



LATIN LITURGY ASSOCIATION

NEWSLETTER 60

MARCH 1996

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FROM THE CHAIRMAN

Good news: the new edition of the Latin Liturgy Association's *Directory of Latin Masses* has been published. This is the most comprehensive listing of Latin Masses in North America, and is the only one which lists all the Masses celebrated according to the old ("Tridentine") form well -- except for those celebrated against the wishes of the local bishop -- as well as all the Latin Masses celebrated according to the new Missal. Even the more notable Masses of the "hybrid" variety (largely in English but with much sung Latin) are included.

The Directory costs \$10 per copy and may be ordered from either the Chairman or the Secretary. Contents are up to date as of February, 1996.

Reading over the Directory gives one a good idea of just where our movement stands in this country. Some 288 locations (parish churches, chapels, religious houses) are listed. Of these, 186 have the old Latin Mass, 68 have the new Latin Mass, 11 places are fortunate enough to have both types of Latin Mass, and 23 locations of "hybrid" Masses are also listed.

Although the numbers are fairly small, they represent much progress after twenty years of difficulties. In 1975-76, this Association could list no more than 54 locations in the U.S. and Canada which had the Latin Mass even at rare intervals, and of these only 27 had it every Sunday. Now many dioceses offer several locations, or even daily Masses. We pray that the next edition of the Directory may show further progress, and we intend, with your help, to work toward that end.

Further good news: the L.L.A. now has a "site" on the World Wide Web. This development is the result of much labor by two of our members: Vice Chairman Bill Leininger insists that the credit goes to Cleveland Chairman Jim Pauer, while Mr. Pauer rejoins that the credit goes to Mr. Leininger. We extend our sincere thanks to both gentlemen.

Anyone who has access to the Internet may log onto the Association's Web Page at the following location:

www.ewtn.com/latinlit/lla.htm

In addition, members who need to contact the office of our Secretary-Treasurer, Mr. Calta, may now do so via e-mail. Scott's electronic address is: ScottCalta@aol.com. This should be a handy way to keep us notified of changes of address, among other matters.

Last, as you will see below under "From the Press," Cardinal O'Connor recently announced during Mass at St. Patrick's Cathedral in New York City that he intends to personally celebrate the Latin Mass in his cathedral in the near future. When he made this announcement, the congregation burst into thunderous applause and even cheers. Although I do not generally approve of clapping in Church, I admit it would have been difficult to hold back on such an occasion.

If every bishop in this country made a similar announcement in his cathedral this year, the reception would be equally positive. The Latin Mass is what the Catholic *people* want...and they should have it!

ADDITIONS AND REVISIONS TO THE LISTING OF LATIN MASSES

CALIFORNIA

Archdiocese of San Francisco

Please add the following location to your Directory:

St. Dominic's Church

2390 Bush Street

San Francisco CA 94115

Saturday at 5:30 PM (with Gregorian chant);

Sunday at 11 AM (with classical polyphony)

Hybrid

FLORIDA

Diocese of St. Petersburg

Please add the following location to your Directory:

St. Scholastica Church

4301 West Homosassa Trail

Lecanto FL 34461-9106

Sunday at 2:30 PM

1970

GEORGIA

Archdiocese of Atlanta

Please add the following location to your Directory:

St. Thomas Aquinas Rectory

535 Rucker Road

Alpharetta GA 30201

Daily Monday through Saturday

1962

Celebrant: Fr. Mark Fischer, F.S.S.P.

Sacred Heart Church

Atlanta GA

This Mass is no longer being celebrated.

Please add the following location to your Directory:

St. Joseph's Maronite Rite Church

502 Seminole Avenue N.E.

Atlanta GA 30307

Sunday at 1:30 PM and at 4 PM

1962

Celebrant: Fr. Mark Fischer, F.S.S.P.

IDAHO

Diocese of Boise

Please add the following location to your Directory:

St. George Church

2004 North William Street

Post Falls ID 83854

3rd and 4th Sunday at 12:15 PM

1962

IOWA

Diocese of Des Moines

Basilica of St. John

Des Moines IA

This Mass is no longer being celebrated.

Please add the following location to your Directory:

St. Peter's Church

618 East 18th Street

Des Moines IA 50316

4th Sunday at 11 AM

1962.

KANSAS

Archdiocese of Kansas City

Most Pure Heart of Mary Church

Topeka KS

This Mass is no longer being celebrated.

LOUISIANA

Diocese of Baton Rouge

St. Agnes Church

Baton Rouge LA

Celebrants also include Fr. M. Jeffery Bayhi.

MICHIGAN

Archdiocese of Detroit

Old St. Mary's Church

Detroit MI

The time of this Mass is now 9:30 AM.

St. Joseph's Church

Detroit MI

The time of this Mass is now 10:30 AM.

NEW YORK

Archdiocese of New York

Our Lady of Solace Chapel

Wingdale NY

All Latin Masses at this chapel are now said according to the 1962 Missal.

Diocese of Syracuse

St. Vincent's Mission House

Utica NY

In addition to Sundays (schedule unchanged), Mass is celebrated on Holy Days at 6:30 PM.

OREGON

Archdiocese of Portland

Please add the following location to your Directory:

Holy Rosary Church

375 N.E. Clackamas Street

Portland OR 97232-1198

Sunday at 11 AM (Hybrid; music by Cantores in Ecclesia);

also on 1st Saturday, Holy Days, and feasts of Dominican Saints (Old Dominican Rite; time varies.)

Celebrants include Fr. Anthony-M. Patalano, O.P. (L.L.A., pastor.)

PENNSYLVANIA

Diocese of Pittsburgh

St. Boniface Church

Pittsburgh PA

Celebrants here are Frs. Canice Crawford, T.O.R., Reginald DeFour, C.S.Sp., Eugene Dougherty, and Thomas Murphy. All are members of the L.L.A.

TEXAS

Diocese of Austin

Chapel of St. Joseph's Hall

St. Edward's University

Austin TX

The time of this Mass is now 12 Noon.

Diocese of Corpus Christi

Holy Cross Church

Corpus Christi TX

This Mass is no longer being celebrated.

Please add the following location to your Directory:

Christ the King Church

1105 Tilden Avenue

Laredo TX 78040

One Sunday per month

1962

Celebrant: Fr. Carlos S. Casavantes, F.S.S.P.

Note: With the exception of the Laredo listing, all of the above changes are incorporated into the new edition of the *Latin Mass Directory*.

PUBLICATION ANNOUNCEMENTS

1. The first English-speaking priest to hold a regular assignment in North America was Fr. Andrew White, S.J. Fr. White kept a journal (in Latin) describing the early days of the Maryland colony. It is now available in a bilingual edition (Latin original with English translation) produced by Barbara Lawatsch-Boomgarden with the assistance of Jozef IJsewijn. Title: *Relatio Itineris in Marilandiam: Voyage to Maryland (1633)*; hardcover \$50, paperback \$25; order from Bolchazy-Carducci Publishers, 100 Brown St. Unit 101, Wauconda IL 60084.

2. The Catholic media this winter carried advertising for a set of CDs or tapes which are intended to teach the user how to pray the Rosary in Latin. The purpose is laudable, but the price is surprising: \$50 each! Since the complete text of all the Rosary prayers in Latin would fit on a single piece of paper which could then be photocopied for about 5 cents, there is some mystery here. But the address is: Mea Culpa, P. O. Box 300, Dyersville IA 53040.

3. For those who read French, two recent publications are of interest. They are: Joseph Cardinal Ratzinger, *Un chant nouveau pour le Seigneur: la foi dans le Crist et la liturgie aujourd'hui*, published at Paris in 1995 by Déclée-Marne, 165 pp, 148 francs; and Dom Philippe DuPont *et al.*, *Dom Guéranger, abbé de Solesmes: l'Eglise en priere*, published in 1995 in the "Dieu est Amour" series by Téquiat at F-53150 Saint Cénére, 60 pp., 40 francs. We have not yet seen either work.

4. For lovers of the chant, the best selling CD by the monks of Silos has now been turned into a video entitled (obviously) *Chant: The Video*. It retails for \$24.98. And the monks have also released a new audio CD entitled *Chant II*, available for about \$16.98 at music stores.

From a different source (New York City) comes a recent CD which has won some critical acclaim: *The Lily and the Lamb: Chant and Polyphony from Medieval England*, by the Anonymous Four [sic]. This may be ordered for \$18.95 by telephoning 1-800-72-MUSIC.

BOOK REVIEW

Msgr. Peter J. Elliot, *Ceremonies of the Modern Roman Rite*. San Francisco: Ignatius Press, 1995. 360 pages. Trade Paperback. ISBN 0-89870-526-6. \$24.95

Priests and others involved with the Liturgy before the Second Vatican Council will remember the detailed works of Fortescue and O'Connell. There were also various directories, rubrical compendia, some for dioceses, some for entire countries. These books attempted to show in detail how the Liturgy was to be celebrated. The authors and the readers both believed that the rubrics should be followed and that the Liturgy itself was of the highest importance, down to the smallest detail.

Since the Second Vatican Council, there has been a pendulum shift in the opposite direction: initiative, creativity, and freedom have been more esteemed than study of the tradition, assimilation of theology, or observance of what is required. Some changes have been introduced on a local level without sound understanding.

Today, people are returning to a sense of our tradition, a deeper appreciation of the Liturgy as it is, not as it might be, and of the role of ritual in prayer. The wisdom of the *praenotanda* to various rites is becoming more and more acknowledged. Above all, more priests are being ordained who have the training in Liturgy that the Second Vatican Council asked for in 1963.

Therefore, Msgr. Elliot's book will be welcomed by many. Now, for the first time since the Order of Mass was revised in 1969/1970, we have a comprehensive manual for both the Eucharist and the Liturgy of the Hours, the Divine Office. The author writes from his practical experience and from years of working with others in the celebration of the Liturgy. He is a careful and meticulous writer, as no doubt he is an exacting master of ceremonies. We need both him

and the fine book he has written. It provides sound guidance on many questions, as well as advice that is both practical and pastoral.

As Liturgical renewal continues to make progress, such a first attempt is open to improvement. Here are some considerations for that improvement, both for readers today and for the next edition of *Ceremonies*.

On the one hand, Msgr. Elliot admits that he is not a scholar of the Liturgy; he does not claim authority from a background in Liturgical studies. As he puts it (p. xviii), "I am not an academic liturgist." On the other hand, the author does make judgments that are theological, judgments whose value depends on the critical sense acquired through academic work. For example, on the placement of the tabernacle, Msgr. Elliot criticizes what he calls an "academic liturgical rationalism" that would separate the place of reservation from the place of celebration (pp. 29, 324.) As is widely known, Msgr. Elliot's view coincides with that of Pope Pius XII, who said that the proper place of the tabernacle was on the main altar. (See *AAS*, 48 [1956], 711-718.) That teaching, however, has been reversed in the very documents that Msgr. Elliot cites, above all in one document that he criticizes: *Environment and Art in Catholic Worship*, a 1978 work of the American Bishops' Committee on the Liturgy. This document is a sound treatise, approved by the bishops of the United States and thereby commended to all of us. Like Roman *Instructiones*, *Environment and Art* does not promulgate new law; it merely helps us understand more deeply what the law means and promotes. Contrary to Msgr. Elliot, *Environment and Art* makes explicit a theological development in the Catholic understanding of the Eucharist. Roman documents refer to the Blessed Sacrament not as *Persona Christi* or *Infans*

Jesus but as the *Sanctissimum*. In this development, Catholics return to the ancient perspective of seeing the consecrated host as a holy thing—a very holy thing—as opposed to the “Person of Jesus Christ” (p. 328.) The teaching Church wisely does not suppress or condemn this medieval perspective. Instead, the Church simply recommends that a separate chapel be used for this perspective, so that the devotion can flourish in a proper context and so that the Mass can proceed according to its own nature. As is now widely appreciated, the Mass is not the worship of Christ but worship of the Father through Christ. Numerous documents and textbooks emphasize this very point. It is precisely in such documents as *Environment and Art* that the shift in theology is explained in a pastoral, effective manner. I hope that the next edition of *Ceremonies* will show that the author has assimilated the teaching of this document.

Here are a few comments on other matters. On p. 16, the author makes the important point that Liturgy demands music. It would be clearer if he would use the word “liturgy,” rather than “ceremony.” As Gabe Huck put it, “sung liturgy” is redundant; the nature of liturgy is that it is sung. Furthermore, Msgr. Elliot could strengthen his arguments for singing by saying that song is an important form of common prayer; that is our tradition.

With regard to idiom, for American readers, I suggest “parish priest” for “pastor” (p. 12), “fonts” for “stoups” (p. 16), “Mary” for “Our Lady” (p. 17), “drafts” for “draughts” (pp. 68, 276), and “hosts” for “particles” (p. 151 and elsewhere.)

On p. 14, the Eucharist does not precisely glorify the Father and the Son and the Holy Spirit; rather, it glorifies the Father *through* the Son *in* the Holy Spirit. This is a vital aspect of the Trinitarian life of grace, expressed in the Eucharistic Prayer itself. On p. 18, the author should distinguish submersion from immersion; ancient tradition does not demand immersion. On p. 20, the author should say the Responsorial Psalm may appropriately be sung from the ambo by the person who sings it. On p. 68, the author may also wish to criticize the use of metal cylinders painted to look like the candles on the inside, pushed up by springs. On p. 131, the author says that, “No priest may forbid another priest the options which are allowed.” Perhaps so, but that should be explained. Can a pastor forbid another priest to give Communion under both forms when it is permitted? Can he require a priest to preside at a Mass with no singing?

I think he can't. These are more important than options; they are recommendations based on the nature of the Liturgy.

On p. 172, it would be good to mention that the deacon in ancient times was a true “master of ceremonies,” as he is today in many Eastern Churches. It would not be inappropriate for that role to be restored in the West,

especially now that so many deacons are being ordained. On p. 178, it would be good to emphasize that the deacon *sings* certain parts of the Mass, such as the intentions of the General Intercessions; singing is not incidental to this part of the Liturgy. If the deacon does not sing well, his sung parts should be given to someone else. On p. 183, the theology of the bishop's role is well explained; but this theology does not apply to the auxiliary bishop who, in some ways, is more *presbyter* than *episcopus*. This distinction should be explained. It is especially significant in large dioceses with many auxiliary bishops.

On p. 262, it should be mentioned that the Psalm may be sung *in directum*, that is, straight through, without the response. It may be sung by the choir or cantor, but the Psalm should be sung. Recitation is not an equally valid option. On p. 283, the author should say, “Eucharistic Prayer,” not “canon.” Only the first Eucharistic Prayer is the Canon. On p. 306, in some places, such as Germany, the deacon *may* sing the equivalent of, “Let us proclaim the mystery of faith.” Although this was not originally a diaconal invitation, it seems appropriate for the deacon to sing it. The American bishops have requested such an option from Rome. On p. 331, the author says that in some countries all kneel after the *Agnus Dei*. He should also say that this is a mistake, common in the United States. The universal requirement of the Roman Rite is that the people remain standing for the rest of the Mass. (After Communion, they *may* kneel or sit.) During Communion, all remain standing. On p. 342, the author rightly cites the *General Instruction* to the effect that people should receive Communion from the altar. However, he then goes on to mention the practice of using the tabernacle as what he calls a “supplementary supply.” He should point out that this practice is an exception, a departure from the norm; it is not what we are supposed to do. The tabernacle is for the sick and for private devotion; it is not for a “supplementary supply” of hosts.

These criticisms do not detract from the value of this excellent book. It is a useful resource for all who plan and preside, especially priests and deacons. I do recommend it. *Ceremonies* should be revised and published again in hardcover.

The author of this review, Father Michael Gilligan, earned his doctorate in liturgical studies in 1981 at the University of Notre Dame. He has taught liturgy at Lewis University in Lockport, Illinois, and at the Catholic Theological Union in Chicago. He is the author of numerous articles and books on liturgy, among them, *How To Prepare Mass* (1971) and *Singing the Psalms* (1990.) And he is a member of the Latin Liturgy Association. The opinions expressed in this review are those of the reviewer.

FROM THE LOCAL CHAPTERS

BATON ROUGE

The chapter held its regular meeting on Sunday, February 11, at St. Agnes Parish in Baton Rouge. Attendance was good: about fifty members and non-members were present. The chapter voted to invite Bishop Hughes to celebrate the Latin Mass for the chapter again this year as he did twice before. A video entitled "Introducing the Priestly Fraternity of St. Peter" was shown and elicited interest. After the meeting, members of the chapter partook of Sunday brunch at the home of Professor and Mrs. Edgeworth, where they were introduced to the delights of the game of "Catholic Trivia."

CLEVELAND

The chapter continues to perform a valuable service by training the altar servers (all under 16) for several of the Latin Masses offered in the diocese. At present one Latin-less parish is considering adding a weekly Latin Mass *ad experimentum*, and another parish is considering expanding its Sunday Latin Mass commitment to include certain weekdays. All the news will be reported here.

PITTSBURGH

British author Michael Davies, head of the International Federation Una Voce, delivered a lecture on January 17 under the sponsorship of the Pittsburgh L.L.A. chapter. His topic was "The Protestant Reformation in England and its Parallels Today." The lecture was originally planned for January 10, but had to be re-scheduled when blizzards brought transportation to a halt. The event was well attended: over 200 persons were present.

As the next in this series of lectures, the chapter sponsored a talk on February 11 by Dr. William Marra on the thought of the late Dietrich von Hildebrand. Dr. Marra, now retired from the Philosophy Department of Fordham University, is a well known radio personality who ran for the U.S. Presidency a few years ago as the candidate of the Right to Life Party. The talk took place at St. Boniface Church.

Through the generosity of some of its members, the chapter has come into possession of beautiful and useful liturgical items, including a chalice with matching paten, and sets of white, purple, and green Mass vestments. Funds are now being raised to obtain a red set. It is hoped that these items may be given as gifts to present or future priests (at least two members of the chapter are now studying for the priesthood.)

In addition, the chapter leadership is exploring the possibility that a member of the Sacred College of Cardinals may be willing to celebrate a special Latin Mass for this chapter. Details as they develop.

ST. LOUIS

The St. Louis chapter held its general membership meeting on September 24, 1995, at the LaSalette Fathers Residence in St. Louis. Most of the meeting was devoted to an ample and fruitful discussion of the possibilities for the Latin Mass in this archdiocese. For example, worshippers attending the Latin Mass at St. Agatha's Church are approaching the capacity of the building (*Deo gratias!*) If a second Mass is necessary, ought it be at St. Agatha's at a different time or rather in another part of the archdiocese?

Chapter Chairman Theodore Cover mailed out the minutes of this meeting to all members, along with a survey asking for input on the services provided to the members by the chapter.

ST. PAUL-MINNEAPOLIS

This branch held its general membership meeting on December 17, 1995, at St. Agnes Parish. Among the matters were: reports on the 1995 L.L.A. convention in Cleveland and the L.L.A. Gregorian Workshop in San Francisco; early plans for the 1997 L.L.A. convention in St. Paul MN; and possible changes in the local chapter officers. The chapter has a satisfactory financial posture.

WASHINGTON-ARLINGTON

This chapter continues to produce a useful newsletter under the editorship of Mr. M. J. Moses, the local chapter chairman. If you reside in this part of the country and are not receiving the local newsletter, you may wish to do so by sending a donation of \$5 to the local chapter at: M.J. Moses, 3635 Moses Way, Waldorf, MD 20606.

Some members of the chapter are providing support to the Latin Mass celebrated at Old St. John the Evangelist in Silver Spring MD. The previous regular celebrant, Fr. Oska, was chosen to be head of a seminary in Poland. Since that time several priests have shared the pleasant task of celebrating this Mass, including: Fr. Vincent Rigdon (of the L.L.A.), Fr. James Byrne, S.J., Fr. Daniel Klink, Msgr. Henry Otero, the celebrated theologian Fr. John Hardon, S.J., and the late Msgr. Joseph McAllister. The number of priests willing to say the Latin Mass when asked is far greater than is supposed. A permanent celebrant at this location is expected soon; the Mass will continue at its regular time of 8 AM.

NOTEWORTHY ITEMS

1. The major news event of recent months (in terms of the Latin Mass) was certainly the appointment of Angelo

Cardinal Felici as the new President of the Pontifical Commission Ecclesia Dei, which has wide but not always

precise authority in regard to the use of the old form of the Latin Mass.

Rumors of other names (see our last issue, p. 12) proved false.

News of the appointment was greeted with cautious enthusiasm by proponents of the Latin Mass. Cardinal Felici, when nuncio to France, was credited with negotiating the use of Chartres Cathedral for the annual traditionalist pilgrimage.

We wish His Eminence greater success in his new office than was achieved by his immediate predecessor Cardinal Innocenti, who ran the Commission on lines quite different from those set up by the original President, Cardinal Mayer, and in consequence ended his term with few friends among the Latin Mass movement.

2. This Newsletter has traced with the greatest interest the rise of what we have called the "quasi-parish" as a vehicle for Latin Mass community in certain dioceses. (For earlier developments, see issue 53 p. 8 item #1 and issue 55 p. 16 item #5.)

Two more American dioceses set up such arrangements during 1995. In the Archdiocese of Kansas City (Kansas), Archbishop Kelleher set up the "St. John Mary Vianney Latin Mass Community" and granted to its chaplain, Fr. John Rizzo, F.S.S.P., "all necessary faculties to administer the sacraments according to the traditional Latin rite."

And in Corpus Christi (Texas), Bishop Rene Gracida set up the "Community of St. Michael the Archangel," and granted similar authority to its chaplain, Fr. Carlos S. Casavantes, F.S.S.P.

Bishop Gracida, who is an Episcopal Adviser of the Latin Liturgy Association, has been a strong supporter of the Latin Mass and has celebrated it several times himself, including one occasion in his own cathedral which was televised locally.

In addition, Fr. Casavantes has been appointed Head of the Religion Department of the principal diocesan high school, Corpus Christi Academy. This appointment suggests the ways in which the members of the Priestly Fraternity and their peers will influence the Church's life even beyond the boundaries of those who love the Latin Mass.

3. Six months ago (issue 58, p. 12 item #1) I wrote that in the U.S., the Old Dominican Rite is found only at Blessed Sacrament Parish in Seattle WA. Since then I have received a letter from one of our members correcting my error: this rite is also in use at Holy Rosary Parish in Portland OR. (For details, see the Directory Addenda section above.)

In an interesting and persuasive letter, Fr. Anthony-M. Patalano, O.P., Prior and Pastor of Holy Rosary, argues that the Old Dominican Rite has not been canonically suppressed (as is sometimes assumed.) In the Province of the Most Holy Name of Jesus (the U.S. Pacific coast) the Provincial has granted standing permission that every Dominican in that province who receives authorization from the local bishop to

use the Missal of 1962 may, at the celebrant's option, substitute the Old Dominican Missal. And this is what is being done at Holy Rosary Parish on the First Saturday of every month, on Holy Days of Obligation, and on the feasts of the Dominican saints.

Some of these occasions are of special solemnity. Thus, on the Feast of St. Thomas Aquinas (January 28, 1995) Fr. Patalano was the principal celebrant of a Solemn High Mass (entirely in Latin) according to the Old Dominican rite. The Most Rev. William J. Levada, Archbishop of Portland (recently transferred to San Francisco), presided and preached the homily.

I also neglected to mention that the Old Carmelite rite is still used on occasion in this country. For example, on November 4, 1995, Fr. Bede Mulligan, O. Carm. (a member of this Association), celebrated a Solemn Mass at Our Lady of Guadalupe Seminary in Elmhurst, PA according to the Old Carmelite rite. Fr. Mulligan preached a day of recollection for the seminarians on that date.

4. This year the Benedictine Abbey of Fontgombault in France is celebrating the one thousandth anniversary of its founding. Seventy of the monks of the abbey are ordained priests; of these, 67 use the old Latin form, and 3 the new.

Because of this wealth of human resources, the abbey is seeking to found a daughter house in the United States. This Fall the abbot, Dom Antoine Forgeot, O.S.B., visited the United States to inspect possible sites for the new foundation. Among the dioceses visited were those of Scranton PA (where he stopped to celebrate Mass on four successive days at St. Gregory's Priory) and Kansas City KS. He is reported to have had a favorable reception by the ordinaries of both dioceses.

The abbot was accompanied by another monk of his abbey, Fr. Rork Bethel, O.S.B. Fr. Bethel is a native of Kansas and a convert to the Church.

5. Recently Father William Ashley announced his departure from the Priestly Fraternity of St. Peter and his intention to set up a new religious community, to be called the Opus Mariae Mediatrix ("The Work of Mary the Mediatrix".) A fundraising letter has gone out, and an interview with Fr. Ashley appeared in the newsletter, "Where Catholics Meet" (Vol. 16 no. 1, Jan/Feb. 1996.) From these sources we learn:

- * that the priests of this group will celebrate solely the old form of the Latin Mass;

- * that it will "specialize in the formation of seminarians who wish this Mass [that of Trent] to be the center of their lives and priesthood;"

- * and that it is "intended to be a vehicle for communion and reconciliation for those who prefer the liturgical books of 1962."

Since these attributes are precisely the principal features of Priestly Fraternity of St. Peter, many are now wondering how the two are to differ, and whether a second society along these lines was really necessary. However, certain differences are already clear:

* since it will be an institute and not a religious order, the laity will also be eligible to join (as is the case, for example, with Opus Dei);

* the community does not intend to open its own seminary, but will send its applicants to study at existing seminaries in Rome;

* the community will pray and work for the dogmatic definition of Our Lady's status as "Mediatrice of All Graces;" and

* the founder hopes that it will one day be made a Personal Prelature (again in analogy with Opus Dei.)

Humanly speaking, the last two goals do not seem realizable under present conditions. But Fr. Ashley has assembled an impressive list of supporters to serve as his International Advisory Board (including several members of the L.L.A., as well as certain clergy who have been associated with the Priestly Fraternity to some degree but are not members of it).

We wish Fr. Ashley well in this new venture. The address: Fr. William Ashley, St. Roch Church, 1141 Verona Drive, Pen Argyl, PA 18072-1343.

6. By the time this reaches you, the nation will have a better idea of the role which is to be played in its political future by Patrick J. Buchanan. But way back in late summer (on September 7, 1995), journalist Maureen Dowd wrote an opinion piece about him in the *New York Times*. It was clear that the candidate made poor Miss Dowd's flesh crawl: "He scares me. I'm afraid that he wants to drag me back to our cloistered world of the 50's...He told me where I could find a Latin Mass." [The final Horror!]

Miss Dowd's use of the Latin Mass (appropriately) as a symbol of that which is enemy to all the idols of "progress, liberalism, and modern civilization" (I am quoting Ven. Pius IX) was subsequently ridiculed by syndicated columnists Joseph Sobran and Frank Morriss. At least she made their day.

7. On October 29, Alfons Cardinal Stickler ordained to the holy priesthood Fr. Glenn Gardner. Fr. Gardner, a native of New Orleans, is the fifth American to be ordained for the Institute of Christ the King, Sovereign Priest. The ordination took place at the Institute's seminary near Florence.

We will be hearing more of the Institute in our next issue; and you will hear more of Fr. Gardner below (see #13).

8. On that same day (the Solemnity of Christ the King in the old Missal), a Solemn High Mass was celebrated at Old St. John's Church in Silver Spring MD. The celebrant was Fr. Vincent Rigdon; the deacon was Fr. Nathan Vail, F.S.S.P. Both are members of this Association. The Washington Archdiocese was host to several Latin Masses of special note during the Fall and Winter; keep reading.

9. The month of November was marked by a tour of England by the Cantores in Ecclesia. This accomplished choir sings the Latin Mass at St. Patrick's Church in Portland OR on Saturday evenings, then sings again at Holy

Rosary the following morning. The Director, Mr. Dean Applegate, is a member of this Association of long standing.

The tour featured performances by the choir at Westminster Cathedral, at the Bromptom Oratory, and at the cathedrals of Arundel, Ely, and Winchester.

10. Professor Plinio Corrêa de Oliveira, the Brazilian founder of the organization known as Tradition, Family and Property, passed away in October. On November 4, a Solemn Requiem Mass for the repose of his soul was celebrated at Old St. Mary's Church in Washington DC by Fr. David Conway, pastor of the parish. The Mass was attended by many American members of the group.

Members are asked to pray not only for Prof. Corrêa de Oliviera but also for Fr. Conway, who is now recovering from heart surgery.

(See also below under "News From Overseas" #8.)

11. Two weeks later (November 12) this same church, Old St. Mary's, was the site of yet another Solemn High Latin Mass. This church is often frequented by Catholics serving in the federal government, since it is close to Capitol Hill.

12. The Catholic bishops of the United States held their annual meeting in Washington DC from November 13th to 16th. Elected as the new President of the conference was the Most Rev. Anthony Pilla, Bishop of Cleveland, who celebrated the opening Mass at the most recent national convention of the L.L.A.

Our congratulations go to the Most Rev. Joseph A. Fiorenza, Bishop of Galveston-Houston, who was elected Vice President, and also to the Most Rev. John Cummins, Bishop of Oakland, who is the new chairman of the Committee on Migration. Both these prelates are Episcopal Advisers of this Association.

The new chairman of the bishops' Committee on Liturgy is the Most Rev. Jerome Hanus, O.S.B., Archbishop of Dubuque (formerly Bishop of St. Cloud MN.) When in St. Cloud Bishop Hanus brought in a weekly Latin Mass at his cathedral, and occasionally celebrated it himself.

Bishop Hanus may prove to be a sharp contrast to his predecessor, Most Rev. Donald W. Trautman, Bishop of Erie PA. Before leaving office Bishop Trautman, a man of strongly held views, took two memorable steps in the areas of liturgy.

First, in an editorial in his diocesan newspaper, *The Lake Shore Visitor*, the bishop threw down the gauntlet to those who feel there is room for the ancient liturgy in the modern world. He wrote in part: "[Those who seek] simpler times, simpler solutions...[and] a return to liturgical life as it was prior to Vatican II...offend the teaching of that very council. Let us have the courage to tell it the way it is: A pre-Vatican II liturgical theology has no chance of speaking to a post-Vatican II world."

This Newsletter has noted the frequency with which U.S. bishops have been celebrating the pre-Vatican liturgy of late (see issue 58, p. 10 item #10, issue 59 pp. 8-9, items #1,

8, and 9; below, items #18 and 26.) Bishop Trautman's remarks appear to leave no room for such Masses.

Second, on the opening day of the bishops' conference, Bishop Trautman announced that the translation norms prepared by the Sacred Congregation for the Doctrine of Faith, which were sent to the U.S. bishops' conference months ago, would be kept secret, and would not be sent to the members of the hierarchy. He affirmed that the document would be sent *only* to those bishops who have advanced degrees in Sacred Scripture.

At the notion of an important Church document being kept secret from *the bishops themselves* (for their own good, presumably), the astounded laity remain dumbstruck with disbelief.

13. The Shrine of Our Lady of Prompt Succor in New Orleans was the site of a Solemn High Mass celebrated on Sunday, November 26, by three priests of the Institute of Christ the King, Sovereign Priest: Frs. Glenn Gardner (celebrant), Patrick Perez (deacon), and Timothy Svea (subdeacon.) This was the occasion of Fr. Gardner's first Solemn Mass (see above, #7.)

14. The Choir of St. Ann Chapel at Stanford University, under the direction of L.L.A. Council member Prof. William Mahrt, continues to offer some of the Church's most precious gems of liturgical music. Byrd's Mass for Five Voices was sung on Christmas Eve and on the Epiphany; de Victoria's *Missa O Magnum Mysterium* on Christmas Day; de Morales' *Missa Caça* on New Year's Day; and Josquin's *Missa D'ung aultre amer* for the Latin Candlemas service on the Purification.

15. The close of the year saw the Latin Mass employed for the benefit of two married couples, one very new and one forever young. At St. Boniface's Church in Pittsburgh, Mr. Michael O'Connell and Miss Jacinta Dvork were united in a Latin Nuptial Mass celebrated by our member, Fr. Eugene Dougherty, on December 29th.

And on the same day in Cleveland OH, Dr. and Mrs. Charles Reeves observed their 50th wedding anniversary at a Latin Mass celebrated by Fr. Bede Kotlinski, O.S.B. All three are members of the L.L.A.; Dr. Reeves is a member of the National Council.

We extend our congratulations and best wishes to both happy couples.

16. Diane Gaetano, a member of our Pittsburgh chapter, passed away on January 5, 1996. At her request, a Latin Requiem Mass was sung at her funeral on January 8th. We extend our condolences to all those to whom she was dear. *Requiescat in pace!*

17. Speaking of weddings, January 6th was the wedding day of Mr. Michael J. Matt, editor of *The Remnant*, a Catholic journal published in St. Paul, MN, and his bride, the former Miss Carol Bruns. The ceremony was, of course, part of a Latin Mass celebrated by Fr. Henry Marchovsky, who is one of the regular celebrants of the Latin Mass at Mission San Juan Capistrano in California.

Readers of *The Remnant* know that it is a journal which is not easily satisfied. To some readers, that is its particular attraction. Our best wishes go to the fortunate couple.

18. On Sunday, January 7, 1996, the Most Rev. Oscar H. Lipscomb, Archbishop of Mobile, celebrated the Latin Mass at St. Catherine of Siena Church in Mobile. The 1962 Missal was used. His Excellency has said such Masses several times over the past decade.

19. In contrast, on that very day Fr. John Hardon, S.J., editor of the new magazine *The Catholic Faith*, arrived at Old St. John's Church in Silver Spring MD to celebrate the Latin Mass, only to find that the congregation consisted of exactly eight people! The super blizzard of that weekend had rendered travel almost impossible—but Fr. Hardon got through, and so did the Holy Sacrifice of the Mass.

20. On Saturday, January 13th, Michael Davies delivered his lecture on the Reformation in England at St. Agatha Parish in St. Louis MO. (This is the same talk given in Pittsburgh four days later: see "From the Local Chapters," above.)

St. Agatha is the "Latin Mass parish" of the St. Louis archdiocese; more about it appears below (item #26.)

21. January 22nd is the date of the March for Life, an annual outpouring of support for the unborn in which Catholics figure prominently. This year, a special Latin Mass was offered for participants in the March for Life at 6:15 PM that day at Old St. Mary's in the nation's capital. The celebrant was Fr. William Ashley (see above, #5.)

22. On Sunday, February 11th, while Dr. Marra was lecturing in Pittsburgh and the Edgeworths were "feeding the five thousand" in Baton Rouge, the fine Gregorian choir of Christendom College sang the 5:30 PM Latin Mass at Old St. Mary's in Washington DC. The choir is under the direction of Fr. Robert A. Skeris, a member of the L.L.A. National Council. Mass was followed by a wine and cheese reception.

23. Of the many churches named in honor of St. Agnes, several have good Latin liturgies, but none can surpass what is offered by St. Agnes in St. Paul MN. Here is a sampling of the Sunday Masses offered there this Spring.

Easter (April 7), Cherubini's 4th Mass in C; April 14, Haydn's Harmonien Mass; April 21, Haydn's Pauken Mass; April 28, von Weber's Mass #2 in E-Flat; May 5, Haydn's Nelson Mass; May 12, Haydn's Mariazeller Mass; May 19, Haydn's Heilig Mass; Pentecost, Beethoven's Mass in C; Trinity, Haydn's Theresien Mass; and Corpus Christi, Mozart's Piccolomini Mass.

24. Christendom College, located in Front Royal VA, will for the sixth time be the host of the annual colloquium on "Liturgical Music and the Restoration of the Sacred," to be held on June 18-23. The program is an impressive one, and will conclude with a magnificent *Missa Cantata* at the National Shrine of the Immaculate Conception.

One sends the registration fee (\$255 in advance; \$270 at the door) to: Christendom College, Summer Music

Colloquium, 134 Christendom Drive, Front Royal VA 22630.

25. The 3rd annual Midwest Conference on Sacred Music will be held in Indiana on September 26-28, 1996. Details will be announced in due course.

It will be difficult to surpass the program presented by the 1995 conference, at which (among other glories) the Charles Borromeo Award was presented to Msgr. Richard J. Schuler, pastor of St. Agnes (see above, #23) and member of the L.L.A. National Council. The presentation was made by Msgr. Charles N. Meter, another member of our National Council. Both are churchmen to whom lovers of true excellence in Church music are deeply indebted.

26. The Most Rev. Justin F. Rigali, Archbishop of St. Louis, has announced that he will offer a Solemn High Tridentine Mass on October 20, 1996, at St. Agatha Parish in that city. This church has been renovated and refurbished, and will be a splendid site for such an important event.

27. I excerpt a passage from a recent letter from our member Mr. Bradley on the far off island of Guam:

"The Carmelite nuns here are now insisting upon the use of Latin in as many of their liturgical services as possible. Just yesterday at their weekly Gregorian lesson they asked that we prepare them for singing all the music of the Clothing and Profession liturgy in Latin rather than English. They also wish to begin singing Sunday Vespers in Latin, probably as early as the beginning of Lent."

Succisa virescit!

28. Finally, a recent study by Fr. Anthony Cekada entitled *The Problems of the Prayers of the Modern Mass* (published by TAN Books, Rockford IL) compares the orations (collects, Secrets, Postcommunions) of the 1962 Roman Missal with those found in the 1969/70 revision. His findings: Of the 1,182 *orationes* in the old Missal, about 760 were dropped entirely. Of the remainder, more than half underwent revision (major or minor.) Thus, only about 17% of the orations survive untouched in the current Missal.

While it is true that the current Missal is a revision of the former edition, it must never be imagined that the revisions were small in scope or in significance. On the contrary, it was intended to be a sweeping revision of the contents of the Mass prayers themselves. Clearly, a good many Catholics hold the view that these changes do not represent improvement.

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NEWS FROM OVERSEAS

1. Paradoxically, one hears little of Latin in Latin America. Hence it was refreshing to learn that the Gregorian choir of São Paulo, Brazil, is celebrating its 35th anniversary this year. The director of the choir is Mother Mary of the Redeemer (a convert from Anglicanism.) In an interview published in the Newsletter of the French Pro Liturgia Association, Mother Mary mentions that her own religious community (the order is not specified) sings the Mass in Latin on Sundays and major feasts, also Lauds and Vespers

on Sundays, and the complete office in Latin on major feasts. The choir is named after St. Pius X.

2. Recently the Archbishop of Salzburg, the Most Rev. George Eder, visited the Church of St. Sebastian in that Austrian city to consecrate its altar, which has been restored to its prior state by the Priestly Fraternity, into whose care this church has been placed. The Archbishop has frequently said the old Mass at this church, according to *The Latin Mass* magazine.

3. The principal news from Europe, however, consists of the formation of a new organization of some sixty scholars with headquarters at Paris under the name of the Centre International des Etudes Liturgiques. The patrons of the new venture are Cardinals Oddi and Stickler. Its immediate purpose is to organize an annual conference on liturgical studies, to publish the conference proceedings, and to disseminate the proceedings, especially among the hierarchy.

This is a welcome development. The traditionalist movement in the Church has given rise to much in the way of polemics, but is now utilizing its intellectual resources to refute the position, held by Bishop Trautman among others, that their views are based on mere nostalgia.

The first such conference, entitled the First International Colloquium on the Roman Catholic Liturgy, was held in the town of Notre Dame du Laus (pronounced "Low") in southeastern France on October 4-6, 1995. Some seventy scholars and religious leaders attended, including: Fr. Josef Bisig, head of the Priestly Fraternity of St. Peter; Msgr. Gilles Wach, head of the Institute of Christ the King; Msgr. Rudolf Michael Schmitz, head of the German branch of the Institute; Dom Daniel Field of the Abbey of Randol; and Fr. John Mole, O.M.I., of Canada. Nine countries were represented; papers were delivered in French and German only.

A pontifical High Mass was sung on each day of the conference: the first by Cardinal Stickler, the second by Dom Gerard Calvet, Abbot of Le Barroux, and the third by the Most Rev. Georges Lagrange, Bishop of Gap (the local ordinary.)

The most memorable phrase to emerge from the proceedings was one by Msgr. Schmitz, to the effect that advocates of the older form of the Mass should, in preference to such terms as "Tridentine Mass," "Gregorian Mass," or "Traditional Mass," simply speak of it as *la liturgie classique*: "the classic liturgy."

The phrase is a splendid one, and takes us back in memory (if I, like Vergil, may compare great things to small) to the frothy summer of 1985, when the manufacturer of the world's most popular soft drink decided to withdraw it from the market and replace it with a concoction called "New Coke." The reaction is the stuff of legend: the public simply would not swallow the new brew and demanded the "classic Coca Cola," which was promptly returned to center stage under precisely that name. The learned conferees may not realize it, but they are putting their finger on the reason why the Catholic faithful are so fond of the Latin Mass: in their hearts they know that it's the Real Thing.

4. The International Una Voce Federation held its 12th General Assembly at the Domus Pacis in Rome on October 21-22, the first such meeting under the presidency of Mr. Michael Davies. Eighteen countries were represented, and the mood was generally optimistic.

Msgr. Gilles Wach surprised some delegates by predicting that in the next century all leadership positions in the Church would be filled by clergy of traditional

orientation, since the seminary system would stop producing priests of liberal views altogether. In this he seems to be underestimating the strength of the existing seminary system (which is, for the most part, operating under liberal auspices): it is far from collapse, and will continue producing priests whose formation has made them hostile to classical standards.

In his address to this meeting, Cardinal Stickler stressed one point which should be kept firmly in mind. Contrary to what we are so often told, the liturgy currently in use in most churches is *not* the "Conciliar" liturgy, and in fact departs from the wishes of the council in certain important respects. His Eminence is quoted in *The Latin Mass* magazine as follows:

"The new Mass never can be called the liturgy of the Second Vatican Council. It is the liturgy of the liturgical commission established by Pope Paul VI. It is the liturgy of Pope Paul VI -- it was his authority that established it...*after* the Council...It was not a reform according to the wish of the Council. It contradicts many things that were stipulated in the Constitution of the Liturgy.. for example, the language of the liturgy."

5. In our September issue (#58 p. 12) we asked for information about the newly formed Servants of Jesus and Mary. We have now learned the basic facts. They were founded in Germany in 1993 and at present consist of eleven priests, the oldest of whom is 30 years old. They celebrate the Mass solely in Latin, and are in good standing with the Church. Their particular apostolate consists of serving as chaplains to boy scout and girl scout organizations (the latter are called "girl guides" in Europe).

6. European traditionalists have their pilgrimage to Chartres; those in Australia have the annual pilgrimage from Ballarat to Bendigo (two historic colonial towns in the State of Victoria.) The most recent of these took place on October 28-30, 1995; 150 persons took part, the highest number to date (this was the fifth such journey.) There was Latin High Mass on each of the three days.

7. The French Association Pro Liturgia held its annual meeting on November 4-5 at the Abbey of Rosheim. The principal Mass was concelebrated by priests from France, Poland, and Spain: a fine witness to the great usefulness of the Latin Mass for international worship. Indeed, the host abbey has among its members monks coming originally from France, Germany, the Netherlands, Luxembourg, Lebanon, and Benin; the use of Latin for their monastic liturgy serves to unify the community. One recalls that the most recent International Benedictine Symposium (Rome, 1993) featured the chanting of the Divine Office in Latin by all the monks.

On the negative side, this group applied to the Archbishop of Strasbourg seeking some measure of recognition as a Church group, but the archbishop did not trouble to answer their letter. (We have a way to go.)

An Extraordinary Assembly of Pro Liturgia took place on that very busy Sunday, February 11, 1996.

8. Cardinal Stickler never rests. On November 11, he celebrated a Tridentine Requiem Mass at the Church of the Holy Spirit (Santo Spiritu, near the Vatican) for the repose of the soul of Prof. Plinio Corrêa de Oliveira (see above, "Noteworthy Items" #10.) Monsignor Colino brought the Julian Choir over from St. Peter's Basilica to sing the Mass.

9. Last year marked the centenary of Westminster Cathedral in London. The cathedral has a well attended Latin Mass every day of the week.

An unusual event took place on November 30, when Queen Elizabeth II attended Vespers at the cathedral. This was the feast of St. Andrew, who is the patron of Scotland. The service was entirely in Latin, and was preceded by organ music by Bach and by Elgar. His Eminence Basil Cardinal Hume preached.

This was the first time Queen Elizabeth has attended a Catholic liturgical service within her own country. Also present for these Vespers was her cousin, the Duchess of Kent, who has converted to Catholicism and often attends the Latin Mass here.

The official Centenary Mass of this cathedral was sung in Latin (Mozart's Coronation Mass, a particular favorite of our present Holy Father) and was concluded with the chanting of the *Te Deum Laudamus*. The event was broadcast live on the radio by the BBC.

10. The Winter 1996 issue of *The Latin Mass* magazine provided a valuable service by printing, on p. 60, a summary list of Latin Masses celebrated according to the old form in Great Britain and in Australia. In addition, due to the courtesy of the officers of the (British) Association for Latin Liturgy, I now have a list of Latin Masses of the new form in Britain, and will send it to any member who requests a copy and sends me a stamped, self-addressed envelope.

11. Some sad news. For decades, under the leadership of Dom Bernard Kaul, the Cistercian Abbey of Hauterive in Switzerland has stood as a citadel of the Latin Liturgy. A number of American religious have been sent there to study for that very reason. A new abbot has been elected, however, and he has decided to put the abbey's liturgies into the vernacular. Dom Bernard, dejected, has relocated to the monastery of Val-Dieu in Belgium.

12. As promised last issue (p. 12), we continue listing the Latin Masses available in France, and hope the information will be of value to travelers. These listings are from the Versailles area.

Chapel of Notre Dame des Armées
4 Impasse des Gendarmes
Versailles 78000

Sunday at 8:15, 9:15, 10:30 (High), 12 Noon, 5 PM

Monday, Wednesday, Friday, and Saturday at 7:25 AM and 6:30 PM

Tuesday and Thursday at 7:25 AM and 7 PM
Canon Porta

St. Dominic Savio House
63 Boulevard de la Republique
Versailles 78000

Monday, Wednesday, Tuesday, and Friday at 7 and 9:15 AM

Wednesday at 7 and 9:15 AM and 6 PM

Saturday at 9:15 AM

Frs. Le Pivain, Schubert, and MacCready

St. Martin de Bréthencourt
Ablis 78660

Sunday at 10:30 AM

First Saturday of month at 11 AM

Fr. Schubert

Church of St. Louis
42 Route de Versailles
Port Marly 78560

Sunday at 10 AM (chanted) and 11:45 AM

Vespers every Sunday and Holy Day at 5:30 PM

Fr. De Blignièrès, Superior of the Society of St. Vincent Ferrer

Church of St. Germain du Grand Chesnay
Le Chesnay 78150

Sunday at 10:15 and 11:45 AM

13. The Association for Latin Liturgy recently wrote to the bishops of England and Wales, inviting them to become Episcopal Advisors of the A.L.L. The chairman, our friend Mr. Bernard Marriott, says that he got the idea from our own Association. No names have yet been announced, but it is understood that some affirmative replies have been received.

14. File this one under "unconfirmed rumors." The Priestly Fraternity of St. Peter is said to be laying plans to establish a seminary in France. If so, this would be the Fraternity's third seminary. They would then have one for the German speaking (in Bavaria), one for the English speaking (in Pennsylvania), and a new one for the French speaking.

FROM THE PRESS

1. The Fall 1995 issue of *Sacred Music* contains an outstanding article by Dr. Kurt Poterack entitled "Five Key Principles of Good Liturgical Music" (pp. 21-26.) In brief, good liturgy must be: theocentric, noble, continuous with tradition, faithful, and pastoral. The author's arguments deserves reprinting in pamphlet form. Dr. Poterack is a member of the L.L.A. now on the faculty of Lansing Community College.

2. During the months of September through December, James Likoudis (a member of our National Council) published a series of three articles in *Serviam* (newsletter of the Buffalo chapter of Catholics United for the Faith) under the general heading of "The Degradation of Catholic Worship." He draws heavily upon the criticisms, sometimes severe, leveled by well informed critics both outside the Church (such as Frankie Schaefer, convert from Evangelical Protestantism to Eastern Orthodoxy) and within it (such as the late Msgr. Nelson Logal.) Schaefer opines that "Roman Catholic liturgies have become mere popular entertainments, and not very tasteful ones at that." And Msgr. Logal wrote: "Young people should not be blamed when they profess boredom with the Liturgy. They have been cajoled into expecting something that should not be expected in liturgical prayer—amusement and diversion. Their leaders are to blame for their disappointed expectations."

Parts of this valuable series were reproduced in *The Wanderer* (September 21 and November 30.)

3. Speaking of *The Wanderer*, the article on the L.L.A. by Paul Likoudis (son of James), which appeared there on November 2nd (see our last issue, p. 13 item #11) was reproduced in somewhat different form in the November 1995 issue of the Canadian Catholic journal, *Challenge*. Unfortunately the revised version gives your chairman's name as "Edgewood," and that is how it appeared in the synopsis which simultaneously appeared in *The Roman Rite* (a newsletter out of Ottawa.) Like it or not, this must be my new name north of the border.

4. The October issue of the newsletter published by CREDO included a selection of very detailed and well informed criticisms of the revision of the ICEL version of the Mass which is now going forward. Many of the alterations seem arbitrary; others have serious theological implications (e.g., the abolition of the nine choirs of angels, who are still named in the Latin texts of which this is supposed to be a translation).

Membership in CREDO is open only to the clergy. The address: CREDO, P. O. Box 7004, Arlington VA 22207.

5. Our Association's founder, Professor James Hitchcock, places his finger on the realities of the "vocations crisis" in a disturbing article in *Catholic World Report*. He mentions many episodes in which applicants for admission to the seminary were grilled about their "feelings" about the ordination of women. Those who replied that they agreed

with the Holy Father were, in these instances, *always* rejected on grounds of "rigidity," which is Church-speak for "orthodoxy." These observations are fully in line with the critique recently made by Archbishop Curtiss of Omaha (see issue 58, p. 5, item #3.)

Journalist Tom Bethell summarized Professor Hitchcock's analysis in the December issue of *The American Spectator*.

6. Mr. James Drummey, the answer man of *The Wanderer*, made kind reference to this Association in his column of November 16th. We had not requested this, but we appreciate it sincerely.

7. In our last issue (pp. 10-11) we mentioned the formation of the new group called "Adoremus." They have already provided a valuable service to the Church by publishing a lengthy and searching critique of the liturgy by Fr. Brian W. Harrison, O.S. (Fr. Harrison, a member of the L.L.A., is a professor at the Catholic University of Puerto Rico.) The critique appeared in three parts in the November, December, and January issues of the Adoremus bulletin.

Fr. Harrison points out that the liturgical reform, in practice, has resulted in a loss of the unity of the liturgical experience, and consequently in "deep divisions and at times a sense of profound alienation." He observes that the Council Fathers "hoped that liturgical reform would help Protestants to become more Catholic in their thinking; but all that has happened is that Catholics have demonstrably become more Protestant in their thinking!"

Fr. Harrison fails to convince this reader; however, that it is futile to press for a (partial) return of the old form of the Latin Mass. His argument here is merely political: no chance of that in the present pontificate, not favored by the leading *papabili* (as though the Lord cannot surprise us), would provoke uproar in certain bishops conferences. But the *real* question is: If it were to occur, would the Church benefit? If the answer is yes, then this part of the solution to the liturgical crisis should not be dismissed.

All the same, he is certainly right in arguing that the legislation of the past 30 years is not the only way in which the conciliar decrees on the liturgy could be implemented. Since this implementation has produced unsatisfactory results, a new one should be attempted. He sketches such an approach in some detail (in effect this is a substitute for, or correction of, the work of Archbishop Bugnini's *consilium*.)

His recommendations would commend themselves to most members of this Association. But they involve the assumption that the conciliar decree is itself not subject to question, a perspective central to Adoremus, but not a compelling one.

Naturally, *The Remnant* (see above, "Noteworthy Items," #17) took umbrage at all this, and published an assault on his position (with the pokerfaced headline, "A Balanced Appraisal") in its issue of January 15.

Fr. Harrison's arguments, which deserve serious attention, may be obtained in cassette form for \$23.95 under the title of "The Reform of the Reform" from: St. Joseph Communications, Inc., P.O. Box 720, West Covina CA 91793.

8. The (unsigned) lead story in the December issue of *Inside the Vatican*, entitled "Healing the Fractures" (pp. 6-10), contains some telling remarks from Canadian philosopher J. M. Cameron, whom the journal identifies as "a liberal in most respects." Mr. Cameron declares:

"The changes in worship...were done brutally, from above, without, generally speaking, adequate preparation or explanation. In a moment, the immemorial practice of Catholic worship was changed; and the Liturgy passed from being a mysterious transaction, marked by silence and the use of hieratic language, to being something much more like a public meeting...It happened at a moment when, in the English-speaking countries, it was thought...the language of public worship should be flat and vulgar. This seems to be the view of the International Committee of [*sic*] English in the Liturgy, whose versions (it would be a mistake to call them translations: there is often a striking divergence from the sense of the Latin originals) are general in the English-speaking world..."

9. The Winter 1996 issue of *The Latin Mass* magazine includes an article by Thomas McArdle entitled "Well-Placed Friends" (pp. 36-44) which highlights the efforts made by several leading Catholic laity on behalf of the Latin Mass. Among those profiled are two whom we are proud to claim as members of this Association: Mr. Jerome Urbik of Chicago and Mr. James Van Antwerp of Mobile. Gentlemen, we salute you, and we thank you.

10. The premier issue of the magazine *Sursum Corda* (Winter 1996) devotes an article ("Diversity in Unity," by James McCoy, pp. 42-44) to the remarkable Fr. Robert Bishop, a Claretian Father from southern California.

Fr. Bishop has often been the celebrant of the Latin Mass for the Los Angeles chapter of this Association. He has an incomparable voice, and is much in demand as a retreat master and preacher. In the article, he shares his thoughts on several aspects of the present state of the Church, and the future of the Latin Mass (about which he is optimistic) figures prominently among them.

The cover article of this issue ("Rescuer of Souls" by Tim Ryland, pp. 14-16) is devoted to the heroic Msgr. Tullio Andreatta, who at the age of 81 is now ministering to the needs of AIDS victims in southern California. Msgr. Andreatta was one of the earliest members of the L.L.A. in the San Diego Diocese, and celebrated the Latin Mass there every Sunday for six years. Thank God for priests such as these.

11. On Friday, December 8, the Chicago *Sun-Times* gave extensive coverage to the Latin Masses in the Chicago area. The story began on page one with a full color photo of Fr. Anthony Brankin, pastor of St. Thomas More Church on the southwest side of the city. It continues on page 9 with a

photo captioned "The Latin Mass is on the increase here and across the country." The locations and times of all the Latin Masses in the archdiocese are printed in boldface (hooray!.) Quotations included the following one from Kevin Haney of Clarendon Hills IL (age 35): "It takes you out of your grubby little problems and says there is something greater out there—and you are part of that. [It's moving to] pray the Mass that your great-great-great grandparents prayed."

The author of the article was Andrew Herrmann. The article invited readers to phone the paper and express an opinion on this question: "Would you want to attend a Mass that is said in Latin?" The response was heavy, and 85% of those who phoned replied in the affirmative!

A member in that archdiocese tells us that the rectory telephones were "ringing off the hook" after the article appeared, and attendance has increased noticeably at *all* of the Latin Masses in the archdiocese.

Members, please! Contact the religion editor of your local newspaper and suggest an article on your local Latin Mass(es.)

12. The January 10th issue of the *Miami Herald* contained a front page article announcing the retirement of Msgr. Bryan O. Walsh. Monsignor is a member of this Association and has been the Director of Catholic Social Services for the Archdiocese of Miami. For several years he has celebrated the Latin Mass at St. Thomas University.

In a few months he will leave for Oxford University, where he will lecture on the subject of refugee studies. The Latin Mass will continue even after his departure. Our prayers and good wishes go with you, Monsignor.

13. The January issue of the *Homiletic and Pastoral Review* contained an article by W. Patrick Cunningham entitled "Acclaiming the Real Presence." Developing a particular aspect of the critique delivered by Grisez and Shaw one year ago in that same journal (see our September newsletter, issue 58 p. 13, item #2), he examines the effect of the insertion of the acclamation immediately after the Consecration. It is "Christ has died, Christ has risen, Christ will come again," or an alternative formula; it was not present in the Roman liturgy prior to 1969.

Cunningham argues that the phrase is "misleading, incomplete, or equivocal" since "it says nothing about the transformation which has just taken place," and it "invites the congregation to think of something other than...Christ...now present on the altar."

To use a comparison of my own devising, it is as if the President of the United States walked into a room, and everyone rose and cried out, "Long live the Declaration of Independence, the Constitution and the Bill of Rights!" The sentiment is a fine one, but to omit any reference to the President's arrival at that very moment seems pointedly discourteous.

Of course, this is connected with the well documented decline in faith in the Real Presence on the part of Catholics. And it would apply to the modern Latin version of the Mass as well as to vernacular versions.

THE CHRISTIAN INSCRIPTION AT POMPEII

by Paul Berry



"This thrilling monograph provides an exciting glimpse into the world of the earliest Christians. Beginning with a vivid description of the burial of the city of Pompeii under tons of volcanic ash during the eruption of Mount Vesuvius in 79 A.D., the author takes us through the dramatic tale of the gradual unearthing of the city in modern times. He gradually narrows his focus from the city as a whole to a particular street, then to a particular block, then a particular house, and finally to the enigmatic words inscribed on one of the interior walls of this house. The author effectively describes the wave of excitement which swept over the world when the great archaeologist Alfred Kiessling announced the discovery of the inscription in 1862. This is followed by an able summary of the lengthy scholarly dispute which has ensued regarding the precise reading of the letters and their possible meanings. Upon this foundation, Mr. Berry grounds a new and compelling argument leading to the conclusion that, contrary to the opinion usually held today, the language of worship by Christians in Italy was Latin virtually from the moment of the arrival of the apostles in Italy.....This work will be of great interest to readers with an interest in either Roman antiquities or in Christianity itself." — *from the review by Robert J. Edgeworth, Dept. of Classics, Louisiana State University*

"This small book, for all its modest size, opens a passage into a world that most historians have treated in only the most general terms. It is the world of the earliest Christians in 1st century Rome, and what may be gathered of their lives from the archaeological evidence that has survived to our day from the inscriptions at Pompeii. The result is a spellbinding examination (using an exact 1st floor plan view) of what may have been the location of a Christian rite, as it had been celebrated in the Age of the Apostles." — *from the review by Michael Davies, British historian, author of Cranmer's Godly Order*

"Paul Berry is a member of that increasingly rare species — the gentleman scholar, very much along the lines of Christopher Dawson. He writes with a simplicity of style that belies his erudition. He is not only accessible to the lay reader, he is a pleasure to read." — *from the review by Roger McCaffrey, editor of The Latin Mass Magazine*

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*We are under the patronage of the Blessed Mother
and St. Thomas Aquinas*

14. Finally, as indicated on page one of this issue, *Catholic New York* devoted a full page of its February 1 issue (p. 3) to a report of Cardinal O'Connor's declaration that he himself will celebrate the Latin Mass in St. Patrick's Cathedral in the not distant future. He was cheered and applauded by the congregation (he made the announcement at Mass on Sunday, January 28.)

His Eminence went on to add: "I personally did not see any tremendous virtue in substituting the magnificent

musical tradition in the Church by way of blue jeans and banjos...now it is fading. Perhaps we'll recover some of our treasures." (More than you dream, Your Eminence.)

The reporter, Mary Ann Poust, talked to many of the worshippers as they left the cathedral that day. Without exception, they all expressed satisfaction with the decision and voiced an interest in attending the Mass.

His Eminence intends to use the current Latin edition of the Roman Missal, despite previous reports (see our issue 58, p. 9 item #6) that he might choose the old edition.

MISCELLANY

1. Long time readers of this Newsletter will remember Henry Beard's *Latin for All Occasions* (issue 42 p. 7, September 1991) and its sequel *Latin for Even More Occasions*. It was inevitable that other languages would follow suit. And so in Milan, the Garzanti Publishing House has produced *Io Parlo Latino* (1995, 154 pp.) by Davide Astori (age 24.) In its pages one may learn how to order cappuccino or espresso in Latin, as well as such up to the minute terms as fax (telecopia) and computer virus (germen magneticum pestilentiosum.) The book was the subject of a full page article by Daniel Williams in the National Weekly Edition of the *Washington Post* last October 30th.

2. From time to time in this section mention is made of the use of Latin in popular culture, including television advertising. An alert member writes to say that he has heard Gregorian chant on commercials for the National

Milk Councils and – this is a doozie – for the soap opera "General Hospital." He adds that a Greek *Kyrie* appears on the sound track of that essentially Sixties film, "Easy Rider."

For that matter, the *Kyrie* is featured prominently on the sound track of the 1962 Anthony Quinn film "Barabbas," as well as in the 1963 film version of "Lord of the Flies." The latter is an important detail, since it implies that the boys are from a Catholic academy; there is nothing about this in Golding's book.

3. The last word this time goes to noted preacher (and convert) Fr. George Rutler, who writes in a recent letter:

"In the past, I've joked that attending Episcopal schools before joining the Catholic priesthood gave me an advantage over my priest contemporaries: I learned Latin."

Ouch! 'Tain't funny, Father. *Speremus meliora!*



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