970.

**Ordo, Order, Ordinary** - These terms should be used in their precise meaning, the parts of the Mass common to the whole year and not proper to the liturgical day. They should not be used loosely as synonyms for Missal.

**Latin Mass** - Common sense requires that this term be used only in its obvious sense of a Mass celebrated in Latin.

**Novus Ordo** - This horrible neologism should not be used, especially not with a capital N. The proper terms are 1970 Ordinary, revised Ordinary, etc.

Charles G. Mills IV

**Chairman:**  
James Hitchcock  
6158 Kingsbury Ave.  
St. Louis, Mo. 63112

**Editor:**  
Charles G. Mills IV  
4-5 Granada Crescent  
White Plains, N.Y. 10603