



# LATIN LITURGY ASSOCIATION

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**Newsletter No.22**

**September, 1986**

## FROM THE CHAIRMAN

### Dues

Those who have not sent in a contribution in the last twelve months will please do so now. The minimum subscription is \$5. Those who are not *in angustiis* will please consider sending in more. There is not much one can do with \$5 these days; even sleeping under the nearest bridge costs more. The officers ask that you spare them the burden of having to send each member an individual reminder.

### DIES IRAE

The removal of the sequence *Dies Irae* from the Requiem Mass was, in the humble opinion of the Chairman, truly deplorable. However, few realize that the *Dies Irae*, like the *Stabat Mater* of September 15, was not forbidden, but merely made optional (*ad libitum*), as is pointed out by Archbishop Annibale Bugnini himself on page 383 of his *summum opus*, *La Riforma Liturgica 1948-1975* (Edizioni Liturgiche, Via Pompeo Magno 21, 00192 ROMA, 1983). The only reason given there by the Archbishop was that these Latin poems lose much of their value ("perdono assai della loro funzione") in translation, an argument which could be used to make a good part of the ICEL Missal optional.

The important thing to note, however, is that in a *Latin* Mass, there is every reason to preserve this treasure. Indeed, Mr. Dean Applegate of the Oregon *Cantores in Ecclesia* has informed the Chairman that the *Dies Irae* was chanted in the Latin Requiem Mass for Mr. Anthony G. Petti, celebrated according to the revised Missal on January 13, 1986 in St. Patrick's Church, Portland.

Finally, there is, in the modest opinion of the Chairman, a fine English translation of the *Dies Irae*, namely, that of Thomas Babington Macaulay, which the reader may examine below (page 3).

### ICEL Revision

The International Commission on English in the Liturgy is revising its translation of the Order of Mass. Their workbook *Consultation on Revision: The Roman Missal, Order of Mass* may be obtained from them *gratis* at: Bishops' Committee on the Liturgy, 1312 Massachusetts Avenue NW, Washington, D.C. 20005. The Chairman will submit his observations according to the principle *Dixi et salvavi animam meam*, although he doubts that anything will come of it, for everyone is invited to submit comments, even those who know no Hebrew, Greek, or Latin.

Those who have not abandoned all hope for a better English translation may join The Association for English Worship, whose secretary's address is 55 Upper North Street, Brighton, England, BN1 3FH. Their Chairman is the Rev. Fr. Deryck Hansell, SJ. Their admirable booklet *Prayers of the Roman Missal*, with a Foreword by Bishop Christopher Butler, OSB, was recently published by the St. Michael's Abbey Press, Farnborough, Hampshire, England GU14 7NQ. The price is £4.85.

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### Apology

The officers regret that due to a lamentable error, 45 names were mistakenly dropped from the mailing list; these 45 people did not receive the March newsletter. The mistake has been corrected, and all should have received the June issue. If you are one of the 45, please accept our apologies and a free three-month extension of membership, or, if you prefer, send a postal card to the Secretary and request a back copy of the March newsletter.



## National Conference

The officers are grateful to those members who have sent us their suggestions and offers of help for the proposed June 1987 National Convention in Washington D.C. If you have something to say, now is the time to write to us; please do not insist that we approach each of you individually.

### Guidelines For Local Chapters

The officers have prepared a booklet *Guidelines for Local Chapters*, which will be distributed soon to current and prospective local officers.

### Letter Of Count Neri Capponi

The Chairman publishes below (page 4) a letter of Count Neri Capponi, whose essay "Some Juridical Considerations on the reform of the Liturgy" has been referred to critically three times in this newsletter (though only once by name), most recently in the letter of Mr. Duane Galles which appeared in the last issue. The Chairman has edited the Count's reply *ad usum delphini* by omitting one paragraph.

The Count's essay may be obtained for \$3.00 from Miss Neilson, 6 Bedford Park, Edinburgh EH4 3DP, Scotland. His observations on the indult appear in the July issue of the *Homiletic and Pastoral Review*, p. 64-68.

### Plea For Moderation: An Essay by the Chairman

The Latin Liturgy Association combines personal conviction with complete toleration; we are not grumblers. We are not anxious to withhold from others the liberty that we claim for ourselves. Extreme people are always shouting and protesting; moderate men are content to work quietly. People are anyway rarely convinced by argument, so it is well not to travel into controverted questions more than is necessary. Let us be only positive, not negative.

As for the vernacular language, it is not for men to object to what the Church has once allowed. Foolish experiments will be reduced to due proportions by the working of common sense; meanwhile, those who have to tolerate excesses should be patient. There is a general recrudescence of unintelligence, but this must not lead us to an eccentric restlessness or to unseemly disturbance. Instead, we go about our business promoting Latin Masses where we can and keeping the Gregorian Chant alive for the next generation.

We do not challenge the restrictions unhappily put on our work in some dioceses; there is sufficient work to be done elsewhere. These restrictions result from interpretations of the documents of the Vatican Council never contemplated by the

law and quite untenable; people try to explain away plain words. Nevertheless, we do not contest these prohibitions against Latin where they are regrettably to be found, lest we be perceived as a negative group.

Our cause, increased freedom to celebrate Mass in Latin, will inevitably prevail because it is good, is backed by Conciliar decrees, and is supported by tradition. Once abolish tradition and one is free to confess that one thing is as good as another.

When we stand aside and watch for a moment, it is almost painful to observe on what a scanty fund of real knowledge the strongest and most decided opinions against Latin are accepted and upheld; there is no mistake so obvious that someone will not be found to stand up for it. Appeals are made that degrade knowledge, and utter nonsense is published.

None of this, however, is reason to contest authority or introduce turmoil into the Church; there is just as much rubbish produced by extreme groups who make absurd claims for Latin. Those who engage in controversy generally do so from imperfect knowledge, there is much crudity, repetition, and exaggeration, the most foolish are the loudest; they say, "I think so and so," when they have virtually no right to discuss such matters.

This organization therefore observes all laws, both universal and local, whether agreeable or disagreeable, even in cases where one is dealing with a stolid bureaucracy. This way we make no enemies for Latin and do not scare off sympathetic people.

A. Lo Bello





## DIES IRAE

(Thomas of Celano)

The 1826 English translation  
by Thomas Babington Macaulay.

**D**ies irae, dies illa  
Solvat saeculum in favilla;  
Teste David cum Sibylla.

Quantus tremor est fururus,  
Quando judex est venturus,  
Cuncta stricte discussurus!

Tuba, mirum spargens sonum  
Per sepulcra regionum,  
Coget omnes ante thronum.

Mors stupebit et natura,  
Cum resurget creatura,  
Judicanti responsura.

Liber scriptus proferetur,  
In quo totum continetur,  
Unde mundus judicetur.

Judex ergo cum sedebit,  
Quidquid latet, apparebit:  
Nil inultum remanebit.

Quid sum miser tunc dicturus?  
Quem patronum rogaturus,  
Cum vix justus sit securus?

Rex tremendae majestatis,  
Qui salvandos salvas gratis,  
Salva me, fons pietatis.

Recordare, Jesu pie,  
Quod sum causa tuae viae:  
Ne me perdas illa die.

Quaerens me, sedisti lassus:  
Redemisti Crucem passus:  
Tantus labor non sit cassus.

Iuste judex ultionis,  
Donum fac remissionis  
Ante diem rationis.

Ingemisco, tanquam reus:  
Culpa rubet vultus meus:  
Supplicanti parce, Deus.

Qui Mariam absolvisti,  
Et latronem exaudisti,  
Mihi quoque spem dedisti.

Preces meae non sunt dignae:  
Sed tu bonus fac benigne,  
Ne perenni cremer igne.

Inter oves locum praesta,  
Et ab haedis me sequestra,  
Statuens in parte dextra.

Confutatis maledictis,  
Flammis acerbis addictis:  
Voca me cum benedictis.

Oro supplex et acclinis,  
Cor contritum quasi cinis:  
Gere curam mei finis.

Lacrimosa dies illa,  
Qua resurget ex favilla  
Judicandus homo reus.  
Huic ergo parce, Deus:  
Pie Jesu Domine,  
Dona eis requiem. Amen.

On that great, that awful day,  
This vain world shall pass away.  
Thus the sibyl sang of old,  
Thus hath holy David told.  
There shall be a deadly fear  
When the avenger shall appear,  
And unveiled before his eye  
All the works of man shall lie.  
Hark! to the great trumpet's tones  
Pealing o'er the place of bones:  
Hark! it waketh from their bed  
All the nations of the dead, -  
In a countless throng to meet,  
At the eternal judgment seat.  
Nature sickens with dismay,  
Death may not retain its prey;  
And before the Maker stand  
All the creatures of his hand.  
The great book shall be unfurled,  
Whereby God shall judge the world:  
What was distant shall be near,  
What was hidden shall be clear.  
To what shelter shall I fly?  
To what guardian shall I cry?  
Oh, in that destroying hour,  
Source of goodness, Source of Power,  
Show thou, of thine own free grace,  
Help unto a helpless race.  
Though I plead not at thy throne  
Aught that I for thee have done,  
Do not thou unmindful be,  
Of what thou hast borne for me:  
Of the wandering, of the scorn,  
Of the scourge, and of the thorn.  
Jesus, hast thou borne the pain,  
And hath all been borne in vain?  
Shall thy vengeance smite the head  
For whose ransom thou hast bled?  
Thou, whose dying blessing gave  
Glory to a guilty slave:  
Thou who from the crew unclean  
Didst release the Magdalene:  
Shall not mercy vast and free,  
Evermore be found in thee?  
Father, turn on me thine eyes,  
See my blushes, hear my cries;  
Faint though be the cries I make,  
Save me for thy mercy's sake,  
From the worm and from the fire,  
From the torments of thine ire.  
Fold me with the sheep that stand  
Pure and safe at thy right hand.  
Hear thy guilty child implore thee,  
Rolling in the dust before thee.  
Oh the horrors of that day!  
When this frame of sinful clay,  
Starting from its burial place,  
Must behold thee face to face.  
Hear and pity, hear and aid,  
Spare the creatures thou hast made.  
Mercy, mercy, save, forgive,  
Oh, who shall look on thee and live?

COUNT CAPPONI

D. ON. L. (LATERAN). LL. D. (FLORENCE)

ADVOCATE OF THE HOLY ROMAN ROTA  
AND OF THE APOSTOLIC SIGNATURA

READER IN CANON LAW AT THE UNIVERSITY  
OF FLORENCE

VIA DEI HARDI, 86 - TEL. 29 88 88 - 29 27 84  
50125 FIRENZE

1st July 1986

Professor Dr. Anthony LoBello  
Chairman of the Latin Liturgy Association  
Box 29, Department of Mathematics  
Allegheny College  
Meadville, Pennsylvania 16335  
U.S.A.

Dear Sir

My friend Mr. Duane Galles has sent me copy of the letter he sent you in reference to my article on the supposed abrogation or obrogation of the "Tridentine" Mass.

Mr. Galles quotes from memory and therefore forgets that my argument is, *inter alia*, based on canons 23 and 30 of the old Code, not on canon 22. May I point out that, as I say in note 48 of my work (and on the authority of no less a person than Michiels!), *Normae Generales* contain the general principles of canon law and therefore are applicable to codified and *not codified* law because they express the *mens legislatoris* on the subject of general principles. It would need a specific and explicit norm in some valid papal liturgical document to derogate from any of the canons of *Normae Generales*: I am not aware of the existence of such a legal enactment in the case under consideration.

Yours Faithfully



(Neri Capponi)

P.S. By the way I am a Layman not a religious! I only started to correspond with Mr. Galles recently, so that he ignored my actual status before coming into contact with me.

## LOCAL CHAPTERS

### CHICAGO

The Chicago Chapter of the LLA sponsored Mass in Latin according to the revised Roman Missal of Pope Paul VI on June 24, the Feast of the Nativity of St. John the Baptist, at St. Wenceslaus Church in Chicago. Chief Celebrant was Fr. Eugene Winkowski, Member of LLA, assisted by the Pastor Fr. Siedlecki, Fr. Fanelli (a member of the LLA), and by a visiting Capuchin Priest from Poland.

Music was provided by a choir organized and directed by Fr. Frank Phillips, C.R., who is Principal of Gordon Technical High School in Chicago. Joining the choir was Evelyn Kaehler, Chapter Secretary, who sings extensively with a local group called *Musica Ecclesiae*.

The Chicago area Chairman, Patrick Flaherty, was the Lector. Over 165 people attended. Mr. Flaherty reports that the service was notable for its reverence, solemnity and beauty.

After the Mass, a meeting was held in the school hall, where Andrew Sopko, Ph.D. spoke on the topic: "Western Liturgies: Eastern Perspectives."

There have been many Latin Masses in the Chicago area this past year. The Rite is celebrated in various parts of the Archdiocese six times each month. Four of the appointed celebrants are members of LLA: Msgr. Charles Meter of St. Joseph Parish in Wilmette, Fr. Eugene Winkowski of St. Wenceslaus Parish in Chicago, Msgr. Harry Koenig of Mundelein, and Fr. James Downey O.S.B. of Chicago. In addition, until the summer months, there has been a weekly Mass in Latin according to the revised Missal of Pope Paul VI at St. Thomas the Apostle Church in the Hyde Park area on Saturdays. Fr. Charles Fanelli has graciously offered to celebrate Mass in Latin for the membership sometime late this summer at his parish, St. John Vianney in Northlake. Finally, Auxiliary Bishop Wilton D. Gregory will have sung a Latin Pontifical Mass for the membership on Sunday, August 17th, at 4:00 p.m. at the Church of St. Thomas the Apostle on Kimbark Street, in Chicago.



## NEW YORK

The New York Chapter held a liturgy and outdoor procession on the Feast of Corpus Christi. The celebrant was the retired Auxiliary Bishop of Raleigh, Most Rev. George Lynch. On the Feast of Sts. Peter and Paul, a Canon of St. Peter's, the Rector Emeritus of the Lithuanian College in Rome, was present in the sanctuary for the weekly Latin High Mass at Our Lady of Vilna, Broome Street, Manhattan (located at the entrance to the Holland Tunnel).

The chapter's second annual Latin Liturgy Conference will be held Sunday afternoon and evening on September 14, the Feast of the Exaltation of the Cross. There will be two invited addresses (the first at 2 p.m.) and a Latin High Mass (at 5 p.m.). The conference will take place at Our Lady of Vilna's.

### Newsorthy Items

1. The Sophia Institute Press, Box 5284, Manchester, New Hampshire 03108, has just republished *Liturgy and Personality* by Dietrich von Hildebrand. There is a new foreword by his wife, Dr. Alice von Hildebrand. The price is \$12.75 (hardcover) and \$8.75 (paperback). There is a discount for those who buy at least 10 copies.

2. An interesting program at St. Joseph's College in Mountain View, CA (the seminary of the Diocese of San Jose) seeks to acquaint the seminarians with the celebration of the Mass in languages other than English. The languages used are Spanish, French, Vietnamese, Chamoro (an American Indian language), and Latin. A Mass is said in each of these at least once every two months. During the 1985-86 school year, the celebrant of the Latin Masses was Rev. Fr. Andrew Forster, S.S., who is a member of this Association. (Source of information: Sister Patricia Rayburn, O.S.F.)

3. Members may be interested in examining the official request form which must be submitted in the Archdiocese of New York by those people who want to have a Mass celebrated according to the 1962 Roman Missal. The form is reproduced below (page 8).

4. The June newsletter cost \$695.50 to print and \$191.28 to mail out; the total expense was therefore \$886.78.

5. As of July 23, 1986, the membership of the L.L.A. was 1,328.

6. Free copies of the following articles may be obtained upon application to the Chairman: "From East to West: On Certain ICEL Translations" (*Communio*, Winter, 1981), "The Mass in Latin and in English" (*Downside Review*, July, 1983), and "De Societate Americana pro Liturgia Latina" (*Hermes Americanus*, June, 1985).

7. Augustin Cardinal Mayer, Prefect of the Congregation for Divine Worship, handed in his resignation at his 75th birthday (23 May), but it has not been accepted. The policy *septuagenarii de ponte* instituted by Paul VI has never been applied uniformly.

8. Archbishop Carney of Vancouver has discontinued Masses under the Indult in his archdiocese.

9. The priests who celebrate Mass in Latin (1962 Missal) at St. Cunegonde, Montreal, do not also celebrate the revised rite of Mass; the revised rite of Mass is celebrated at St. Cunegonde's by other priests.

10. According to the U.S. Branch of the *Una Voce* Association, in 26 of the 184 U.S. Dioceses there is at least one Sunday Mass celebrated according to the 1962 Missal under the indult. In 94 dioceses there is no Mass in the old rite at all. In 37 dioceses there is a monthly Mass; in 24 dioceses a regular weekday Mass.

11. Mr. David Bergeron, Director of the Holy Rosary Regional Choir School, Lawrence, Massachusetts, reports that at the spring benefit concert, the boys sang, among other pieces, four selections of Latin church music, viz. *Repleatur Os Meum* (Gregorian Chant), Schubert's *Ave Maria*, Franck's *Panis Angelicus*, and the excerpt *Pie Jesu* from Faure's *Requiem*. He has graciously offered the services of his choir for the national convention.

12. Mr. Martin Morrison of Hayward, California writes: Deutsche Grammophon has recently released a new recording entitled "Pope John Paul II Celebrates Solemn High Mass in St. Peter's Basilica for the Feast of the Holy Apostles Peter and Paul." This is a live recording of the Mass which was shown on public broadcasting earlier this year. The ordinary of the Mass is performed by Herbert von Karajan and the Vienna Philharmonic & Singverein using Mozart's Mass in C Major (Coronation Mass). The propers are sung by the Sistine Choir. The homily of the Pope and the liturgical texts in Latin and English are enclosed. The recording number is 419096.

A videocassette/(VHS or Beta) entitled "The Eternal Gift" is available from Keep The Faith, P.O. Box 8261, North Haledon, NJ 07508, 201-423-5395, at a modest cost of \$15.00. The cassette documents, in black and white, a Solemn High Mass celebrated in the Archdiocese of Chicago in the 1940's. The ordinary is sung in Gregorian chant, and the proper is sung by a choir in polyphony. The Mass is preceded by the "Vidi Aquam" and is celebrated for the Feast of Easter. The Mass is narrated, in an unobtrusive way, by the late Archbishop Fulton Sheen. Naturally, the entire Mass (of the traditional form) is in Latin and is meticulously celebrated, creating a strong impact.

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Additions and corrections to the *Latin Mass Directory*\*

## CONNECTICUT

Archdiocese of Hartford

The Latin Mass (1962 Missal) at Sacred Heart High School Chapel in Waterbury, CT (see Newsletter #20, p.11) is celebrated at 12:30 p.m. monthly.

## FLORIDA

Diocese of St. Augustine  
Immaculate Conception Church  
121 East Duval Street  
Jacksonville, Florida 32201  
3rd Sunday of every month  
9:30 a.m.

1962 Missal  
Celebrant: Rev. Antonio Leon (the pastor of this parish)

## OHIO

Diocese of Cleveland  
Cathedral of St. John the Evangelist  
1007 Superior Avenue, N.E.  
Cleveland, Ohio 44114  
Last Sunday of every month at 10:30 a.m.



## OREGON

Archdiocese of Portland

The address previously given for St. Patrick's Church is not correct. It is actually the address for St. Birgitta's Church where the old rite of Mass has been celebrated by Fr. Milan Mikulich for many years.

The correct address is:

CANTORES IN ECCLESIA

St. Patrick's Church  
1623 N.W. 19th Avenue  
Portland, Oregon 97209

In addition to the weekly Latin Mass celebrated according to the revised Missal, there is a monthly Latin Mass at St. Patrick's that follows the 1962 rite, by permission of the Archbishop.

## VIRGINIA

Diocese of Richmond

Bishop Walter F. Sullivan has given permission for a Mass in Latin (1962 Missal) each first Sunday of the month at two churches, one in Richmond and one in Hampton.

## CANADA

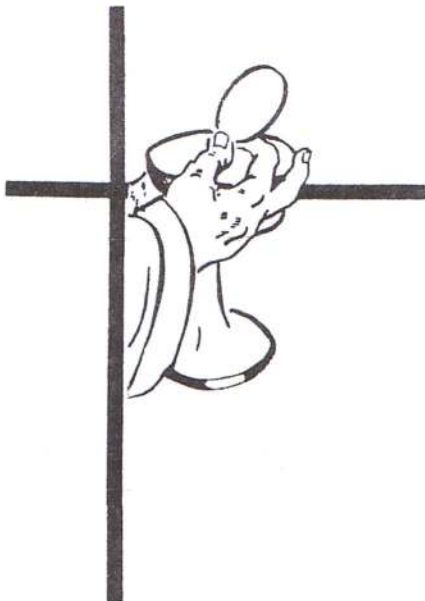
### ONTARIO

Archdiocese of Ottawa

The weekday Latin Masses (1962 Missal) at St. Clement's, 3662 Albion, Gloucester, are 9 a.m. on Tuesday, Thursday, and Saturday and at 7 p.m. on Friday.

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\*All Masses listed in the *Directory* and these quarterly *Addenda* and *Corrigenda* are celebrated according to the Revised Roman Missal unless it is specifically stated otherwise in the entry.



## LETTER from Mr. Kenneth Solak of the San Francisco Schola Gregoriana

249 Duboce #12  
San Francisco, CA 94103  
February 5, 1986

Office of the Chairman  
Latin Liturgy Association  
Prof. Dr. Anthony Lo Bello  
Allegheny College

Dear Professor Lo Bello:

Thank you for your policy statement on the front page of the December LLA Newsletter. You may have already seen the enclosed article which was probably syndicated. Fr. Foster is quite pessimistic about Latin's future in the Church.

I wish to inform you (and if you deem fit, the Association, through the Newsletter) of the Schola Gregoriana's recent activities and to thank you again for past mention.

Last October the Episcopal Diocese of California sponsored a one week seminar/experience of Benedictine spirituality and the Schola was invited to participate. After a lecture by our director, Merrill Adamson, on the history and development of Gregorian chant, especially in the monastic tradition and under Benedictine custody, the Schola led the participants in singing Vespers of Sunday.

On January 5, Solemnity of the Epiphany, the Schola sang at the Polish Roman Catholic Pastoral Mission parish of Sw. Wojciecha (St. Adalbert) in the Church of the Nativity in San Francisco. Pastor Rev. Stanislaw Drzal of the Society of Christ (missioners to Poles outside Poland) concelebrated the Solemn Mass with Rev. Dr. Andrzej Woznicki, Professor of Philosophy at the University of San Francisco. Mass II for Solemn Feasts 1. was sung with readings and sermon in Polish. The celebrants used the Roman Canon in Latin with Proper Communicantes for the Epiphany. A Polish Epiphany hymn or carol was sung at the Offertory. Mass concluded with the traditional Blessing of Chalk on the Feast of the Epiphany from the Roman Ritual (for the faithful to take home for a house blessing).

At our usual first Sunday of the month Mass this past week at St. Francis of Assisi, we sang the Propers for the Presentation, the "Lumen ad revelationem gentium . . ." antiphon with "Nunc dimittis" and "Ave, regina caelorum."

As has been our custom for the past six years, we have again been invited to sing the Ash Wednesday evening Mass at Mission Dolores (San Francisco de Assisi) Basilica. The parishioners have always welcomed this traditional manner of beginning Lent and the Mass will be celebrated by Pastor, Rev. John O'Connor.

I always look forward to receiving the newsletter and thank you for your leadership.

Sincerely,

Kenneth Solak



# GUIDE FOR CELEBRANTS

when Mass is celebrated facing East

Part III

by Christopher Schaefer

## Facing East at a freestanding altar placed in the church's East end

The misinterpretation of GIRM, No. 262 is largely responsible for the myth that the "Novus Ordo" Mass must be celebrated facing the people. It states that "The main altar ought to be placed out away from the wall" (*Altare maius exstruatur a pariete seiunctum*; note that this is a strong recommendation, not an obligation), "in order that it may be walked around easily and that it may be possible to celebrate Mass at it facing the people" (*ut facile circumiri et in eo celebratio versus populum peragi possit*; note that Mass facing the people is mentioned as an option that ought to be possible, but it does not state that this option must be used). Various clarifications issued from Rome during the 1960's and early 1970's make it clear that this directive applies only to a new church or a church that is to be renovated. The Sacred Congregation of Rites made it clear that a high altar of artistic merit was not to be destroyed, that the practice of setting portable altars in front of the main altar was to be eliminated, and that it is not necessary to celebrate Mass facing the people. (For example, see the Instruction *Eucharisticum mysterium* [May 1967], article 24; the Letter *L'heureux developpement* of Cardinal Lercaro [Jan. 1966]; and the rubrical clarifications appearing in *Notitiae*, e.g. "In churches without an altar facing the people should the priest in the celebration of Mass turn toward the congregation as he says: *The peace of the Lord be with you always* and *Let us offer each other a sign of peace?* REPLY: Yes, the rubric in the Order of Mass with a congregation no. 128 directs that the priest speak these words while facing the congregation" *Notitiae*, vol. 6, 1970.)

Nevertheless, if a church's altar is freestanding and placed in the church's East end, it is still possible to celebrate Mass facing East. When standing at the freestanding altar, the celebrant stands on the side closest to the people, with his back to them, and turns to face the people only when the rubrics direct him to do so. (See the Guide in the December newsletter.) Such use of an East end freestanding altar is, in fact, the most ancient way of celebrating the Eucharist. If his chair is placed behind the altar against the wall, then when standing at his chair the priest faces the East wall, except when the rubrics direct him to face the people (i.e. for the greeting of the introductory rites and for the greeting, blessing and dismissal of the concluding rites). A more ancient arrangement that is still possible is to place the priest's chair at the head of the nave, between the people and the altar and facing East.

Of course, if the freestanding altar is placed in the church's West end (as is the case at St. Peter's, Rome), with the congregation seated in an East nave, then the celebrant, according to tradition, should face in the direction of the people throughout, as is normally done today. However, following the original practice at the Roman basilicas, the congregation should turn away from the priest and face East during the prayers, and only face the priest during the readings, the homily and whenever the rubrics direct that the priest be facing the people. This can be facilitated by arranging the church's pews into two facing halves, like choir stalls. Obviously, it is easier for the priest rather than the congregation to do the turning around, which is why use of a freestanding West altar originally was limited to a few Roman basilicas whose builders chose this unusual arrangement because of the desire to have an open crypt in front of the altar, which originally made it impossible to stand on the side of the altar closest to the people.

It must be mentioned that during the Middle Ages the tradition of facing East gradually disintegrated, beginning with the introduction of side altars that faced North and South. It simply sufficed that all prayed in the same direction. This explains why the old high altars in many American churches are not oriented. Thus, although the Tridentine edition of the Roman Missal referred specifically to the option—and it was merely an option in the Tridentine rite, as well—of celebrating Mass *ad orientem* (*Ritus servandus*, V, 3), the Vatican directives of the 1960's simply refer to the option of using an altar that is "attached to the wall" or "not facing the people".

If we are to seek guidance from both current Church law as well as tradition, then the fact that a particular altar is ugly and/or does not allow the priest to face East is a much more compelling reason to renovate a church than is the mere fact that the old altar is attached to the wall.



# Chancery Office

Archdiocese of New York

1011 First Avenue • New York N.Y. 10022

(212) 371-1000

## Form for Request of the Latin Tridentine Mass

1. Please state in the space below the reason for the request of the person(s) petitioning for the celebration of the Tridentine Mass.

2. 'There must be unequivocal, even public evidence that the . . . people petitioning have no ties with those who impugn the lawfulness and doctrinal soundness of the Roman Missal promulgated in 1970 by Pope Paul VI.'

Do you affirm as lawful and doctrinally sound the Roman Missal promulgated by Pope Paul VI in 1970?

3. The Holy Father wishes to be responsive to 'priests and faithful' who 'had remained attached to the so-called Tridentine Rite.'

Are you among those people who 'had remained attached to the Tridentine Rite?'

4. 'The indult is to be used without prejudice to the liturgical reform that is to be observed in the life of each ecclesial community.' Permission for the Tridentine Latin rite to be celebrated on Sundays or Holydays of Obligation in the Archdiocese of New York will be given only in extraordinary circumstances and for the most serious of reasons.

On what day and date do you request the Mass to be celebrated?

5. 'The celebration must be in a church or oratory designated by the diocesan bishop (but not in parish churches, unless, in extraordinary circumstances, the bishop allows this.)' Permission for the celebration of the Latin Tridentine Mass in a parish church will be given only in extraordinary circumstances and for the most serious of reasons.

Please give the name, address and phone number of the church or oratory in which you wish the Mass to be celebrated. If you do not have a place other than a parish in mind, the Liturgy Office will assist you to find one.

Church or Oratory \_\_\_\_\_

Address \_\_\_\_\_ Phone Number \_\_\_\_\_

6. Please fill in the information requested below concerning the priest whom you wish to celebrate the Mass. If you do not know a priest willing to do so, the Liturgy Office will assist you to find one.

Name \_\_\_\_\_

Address \_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_

Phone \_\_\_\_\_

Signed \_\_\_\_\_ Date \_\_\_\_\_  
(Name of person making request)

Address \_\_\_\_\_

\_\_\_\_\_

Phone \_\_\_\_\_

If this request is being made on behalf of a group of people, please have these people sign below. It will be assumed that the responses of the person filling out the above form are made in their names as well. If these people prefer, they may fill out individual forms which may be obtained from the Liturgy Office.

If there is insufficient room below for all the signatures, additional sheets of paper may be attached to this form.

Please return all forms to:

MOST REVEREND JOSEPH T. O'KEEFE, VICAR GENERAL  
1001 First Avenue  
New York, New York 10022



## Marier's Work on the Ward Method and His Book *Hymns, Psalms, and Spiritual Canticles*

1.

For many years a number of eminent pedagogues and Gregorian specialists have collaborated to establish methods of transmitting the Latin heritage to children. Since well before the Second Vatican Council, Dr. Theodore Marier, K.C.S.G., has been hard at work refining techniques of teaching Gregorian Chant and promoting congregational participation. He has composed, arranged, and compiled the liturgical music sung at St. Paul Church, Cambridge, MA at 11:00 a.m. Sundays when the Boston Archdiocesan choir school, which Dr. Marier founded and directs, assists in the celebration of the Solemn Liturgy. The Masses at St. Paul Church are celebrated in English, but the Order of Mass is sung in Latin to Gregorian chant and in the vernacular to new melodies which are not copies of Gregorian chant in a dead sense. The Ordinary of the Mass is also set in new polyphony of a Gregorian order in both Latin and English which always includes opportunities for the congregation to respond and participate. The Psalter is always sung, and Dr. Marier considers his setting of the Psalter to be the crown of his creative career. Permission was granted to replace some ICEL productions with unofficial translations of the Psalms which are far more dignified than the texts found in the official Lectionary. The boy sopranos provide descants to the hymns and, when appropriate, to the parts of the Mass.

2.

Dr. Marier's objective in all of his work has been the development of tools for transferring the kind of experience possible at St. Paul's Church to other parishes. These tools are the Revised Justine Ward Method of Music Education and the Parish music manual, *Hymns Psalms and Spiritual Canticles*. While any parish may use these tools separately with impressive success (as is indeed the case with the music manual), they are most especially designed to function together linking the parish school and the parish liturgy.

*Hymns Psalms and Spiritual Canticles* contains the liturgical music with choir parts in the choir Edition used at St. Paul's. The proper psalms with the proper antiphons are provided for the ABC cycles of the Lectionary for all Sundays, all Solemnities, and every event given in the Sacramentary. Appropriate or proper psalms are provided for the complete weekday cycles. Almost every psalm can be chanted antiphonally between cantor or schola, congregation, and a Standard Alto Tenor bass Choir. If a choir is not available to employ the optional choir settings, the psalm can be chanted with only a celebrant or cantor and congregation. Several psalms are given in Latin. All the musical settings and hymns included in the book are compatible with the Gregorian heritage. This special harmony with tradition allows for a tasteful transition from Latin to the vernacular or vice versa. *Hymns Psalms and Spiritual Canticles* is available from the BACS Publishing Co., P.O. Box 167, Belmont, MA 02178.

3.

The Ward Method is a well organized and time proven pedagogy that teaches children techniques for singing Gregorian Chant. The Method was invented by Justine Ward, with the collaboration of Dom Andre Mocquereau. Theodore Marier has completely revised the Method in light of the Second Vatican Council. Included among the folk songs of many lands studied in the revised English language edition of the Method are the Latin and English hymns and chants used in *Hymns Psalms and Spiritual Canticles*.

The Ward Method is unfortunately the object of some

unfavorable criticism. Many reject the Ward Method because they believe it is only suited to teach Gregorian chant, and that the Chant can no longer be used. One must insist that the Ward Method is designed to instruct children in the techniques of performing all kinds of music in addition to the Chant, and as we know, the Chant is still used. A documentary film is being produced by the Dom Mocquereau Foundation to show how the Ward Method has already been successful in training children from many nations to sing Gregorian chant with ease. Several hundred children schooled in the Ward Method from several nations were gathered in Rome last November to sing a Mass in Gregorian chant at the International Congress of Sacred Music, Nov. 17-22, sponsored by the Consociatio Musicae Sacrae and the Pontifical Institute of Sacred Music. To my knowledge, no other program exists which even attempts so thoroughly to implement the liturgical vision of Vatican II to preserve Sacred Music's Latin heritage through education in the parish school and parish liturgy. Pastors, school administrators, teachers and other interested persons should consider taking the Ward Method Training courses offered at the Catholic University of America Center for Ward Method Studies. Scholarships are available. The address is:  
Center for Ward Method Studies  
Benjamin T. Rome School of Music  
Catholic University of America  
Washington, D.C. 20064

David Bergeron  
18 Logan Street  
Lawrence MA 01841

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Prof. Dr. Anthony Lo Bello  
Chairman, Latin Liturgy Association  
Box 29, Dept. of Mathematics  
Allegheny College  
Meadville, PA 16335

Dr. Robert J. Edgeworth  
Secretary, Latin Liturgy Association  
P.O. Box 80426  
Baton Rouge, LA 70898

Dear Dr. Lo Bello and Dr. Edgeworth:

You will be pleased to hear that on Sunday, May 4 I graduated *magna cum laude* from Lycoming College in Williamsport with a B.A. in French and in literature. You will be even more pleased to learn that on Sunday, September 28 I will be entering St. Mary's Cistercian Priory in New Ringgold, PA to begin my postulancy and my journey towards the Priesthood: *Laetatus sum in eo quod dixerunt mihi: In domum Domini ibimus.*

This monastery of the Common Observance Cistercians was established in 1967 by a group of Trappist monks from St. Joseph's Abbey in Spencer, MA who changed over from the strict to the common observance for the explicit purpose of retaining the traditional Cistercian liturgy. They lead a life of contemplative prayer and they chant the entire office, with the exception of the readings, in Latin Gregorian. In the office of Vigils on Sundays and feastdays, however, the Gospel is also



chanted in Latin Gregorian. At present the community, not counting myself, numbers three, all of whom are priests. The Conventual Mass is likewise sung in Latin, with the exception of the readings, and is celebrated in the Cistercian rite, or more properly, the rite of Lyons. This rite is basically the Roman Mass of the Novus Ordo with the following exceptions:

- 1)the water and wine is poured into the chalice before Mass begins,
- 2)the wording of the Confiteor is slightly different,
- 3)the propers are taken from the Cistercian Missal and Gradual which usually are the same as the Roman Tridentine Missal,
- 4)at the Offertory the bread and the wine are offered up at the same time with one silent prayer,
- 5)the *Orate, fratres* and the *Suscipiat* of the Offertory as well as the prayer for peace preceding Communion and the *Domine, non sum dignus* are omitted.

At Sunday Mass the prayer for the blessing of holy water is in English followed by the Latin *Asperges*. Holy Communion is given *sub utraque specie per intinctionem*, the sign of Peace is given, and Mass is celebrated *versus populum*. Every Sunday after Vespers the monks celebrate Benediction entirely in Latin. When I was visiting there on Corpus Christi the order was as follows: *Adoro te devote, Gustate cuncti fideles, O Salutaris Hostia, Salve, Mater Misericordiae*, the Gospel of the day's Mass read in English, and the *Tantum Ergo*.

For the first year of my novitiate I expect to be sent to Hauterive Abbey which is located seven miles southwest of Fribourg, Switzerland. Hauterive likewise follows a Latin Liturgy and is thoroughly Cistercian in every way. The monastery was built in 1138 and the church was built in 1160 in pure Cistercian style. At Hauterive there are cantors who can provide me with an excellent training in Gregorian and there are some 40 monks who can drown me out in choir and who come from Switzerland, France, Belgium, Germany, the United States, and Vietnam. Hauterive is a bilingual community: Every day Abbot Bernard preaches in French and German and his secretary's native tongue is Romansch, which is a corrupted form of Latin spoken by 1% of the Swiss population. You can see that, unlike so many who graduate with a liberal arts major, I can actually use what I studied at college. I also had some three years of German back in high school and I am spending the rest of the summer trying to polish up on it. The date of departure for Switzerland is still being worked out with the superiors over there and I am quite thrilled about going: this will be my first time ever out of the country. My second year of novitiate will be in Pennsylvania after which Fr. Luke, the Prior of St. Mary's, would like to send me back to Switzerland to study philosophy and theology at the University of Fribourg where the language of instruction is French.

Paul McCreary  
916 Pine Street  
Montoursville PA 17754

The following essay by Mr. Christopher Schaefer, director of the Catholic Choral Heritage Society of Connecticut, has for its audience the acolytes at the Latin High Mass celebrated at St. Justin's Church, Hartford. The Chairman, however, is certain that it will be of interest to the general membership and therefore reproduces it here.

## RITES TO BE OBSERVED

(when there is no deacon)

Date of Mass \_\_\_\_\_ Time to arrive by \_\_\_\_\_

Mass will be at St. Justin Church, 230 Blue Hills Ave., Hartford, CT

Items to bring: alb (unless someone is providing this for you)  
this guide  
choir binder (ONLY if you will be sitting with the choir)

## PREPARATIONS BEFORE MASS

All should check and make sure that the following is done:

1. ON THE HIGH ALTAR, in front of and leaning against the tabernacle, is placed the Gospel Book (with Latin text to be chanted clipped into front cover). [Other than the large altar linen and candles, there should be nothing on the altar except the Gospel Book.]
2. ON THE CREDENCE TABLE (on the North side of the sanctuary) are placed:
  - a. the celebrant's altar book (entitled 'Ordo Missae') with his proper prayers (orations) clipped inside; (also a book stand, if the celebrant will use one when standing at the altar).
  - \*\* Before Mass, ask the celebrant if he will want the bookstand placed on the altar at Offertory. [See page 6, No. 30]
  - b. a ciborium (empty) [The ciborium usually looks like a chalice, but has a lid on it.]
  - c. TWO chalices, covered with veils [which always may be white; palls (square, cardboard 'lids') are optional.]
  - d. Each chalice should have draped over it, beneath the veil, a folded purificator [small linen used to wipe chalice]; one chalice should have with it a corporal [larger folded linen which will be placed on the altar at Offertory; contrary to common practice, the corporal should not be placed on the altar before Mass.]  
A paten with large host is NOT placed over the chalice; the paten and hosts will be brought up at Offertory instead.
  - e. a hand towel



- f. a lavabo dish or basin [over which the priest washes his hands at Offertory]
  - g. a small candle and wax taper [which will be used to relight incense when necessary; the candle itself may be on a small stand next to the credence table.]
  - h. two or three extra charcoals and a pair of tongs
  - i.\*\* Before Mass, ask the celebrant if he will purify vessels at the end of communion or after Mass. IF the vessels (chalices, paten, etc.) will be purified after Mass, then another corporal should be unfolded and placed on the credence table. Then the vessels will be removed from the altar after communion, and placed on this corporal on the credence table, veiled, and purified after Mass is concluded and the people have departed. [Communion plates are not used when communion is given under both species.]
- \*\* If the celebrant will be purifying the vessels at the end of communion (rather after Mass), then before Mass ask the celebrant if he wishes to purify with water only with water and wine. (See page 9, No.42).
3. On a table in the center aisle, toward the rear of the church, are placed a LARGE paten [plate] containing large hosts (only) and vessels of wine and water. [Following more ancient tradition, only large hosts that are scored to be broken into smaller pieces for the people during the Lamb of God will be used.]
  4. The readings to be chanted by the lector (but not the gospel reading) are placed on the ambo (pulpit).
  5. The STAND for the thurible [censer, i.e. vessel containing burning incense] is placed near the credence table. The incense boat [small vessel containing incense and spoon] is placed on top of the stand.
  6. The STAND for the processional cross is placed off to the left of (but not next to) the ambo (pulpit).
  7. The stand for the processional candles is placed behind the pillar near the pews reserved for the choir.
  8. The processional cross, two (or 4 or 6) processional candles, and the thurible (containing a charcoal) are placed in the sacristy, plus an EXTRA incense boat.
  9. Two baskets, for the two collections to be taken up at Offertory, are placed near the ushers' table at the back of the church, and labelled inside 'first collection', 'second collection'. On the ushers' table is placed a list of special instructions. (See No. 12 below.)
  10. Ordo Missae booklets (with Mass Propers supplement) for use by the congregation are placed on a table near the church entrance.
  11. BEFORE Mass, the priests and ministers who will sit in the sanctuary put their own Ordo Missae booklets on their own chairs in the sanctuary, and the candle bearers put their choir binders in the pews where they will be seated. (The Ordo Missae booklets and choir binders are not carried in the procession.)
  12. The ushers are instructed
    - a. that at the Offertory they must WAIT until two choir members go to the back of the church, before collecting money from the congregation; (They must NOT take up the collection during the silent prayer after the homily!)
    - b. there will be two collections, the second taken up immediately after the first; the two choir members will wait in the back of the church while the ushers make these two collections.
    - c. the ushers then will bring the two baskets of money offerings, accompanied by the two choir members who will carry the paten with hosts, wine and water, up to the priest. (If necessary, the ushers will assist the two choir members, or a member of the congregation may assist in bringing the vessels forward.)
    - d. The ushers should hand out the Ordo Missae booklets as people enter.
  13. All who will walk in the entrance procession are vested. (High-heeled shoes or visible jewelry should not be worn.)
  14. All should check with one another regarding the ministries they will perform. During the choir's warmup rehearsal, the ministers should rehearse (while vested) processing into and out of the sanctuary, and should rehearse the gospel book procession with the celebrant, (See below, Nos. 19, 24-27, 44.) but rehearsing should cease when the congregation begins to arrive.
  15. TEN MINUTES before Mass is to begin, the candles on the high altar AND the small candle on or next to the credence table are lighted. The CHARCOAL in the thurible (in the sacristy) also is lighted.
 

Due to the anticipated length of the Mass (c. 1 hour and 45 minutes), some may wish to avail themselves of the rest room (in the old choir room, now used for daily Masses).
  16. Just before Mass is to begin, the processional candles in the sacristy are lighted, and 2 GENEROUS spoonfuls of incense are placed over the burning charcoal in the thurible. (Be sure another incense boat and spoon are left out in the sanctuary, on the thurible stand.) M2 turns the P.A. system OFF. Otherwise it will make a loud noise when the bell is rung. (See no. 17 below.) The ceiling fans also should be off; the noise from these is very distracting.
  17. At the choir director's signal, M2 slowly rings three times the church bell (operated by electric button just outside sacristy door; button inside sacristy door is not reliable). THEN M2 turns the P.A. system on. (At these chant Masses the celebrant should not use the portable microphone, and the microphone at the ambo should be used only for the homily, as the P.A. system is not suitable for singing.) The sacristy door is left ajar.



18. The entrance procession begins just after the choir begins to sing the Antiphona ad introitum. The procession goes in this order:

First, Minister No. 1 (= M1) \_\_\_\_\_, who carries the thurible of burning incense;

then Minister No. 2 (M2) \_\_\_\_\_, who carries the processional cross, and walks 10 feet behind M1;

Then Minister No. 3 (M3) \_\_\_\_\_ and No. 4 (M4) \_\_\_\_\_,

who walk side by side, with M3 on the left and M4 on the right. M3 and M4 each carry a lighted processional candle and walk 10 feet behind M2. (The candles always should be carried upright and away from the body, to avoid spilling wax on hands and vestments.) [These may be followed by other candle bearers, walking two by two.] These are followed by any concelebrants.

Then follows the celebrant (= C) \_\_\_\_\_

The procession begins in the sacristy, through the little side vestibule, into the South transept, down the side aisle, then up the center aisle (all taking care not to bump into the table holding the hosts, wine and water). All walk SLOWLY; the entrance chant is LONG. M1 swings the thurible as he walks.

19. When M1 steps past the communion rail and REACHES THE ORIENTAL RUG in the sanctuary, he genuflects, bows his head, stands and goes over by the credence table, and continues to hold the thurible while facing the altar.

When M2 steps past the communion rail and reaches the oriental rug in the sanctuary, he genuflects, bows his head, stands and places the cross in its stand, then stands in front of his chair and picks up his Ordo Missae booklet to follow Mass.

When M3 and M4 reach the head of the aisle, just before the opening in the communion rail, they pause. When M2 (who has entered the sanctuary) genuflects upon reaching the oriental rug, M3 and M4 genuflect at the same time. M3 and M4 then walk between the communion rail and the front pew (avoiding the choir director's flailing arms), M4 walking behind M3. They put their candles in the stand, go stand in the pews with the choir and pick up their choir binders. (If there are other candle bearers, then two by two they genuflect at the head of the aisle, and follow M3 and M4.) The candles are kept burning throughout Mass.

Each concelebrant enters the sanctuary, one by one. Upon reaching the oriental rug each concelebrant genuflects, bows his head, ascends to the high altar, kisses it, descends and stands in front of his chair.

*diagram No.1:*

C [the celebrant] enters the sanctuary. Upon reaching the oriental rug he genuflects, bows his head, ascends to the high altar and kisses it.

(Continued in next issue.)