



# LATIN LITURGY ASSOCIATION

NEWSLETTER 64

SPRING 1997

## CHAIRMAN

Dr. Robert J. Edgeworth  
740 Carriage Way  
Baton Rouge LA 70808

## VICE CHAIRMAN

William J. Leininger, Esq.  
3074 Hylan Blvd.  
Staten Island NY 10306  
E-mail: [nylla@silaw.com](mailto:nylla@silaw.com)

## SECRETARY/TREASURER

Mr. Scott Calta  
P.O. Box 831150  
Miami FL 33283  
E-mail: [scottcalta@aol.com](mailto:scottcalta@aol.com)

## FROM THE CHAIRMAN

I invite all of our members and readers to attend this year's convention of the Latin Liturgy Association. There is every reason to expect that it will be an experience of such spiritual richness and such liturgical beauty as never to be forgotten. It also affords a wonderful opportunity to gather with other Catholics from all parts of our country, and also from overseas, to share and rekindle our dedication to extending the great gift of Latin worship throughout the Church once more.

In addition, if we are to expect the leaders of God's Church to "sit up and take notice" when we put our case to them for the Latin Mass, it will help greatly if we can point to tangible evidence of the people's enthusiasm for the Latin Mass. Let us provide that evidence this year.

The dates of the convention are Saturday, May 31 and Sunday, June 1, 1997. The location is St. Agnes Church, 548 Lafond Avenue, St. Paul MN 55103. Registration cost is only \$30: that includes admission to all convention events as well as two lunches.

Please register today! If you pre-register, we will have a better idea of the expected attendance and can thereby better plan to accommodate you. Send your registration check today to:

Mr. Scott Calta  
L.L.A. Secretary-Treasurer  
P. O. Box 831150  
Miami FL 33283.

Rooms may be booked at a special convention rate (\$89/room/night) at the Radisson Hotel St. Paul, 11 E. Kellogg Blvd., St. Paul MN 55101, by telephone (612-292-1900) or by fax (612-224-8999).

The final convention program will be distributed to you when you arrive at the convention; but at present I expect it to closely resemble the following schedule.

Saturday, May 31, 1997

- |          |   |
|----------|---|
| 8:00 AM  | Pontifical Low Mass in Latin, celebrated by Most Rev. John R. Roach, Archbishop Emeritus of St. Paul and Minneapolis; Gregorian chant by the Schola Cantorum. |
| 9:30 AM  | Talk by Mr. Scott Calta, L.L.A. Secretary-Treasurer: "The Latin Mass as Response to Multicultural Liturgy"  |
| 10:30 AM | Talk by Fr. Robert A. Skeris, Ph.D., Chairman, Department of Theology, Christendom College, Front Royal VA: "Church Music"                                    |
| 11:30 AM | Talk by Fr. John-Peter Pham, S.T.L., J.C.Dipl., Diocese of Peoria: "The Role of Latin in the Church Today."   |
| 12:30 PM | Lunch   |
| 1:30 PM  | Talk by Fr. Timothy E. Svea, Cashton WI: "The Institute of Christ the King, Sovereign Priest"   |
| 2:30 PM  | Talk by Rev. Msgr. Richard J. Schuler, Ph.D., President of the Church Music Association of America: "The Sacred"  |

3:30 PM Talk by Dr. Thomas E. Bird, Queens College NY: "Cult, Culture, and Worship"  
 4:30 PM Solemn First Vespers of Corpus Christi  
 5:15 PM Sung Tridentine Mass, anticipated Mass of the Second Sunday after Pentecost, polyphonic music by the Chamber Choir: Byrd's Mass for Four Voices

Evening Free  
 Sunday, June 1, 1997

9:00 AM Talk by Dr. Robert J. Edgeworth, L.L.A. Chairman: "The Mass in Latin and in English"  
 10:00 AM Solemn Latin Mass of Corpus Christi (Haydn's Pauken Mass will be sung by the Twin Cities Catholic Chorale, accompanied by members of the Minnesota Symphony); this is the first Mass to be offered by Fr. Michael Creagan.

Immediately Following Outdoor Procession of Corpus Christi

12:30 PM Lunch  
 1:30 PM Talk by Fr. Bruce Harbert. Oscott College (England): "Why We Need the Roman Rite"  
 2:30 PM Talk by Mr. William J. Leininger, L.L.A. Vice Chairman: "Latin on the Internet"  
 3:00 PM Solemn Second Vespers of Corpus Christi

Adjournment

Please make every effort to attend.

You will have noticed that this issue is late, and is dated "Spring" rather than "March 1997." For this fact I do apologize. The reason is simple enough: since the L.L.A. has no paid staff, the Newsletter is assembled and processed in the editor's spare time. Now that I am back teaching a full load at the university, I seem to have less and less of that. I have chosen to maintain the existing level of quality rather than patch something together quickly.

Since I will be gone from Baton Rouge for all of June and much of August, the Summer issue of the Newsletter will be produced in July. Persons who need to contact the Association during those months should not write to me, but should instead contact Mr. Leininger or Mr. Calta, whose addresses are given on our bannerhead above.

Later in this issue there will be much to read about our British sister society, the Association for Latin Liturgy. This year, for the sixth consecutive occasion, the ALL will be sending a speaker to our convention. Their chairman will also be attending.

Some members of our own association may not realize that it is possible for them to belong both to the LLA and to the ALL. Their newsletter is very erudite and is an excellent source of information about "the struggle" in the British Isles and also on the continent.

Persons who wish to become members of the ALL (a course which I recommend gladly, having been a member for about twenty years) may do so by sending a check for \$20 in U.S. funds to: Membership Secretary, ALL, 47 Manor Court, Manor Road, Twickenham TW2 5DL, England.

It is my sad duty to announce the demise of one of the members of the National Council of the L.L.A. We are saddened by the loss of Professor Emeritus Charles H. Reeves, who had been for many years the Chairman of the Classics Department at Case Western Reserve University in Ohio. He attended the very first convention of the L.L.A. as well as the most recent; he will be greatly missed. Our condolences are offered to Mrs. Reeves, and your prayers are requested for the repose of his soul.

As this issue goes to press, the news is announced that the Most Rev. Francis E. George, O.M.I., has been appointed the new Archbishop of Chicago. Archbishop George is one of the Episcopal Advisers of this Association. He has served previously as Bishop of Yakima WA and Archbishop of Portland OR.

Readers of this Newsletter will remember that Archbishop George has not hesitated to speak out at meetings of the bishops in regard to the loss of a sense of the sacred in the Church's worship. For a capsule biography, see our issue #62 (September 1996) p. 9 #12.

We extend our congratulations to His Excellency and offer our prayers for God's blessing upon him.

---

---

## ADDITIONS AND REVISIONS TO THE LISTING OF LATIN MASSES

---

---

### ARKANSAS

*Diocese of Little Rock*

Church of St. Peter the Fisherman

Mountain Home AK

The time of the Sunday Mass is now 5 PM.

### CALIFORNIA

*Archdiocese of Los Angeles*

Thomas Aquinas College  
Santa Paula CA

The time of the Tridentine Mass on the 2nd Sunday is now 7:30 AM; the time of the modern Latin Mass each Sunday remains at 9 AM.

### COLORADO

*Archdiocese of Denver*

Chapel of Colorado Catholic Academy

Wheat Ridge CO

There are now three Sunday Masses here: 7:45 AM, 9:15 AM, and 11 AM.

### ILLINOIS

*Diocese of Peoria*

Please add the following location to your Directory:

St. Patrick's Church

1209 West Locust Street

Bloomington IL 61701

Every Sunday (time not yet known)

1962

### IOWA

*Diocese of Davenport*

St. Boniface Church

Clinton IA

The time of this Mass is now 10:15 AM.

### KENTUCKY

*Diocese of Lexington*

Please add the following location to your Directory.

Chapel of Taylor Manor Nursing Home

Versailles KY 40383

1st and 3rd Sun (time not yet known)

### MICHIGAN

*Diocese of Grand Rapids*

Sts. Peter and Paul Church  
Grand Rapids MI

This Mass is now celebrated every Sunday at 6 PM (with Gregorian chant).

This replaces the Saturday evening Mass.

1970

Celebrants: Frs. Dennis Morrow (pastor), Joseph J. Pettit, Eugene S. Golas, Edward A.

Hankiewicz, and Donald E.

Lomasiewicz.

### NEVADA

*Diocese of Reno*

Chapel of Our Lady of the Blessed Sacrament

Silver Springs NV

This Mass is now celebrated every Sunday at 12 Noon. This replaces the Saturday evening Mass.

### NEW YORK

*Archdiocese of New York*

Please add the following location to your Directory.

Our Lady of Mount Carmel Church

Route 17 (Orange Turnpike)

Tuxedo NY 10987

Every Sunday at 12:15 PM

1962

Celebrant: Fr. John F.X. Smith (pastor).

### OHIO

*Diocese of Columbus*

St. Francis of Assisi Church  
Columbus OH

The time of this Mass is now every Saturday at 4 PM (this is an anticipated Sunday Mass).

### TEXAS

*Diocese of Austin*

St. Joseph Church

Bryan TX

This Mass is now celebrated every Sunday at 1 PM.

### VIRGINIA

*Diocese of Richmond*

St. Joseph Villa Church

Richmond VA

There are now two Sunday Masses here: 8:30 AM and 10:30 AM.

### WISCONSIN

*Archdiocese of Milwaukee*

Please add the following to your Directory.

St. Anthony's Church

1711 South 9th Street

Milwaukee WI 53204

Sun at 10AM (sung)

Hybrid

### WYOMING

*Diocese of Cheyenne*

Bishop Hart has recently given permission for the Latin Mass (1962) to be celebrated four times per year. We do not yet have the location or the dates.

## CANADA

### ALBERTA

*Diocese of Edmonton*

Immaculate Heart of Mary

Church

Edmonton

The frequency of this Mass is  
now every other Sunday.

## OTTAWA

*Diocese of Sault Ste.-Marie*

Please add the following location

to your Directory.

Divine Mercy Hermitage

North Bay, Ontario

Sun at 10 AM

1962

---

---

## BOOK REVIEWS

---

---

Aidan Nichols, O.P. *Looking at the Liturgy: A Critical View of its Contemporary Form.* Fort Collins CO: Ignatius Press, 1996. Pp. 129. Paperback \$9.95.

After the frenzied liturgical experimentation of the late 1960s and early 1970s, unleashed in the aftermath of--but certainly not authorized by--the Second Vatican Council and Pope Paul VI's suppression of the traditional Roman Rite in favor of the new *Missale Romanum* drawn up by committee, and the virtual stagnation in banality of the 1980s, the last few years have witnessed a renaissance of interest in the Latin Church's public worship unparalleled since the heady days when the modern liturgical movement came into the public consciousness in the wake of Pope Pius XII's watershed encyclical *Mediator Dei*. In response to Cardinal Joseph Ratzinger's call for a "reform of the reform," in the last two years, two tradition-oriented societies of national stature have been constituted in the United States alone: *Adoremus* and the more scholarly Society for Catholic Liturgy. The Catholic press has followed the back-and-forth debates with amazing fidelity, giving almost play-by-play coverage of the unprecedented public debates between bishops and between bishops and liturgists, as well as the often arcane intramural disputes between liturgists.

While the average member of Christ's faithful, clergy or lay, has some inkling of the disputes which loom large on the liturgical horizon--one would have to be blind, deaf, and dumb to have failed to notice what has happened in the past thirty years--the issues at stake and the intensity of debate have contributed not little to the confusion of things. And it is at this junction that Dominican theologian Aidan Nichols has performed a signal service with the publication of his little book on *Looking at the Liturgy*. Assuming in turn the functions of historian,

sociologist, and cultural critic, Fr. Nichols presents in a concise and readable manner his penetrating assessment of the modern liturgical movement and the reform to which it gave birth.

Looking at the modern liturgical reform and its historical antecedents, Fr. Nichols presents evidence that its true roots are to be found in the 18th century European Enlightenment, albeit mediated by 19th century Romanticism, with its option of the didactic function of the liturgy as a vehicle for instruction as opposed to the traditional laetific function concerned with the worship of God. Couple this philosophical framework with a post-conciliar liturgical reform carried out by technicians who, as Fr. Nichols notes, "considered their subject too technical to be safely entrusted, even in part, to the judgment of nonliturgists," virtually ensuring that the reformed Liturgy would be designed in an inorganic vacuum.

The data given, Fr. Nichols proceeds to review the work of a series of noted British sociologists, both Catholic and non-Catholic, on the liturgical reform. Basing himself on the findings of leading social anthropologists, including the late Professor Victor Turner of the University of Chicago, Fr. Nichols questions the *scientific* soundness of some of the cherished presuppositions of the reformers concerning the nature of ritual: that *simplicity* is the criterion of sound ritual practice, *intelligibility* the condition for effectiveness of ritual actions, *community* the product of the assembly without reference the mystery beyond it, *liturgical agency* (the personalized--and often theatrical--role-playing of the ministers) the condition *sine qua non* of the appropriation of the ritual, and *participation* defined as "doing things." The independent testimony offered by the sociological and anthropological disciplines which he documents leads

the author to conclude that “of late the Church...has shown an uncharacteristic deficiency of such wisdom, in part in the conception of liturgical reform, but also in its execution.”

From the sociological critique, Fr. Nichols turns to the cultural. Surveying developments in liturgical language, art, architecture, and music, he approvingly quotes one of the members of T.S. Eliot’s Christendom Group, Canon Vigo Demant of Christ Church, Oxford, who once noted that: “When the Church begins to proclaim the Gospel in a secular idiom she may end by proclaiming secularism in a Christian idiom.” The point, as Fr. Nichols presciently notes, is that what the Church has witnessed in recent years is not only the secularization of the idiom of Christian worship, but the expropriation of the Liturgy from the Church altogether, in favor of its re-creation by small interest groups that can never claim to represent the *sensus Ecclesiae*.

By way of conclusion, Fr. Nichols formulates some modest--and moderate--suggestions of practical policy. Negatively, he warns against any further erosion of the Latin Church’s liturgical patrimony by way of further innovations regardless of how well-intentioned these may be. On the positive front, he advocates a more prayerful, dignified, correct, and solemn celebration of the *Novus Ordo*--and offers some practical points as to how to achieve this end--as well as a more generous restoration (and eventual moderate revision) of the traditional Roman Rite.

*Looking at the Liturgy* offers to the reader precisely what its title claims: a readable and balanced assessment of the current state of the post-conciliar liturgical reform and a look at a *via media* for the “reform of the reform.” While not everyone will agree with either the author’s diagnosis or his prescription, they will not be able to ignore his scholarship and the timeliness of his invitation to continue the discussion *ad utilitatem quoque nostram totiusque Ecclesiae suae sanctae*.

Reviewed by Father John-Peter Pham, Champaign, Illinois.

Aidan Nichols. O.P. *The Splendour of Doctrine: The “Catechism of the Catholic Church” on Christian Believing*. New Hope KY: Urbi et

Orbi Communications, 1995. Pp. 166. (Call 1-800-789-9494 for current price.)

True to its subtitle, *Spendour* serves as a guide and companion to the first one-third of the *Catechism*, which concentrates on the Creed. The strength of the book lies in its objective attitude and lack of editorial opinion. It is neither for nor against the *Catechism*, rather it tells us how it came to be and why it is needed. While his most important theme is made clear by the title: *The Splendour of Doctrine*, this is an author well aware of the importance of doctrine in the life of Christians today, especially Catholics.

Latin Liturgists will not find material herein directly concerned with their field. However, your reviewer began to ask questions while reading. Could discarding Latin from the liturgy be linked to a statement found on page 113: “...in the thirty years which separate the opening of the Vatican Council from the promulgation of the *Catechism*, secularism and the decline of doctrinal instructedness among Catholic Christians have taken their toll.”

Noticeable also is page 121 where we read: “...legitimate pluralism can degenerate (as indeed the history of post-conciliar Catholicism demonstrates) into anarchy. In the past this phenomenon has bequeathed the historic schisms which have ruptured the unity of Christendom...” Since in times past the universal use of Latin in the Western Church helped keep diversity and pluralism within definite boundaries, could the removal of Latin from the services of the Roman Catholic Church have made it easier for “anarchy” to occur?

Nichols’ work is for the thoughtful Latin Liturgist who may very well see that many roots of that which gave rise to the *Catechism* are traceable to the removal not only of Latin from the Liturgy, but to vernacular translations. These two accomplishments caused many severe alterations of doctrine or the complete removal of doctrinal statements previously woven into the Mass.

Let there be no doubt that all is connected, for on the first page of the preface we see “catholic” rendered to mean “holistic.” Change one aspect of the Church and that change must affect the whole.

*Spendour* ought to be shelved beside the *Catechism* in any Catholic library. It would be especially useful for group or individual study of the *Catechism*, because of its explanation of the

background of doctrine. Because Nichols refers to specific paragraphs in the *Catechism*, *Splendour* is best read as one proceeds through the *Catechism*. Failing that, one would at least refer to the paragraphs as they are mentioned.

That it makes no difference which church one joins, that no doctrine is needed in the life of a Christian as long as one "accepts Jesus as Lord and Savior of one's life" are beliefs heard on television, in print, and even in some Catholic priests' sermons and in Catholic publications. *Splendour* successfully refutes this new age notion and removes confusion from the mind about the alleged conflict between doctrine and personal faith.

Reviewed by Dr. Mary Alice O'Connor. Dr. O'Connor resides in Naples, Florida and occasionally helps sing the *Missa de Angelis*, most recently the Midnight Mass of Christmas, 1996. She is a cantress in the Byzantine Catholic Church and an avid reader of materials on Eastern Christian spirituality.

Adrian Fortescue & J. B. O'Connell. *The Ceremonies of the Roman Rite Described*. United Kingdom: The Saint Austin Press, 1996. Pp. 423. Hardback \$39.95. No ISBN available. American Distributor: Preserving Christian Publications, Inc.

Those interested in liturgical matters of any sort, and particularly in Latin liturgy, will rejoice in learning that Fr. Adrian Fortescue's classic work, *The Ceremonies of the Roman Rite Described*, has been republished by the Saint Austin Press in England. The book is distributed in this country by Preserving Christian Publications, Inc., and is an indispensable aid to all clergy, masters of ceremonies, sacristans, and all involved with indult celebrations of the Tridentine Mass. The book is a facsimile reproduction of the (twelfth revised) edition of 1962.

The tone is classic Fortescue and O'Connell: the former was a British priest and scholar who penned the original 1917 edition--one of the classic works of the Liturgical Movement; the latter was a priest, canon, and associate of Fr. Fortescue, and helped to revise the third and fourth editions in the early thirties and assumed complete responsibility upon Fr. Fortescue's untimely death in 1934. The book was repeatedly published and revised as the Movement advanced; the last three versions were published in 1958, 1960, and finally in 1962.

Everything under the liturgical sun may be found within the book's thirty chapters. Part One deals with general liturgical principles and terminology, providing a useful base of information with which one may follow the remainder of the text. The second part, probably the most widely used by indult Mass enthusiasts, lays out (truly) all ceremonial associated with the Holy Sacrifice in its High, Sung, and Low forms. The role of every participant (today one might say *minister*) is laid out in precise rubrical detail, from the visiting prelate down to the lone boy server at Low Mass. Part Three deals with vespers and benediction in their various forms; Part Four discusses the liturgical year and provides detailed ceremonial for all of the proper liturgical days, including Holy Week. The final part deals with all ritual associated with the celebration of the sacraments. There are also two appendices that provide useful information for the United States, as the remainder of the work is British in its references.

Probably the most useful feature of "Fortescue" (as the volume came to be warmly known by seminarians) is its compilation of the liturgical reforms of Popes Pius XII and John XXIII. Too often, celebrants of the Tridentine Mass today do not have immediate access to the 1962 edition of the *Missale Romanum*, nor to Pope John's *Novum Rubricarum* of 1960, which contained most of the late liturgical reforms prior to the Second Vatican Council. This writer knows from personal experience the inevitable questions that arise in the sacristy, e.g., the relocation of the footwashing rite of Maundy Thursday to its place after the gospel, the seated position of the celebrant during the chanting of the epistle at Solemn Mass, and the suppression of the *Confiteor* by the servers or sacred ministers just before holy communion. These details, often forgotten because of their brief implementation prior to the promulgation of the revised missal of Paul VI, are brought to mind in this edition's reprinting. It is notable that a newly inserted preface to this Saint Austin Press edition points out several errors in the original text, with the assurance that these will be corrected in subsequent editions. (No doubt the rapid pace of Pius and Johannine reforms contributed to these oversights of yesteryear.) The text conforms to contemporary Latin usage by using the consonant *i* wherever it appears in liturgical forms whereas *j* was formerly used as in *Iesum Christum*, instead of *Jesum*

*Christum*. However, one does note an occasional lapse to the earlier *j* forms.

At \$39.95, this hardcover epic (400-plus detailed pages, including diagrams) is a valuable investment for every Latin Mass Community. In fact, its precise detail and sense of protocol should lend significant and rubrical reverence to all celebrations

using the previous liturgical books. This can only serve to enhance the traditional Latin liturgy and make it even more worthy of celebration in diverse places.

Reviewed by Scott Calta. Mr. Calta is the Secretary-Treasurer of the L.L.A.

---

---

## LETTERS TO THE EDITOR

---

---

17 February 1997

Dear Dr. Edgeworth,

I cannot resist the urge of writing you after receiving the December 1996 issue of the Newsletter of L.L.A.

In Santo Domingo you can attend every year the Corpus Christi procession, which spreads through the whole Colonial City. People on that day spend hours in adoration of the Blessed Sacrament. It gives me joy to be able to attend the procession as I used to in my home town, Warsaw, Poland.

We have many other processions, attended by masses of people e.g., on Wednesday of the Holy Week there is a procession from the Church of Nra. Sra. del Carmen with the statue of "Jesús Nazareno" carrying the cross. It goes back to the XVIth century and was started by the mulattoes of Los Minas across the Ozama River, who walked through the Colonial City. There are other processions on other days of the Holy Week. It takes a lot to describe, but just last week, in the evening of the First Lenten Week Friday we had the March of Faith (Marcha de la Fe) of people from the entire Archdiocese of Santo Domingo. They started at the colonial church of Nra. Sra. de las Mercedes and filled (standing) the enormous square in front of the Cathedral, Parque Colón, where Card. Nicolás de Jesús López Rodríguez celebrated Mass with all his archdiocesan clergy. It was a remarkable demonstration of Catholic faith, even though there is a constant attack on this society of secular and "strange" forces. This March was started by Card. López, our beloved pastor, when he was appointed, as the youngest of all bishops at that time, to head this Archdiocese.

Best regards  
Sophie Jakowska, Ph.D.  
Santo Domingo  
Dominican Republic

7 February 1997

Dear Bob,

In the March, 1996 issue of the L.L.A. Newsletter (Newsletter 60), Fr. Michael Gilligan reviewed Msgr. Peter J. Elliot's *Ceremonies of the Modern Roman Rite* (San Francisco: Ignatius Press, 1995). I know I'm a bit late in these remarks, but better late than never.

Father Gilligan takes exception to Msgr. Elliot's criticism of what he, Msgr. Elliot, calls "academic liturgical rationalism" that would "separate the place of reservation [of the tabernacle] from the place of celebration (pp. 29, 324)." Father Gilligan adds:

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.... That teaching, however, has been reversed in the very documents that Msgr. Elliot cites, above all in one document he criticizes: *Environment and Art in Catholic Worship* [EACW], 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.* [emphasis added].

Father Gilligan is certainly entitled to offer his opinion that the document is "a sound treatise," but it is incorrect to suggest that EACW has been "approved by the bishops of the United States and thereby commended to all of us." Helen Hitchcock, editor of the *Adoremus Bulletin*, addressed the question of the authority of the EACW document in "Cry Sanctuary," *Adoremus Bulletin*, May-June 1996 Issue, p. 5:

*The Principle Guidebook for the "renewal" of Catholic churches in the United States is Environment and Art in Catholic Worship*

[EACW], a 29-page statement issued in 1978 by the Bishops' Committee on the Liturgy [BCL] in collaboration with the Federation of Diocesan Liturgical Commissions [FDLC]. Its stated objective was "to provide principles for...preparing liturgical space" in light of the "pastoral experience of implementing post-Vatican II reforms [which] place us in a position to *reexamine existing places* of worship and to *make informed decisions about their appropriateness.*" [emphasis added]

It is important to note that EACW was not issued by the NCCB; nor was it ever submitted to the bishops' conference for vote or approval. Its actual "level of authority," therefore, is just above that of private opinion. However, this statement of the BCL has been as solemnly invoked as if it were a papal document of the highest authority - and certainly more carefully "implemented" than *Sacrosanctum Concilium*, the Vatican II document on the liturgy, the "spirit" of which has also been continually vandalized.

EACW has provided justification for nearly every kind of renovation in nearly every Catholic church for eighteen years.

While Blessed Sacrament chapels may be good idea for shrines, cathedrals, and other churches attracting a good number of tourists, the prominence of the tabernacle in the church should never be compromised. Further, the Vatican's *General Instruction of the Roman Missal* makes clear references to placement of the tabernacle in the sanctuary (cf. *GIRM* 84 and 223). It is incorrect to suggest that Blessed Sacrament

chapels (separate from the sanctuary) are mandatory when churches are built or remodeled.

Unlike Msgr. Elliot, Father Gilligan "earned his doctorate in liturgical studies in 1981 at the University of Notre Dame." So it comes as no surprise that Father Gilligan was quick to point out that Msgr. Elliot "admits that he is not a scholar in Liturgy" and "does not claim authority from a background in Liturgical studies."

However, before one's own authority is invoked, it is important to know the limits of that authority.

Sincerely in Christ,  
Rev. Jerry J. Pokorsky  
Church of the Holy Spirit  
Annandale, Virginia

25 March 1997

Dear Dr. Edgeworth:

I very much appreciate your mentioning the *Editiones Familiae Sancti Hieronymi* in the December '96 Newsletter (#63). However, I regret that we don't carry the *Code of Canon Law*, or a five-volume *Summa Theologica*. Our name must have been transposed with that of another publisher or publishers.

If I may say, the newsletters keep getting better all the time and are packed with information. How you keep up with everything I do not know, and I can imagine the amount of time you spend in writing. Best of all, though, is the good will that emanates from each page.

Best wishes for the success of the upcoming convention.

Sincerely yours,  
Jan G. Halisky  
Familia Sancti Hieronymi  
Clearwater, Florida

---

---

## FROM THE LOCAL CHAPTERS

---

---

### BATON ROUGE

This chapter is making preparations for the Pontifical Latin High Mass (Tridentine Missal), which will be offered at the chapter's request by the Most Rev. Alfred C. Hughes, Bishop of Baton Rouge, at 9:30 AM on Sunday, July 6th, at St. Agnes Church in Baton Rouge. If you live in Louisiana or vicinity, please attend if you can.

### CHICAGO

Our congratulations go to Fr. Thomas Paprocki, Chancellor of this archdiocese and a member of this chapter, who on March 7th received the Archbishop James E. Quigley Distinguished Alumnus Award, presented by Archbishop Quigley Preparatory Seminary. (As it happens, your chairman is also an alumnus, and former faculty member, of this seminary.)

Reference to the appointment of Archbishop George has already been made above.



---

---

## CLEVELAND

---

---

The chapter has decided to host a coffee klatch at Immaculate Conception Church in Cleveland on the first Sunday of each month. This will take place between the Latin Mass at noon and the Latin Vespers at 2 PM, and will provide a valuable opportunity for persons with common interests to come to know each other better.

Chapter Chairman Jim Pauer was recently interviewed on Radio Station WMIH. He discussed the situation of the Society of St. Pius X and drew attention to the presence of Latin Masses approved by the diocese.

On Thursday, March 20th, our member Fr. Bede Kotlinski, O.S.B., offered a Memorial (Tridentine) Requiem Mass for the repose of the soul of his father, who passed away in February. *Requiescat in pace!* This Mass was at Immaculate Conception Church.

Our best wishes are extended for Fr. John Kilcoyne, a member of this chapter, who has recently been hospitalized. We hope for a speedy return to his apostolate.

The demise of Professor Reeves has already been mentioned above.

Your prayers are requested for the repose of the souls of Professor Reeves and Mr. Kotlinski, for the health of Fr. Kilcoyne, and for the consolation of the Kotlinski family.

---

---

## PITTSBURGH

---

---

On November 30th, our member John Moore, Jr., of this chapter passed from this life to the next. His support meant a great deal to us. A Latin Requiem High Mass was sung for him on December 5th, and the local chapter has arranged for additional Masses to be said on his behalf by the priests of the Institute of Christ the King. In your charity please remember Mr. Moore and his family in your prayers.

On Sunday, March 9th, Archabbot Douglas Nowicki, O.S.B., celebrated a special Memorial Mass for the repose of the soul of the late Fr. Norbert Rupprecht, O.S.B., former pastor of St. Boniface. During the "lean years" of the Latin Mass (before the Indult), Fr. Rupprecht was the only pastor in the Pittsburgh Diocese who

continued to have the Latin Mass. May God be gracious to him!

On that same day, two special groups numbering about 70 people attended the Latin Mass at St. Boniface. These were the Over Fifty Club of St. Francis Cabrini Church in Monaca PA and also the Knights of Columbus Council of Transfiguration Parish in Russellton PA. This brings to mind a suggestion: if you are active in a Catholic group, such as one of these, why not suggest that your group attend a Latin Mass in a body one Sunday as a special event?

The March issue of *Communicare*, newsletter of the Pittsburgh Latin Mass Community, featured a front page story on the Latin Liturgy Association and its local chapter. Members of the chapter are collecting large quantities of materials for the Latin Mass (such as altar Missals) and donating them to priests and seminarians. The current search is for a monstrance.

Our congratulations go to Mr. James Badeaux of this chapter, who was ordained to the Minor Order of Lector on April 6th at a chapel in Florida. May God's mighty hand be always with you, Jim.

Last, our congratulations (a little in advance) also go to our member, Fr. Marcel Pasiecznik, who will be celebrating the 60th anniversary of his priestly ordination later this year.

---

---

## ST. LOUIS

---

---

This chapter held its regular meeting on February 16th (the same day on which the Chorale of Southern Illinois University at Edwardsville came and sang both plainsong and polyphonic settings of the Latin Mass at St. Agatha's Parish). There was good news: Three of the principal Catholic high schools in St. Louis are now requiring all students to attend the Latin Mass at St. Agatha's once a semester as part of their religion classes. The schools are: St. Louis University High, Bishop DuBourg High, and Cor Jesu High.

The reaction of the students to their first experience of the old Mass was mixed: some loved it, but others were put off by the unfamiliarity. To address this problem, members of this chapter have volunteered their time to give

50-minute orientation lectures to the students before they attend; these talks would explain the differences between the old and new forms of the Mass and, most importantly, the reasons for the differences. We commend local chairman Ted Cover and his fellow members for this fine initiative.

In other news, the chapter sustained the death of its member, Mr. Fristoe Mullins, early this year. Our condolences go out to his widow, Betsy; please remember him in your prayers.

---

---

### ST. PAUL - MINNEAPOLIS

---

---

The chapter's annual general meeting was held on December 22nd at St. Agnes Parish in St. Paul MN. New officers were elected, and plans were made to perform the tasks necessary for hosting the L.L.A. national convention this Spring.

If the meeting is as big a success as we now expect, it will be due to the efforts of these dedicated local members. Thank you!

Our thanks to retiring officers, Prof. James M. May and Mr. F. Carl Miller, Jr. And our congratulations and best wishes go to the new officers: Chairman, Rev. Mr. Bernard Pedersen; Vice Chairman, Mr. Steven G. Rothmeier, and Secretary-Treasurer Mr. Daniel Rathke.

---

---

### SAN FRANCISCO BAY

---

---

It would be fair to say that the two outstanding centers of Latin liturgy in this area are St. Ann Chapel at Stanford University and St. Margaret Mary Church in Oakland.

At the latter parish, Masses during the Advent and Christmas season included Hassler's *Missa Secunda* and Mozart's *Sparrow Mass*, in addition to Masses in Gregorian plainchant. This parish now celebrates portions of the Divine Office in Latin for special feasts. For example, Vespers were sung on New Year's Eve and Lauds on New Year's morning; and a special concert of religious music on the Epiphany was followed by Vespers and Benediction of the Most Blessed Sacrament.

At St. Ann's, Holy Week was observed with great solemnity and musical élan. Polyphonic music was heard throughout the week, including compositions by Morales, Byrd, Tallis, Ciconia, Dufay, Palestrina, and Lassus. Victoria's arrangement of the Lamentations of Jeremiah was featured in the Tenebrae service. All of this culminated in Victoria's *Missa Laetatus Sum* on Easter morning.

The music here is remarkable even on an "ordinary" Sunday. It is worth a special trip (Hybrid Mass at 11:30 AM, Latin Vespers at 6:15 PM). The music is under the direction of Professor William Mahrt, our chapter chairman.

---

---

### NOTEWORTHY ITEMS

---

---

1. We don't know the date, but we do know that during 1996 the Most Rev. Andrew J. MacDonald, Bishop of Little Rock, celebrated a Pontifical Latin High Mass in Little Rock using the old edition of the Roman Missal. This was the first such Mass to be offered in the diocese in approximately 30 years! At the Mass seven young Catholics received the Sacrament of Confirmation according to the old sacramentary.

2. In September the Rt. Rev. Marcel Rooney, O.S.B., Abbot of Conception Abbey in the Kansas City MO Diocese, was elected Abbot Primate (i.e. head) of the worldwide Benedictine Confederation. The Abbot has a degree in music from the Eastman School in Rochester NY and is an accomplished organist. Perhaps significantly, he

is a member of the Society for Catholic Liturgy (see issue 62 p. 14 #7 for details), which could imply a predisposition in favor of the "Reform of the Reform."

3. We congratulate our distinguished member, Fr. Gerard Farrell, O.S.B., on two accounts. First, he recently celebrated the 50th anniversary of his priestly ordination. And second, on October 11, 1996, he was awarded the cross "Pro Ecclesia et Pontifice" by the Holy See for his accomplishments in the field of Church music. He is a member of the faculty of Westminster Choir College in Princeton NJ, and has adjunct status on the faculty of Duquesne University in Pittsburgh PA. We are very proud of you, Father.

4. On October 12, 1996, the Most Rev. Harry J. Flynn, Archbishop of St. Paul and Minneapolis, celebrated a special Pontifical High Mass in honor of the 25th anniversary of the Twin Cities Schola Cantorum. The Mass was offered at St. Anne's Church in Minneapolis. The chorale, which is under the direction of Charlotte Lawson, and is scheduled to sing at the L.L.A. National Convention in May, sang Refice's Mass in Honor of the Immaculate Conception.

5. On Sunday, October 26th--the Feast of Christ the King--Solemn Vespers were sung in Latin at St. Raymond Cathedral in Joliet IL. The service was sung by the Ecclesiastical Choral Society, and was joined to an organ recital by Mr. Richard Siegel.

6. On that same day, Mozart's majestic "Coronation Mass" was sung at the Cathedral of St. John the Evangelist in Lafayette LA, under the direction of Mr. Thomas Niel.

7. Also in late October, the Most Rev. George E. Lynch (an Episcopal Adviser of this Association) and his associate Bro. Fidelis Moscinski, O.F.M., were acquitted in a bench trial in New York of spurious charges that they had "obstructed access" to an abortion clinic. In handing down his verdict, Federal Judge John E. Sprizzo declared that the videotape of the event simply showed "an elderly bishop and a young monk praying the rosary." *Deo gratias*, and thank you for your prayers for this intention.

8. Speaking of our Episcopal Advisers, His Eminence Anthony Cardinal Bevilacqua of Philadelphia stood up once more for accuracy in translating at the November meeting of the U.S. Episcopal Conference in Washington DC.

At issue was the ICEL translation of St. Matthew 4:19: "Venite post me; faciam vos fieri piscatores hominum" (Follow me; I shall make you fishers of men). The proposed translation reads: "Follow me and fish for people." After protesting the deficiency of the rendering, His Eminence must have been astonished when other members of the conference insisted that the words are "a precise translation of the Latin"! (Oh no, they're not.)

(For the contributions of Bishop Alfred Hughes to this debate, see our last issue, p. 11 #21.)

9. On Wednesday, December 4th, at the Wertheim Performing Arts Center in Miami, the Florida International University School of Music presented a choral concert entitled "A Holiday Celebration." A glance at the program shows the continued popularity of Latin Church music in the secular world's eyes. Featured were compositions by J. S. Bach, Palestrina, Cherubini, Praetorius, and others.

10. This year the Christmas Eve Midnight Mass at St. Matthew's Cathedral in Washington DC was a Hybrid Mass celebrated by the Most Rev. James Cardinal Hickey. Composers whose works were sung during the Mass included Bruckner, Holst, Charpentier, Saint-Saens, and also the director of music at the cathedral, Mr. Gerald F. Muller.

11. Perhaps taking a leaf from the book of his confrere, Cardinal O'Connor (see our issue #61 p.1), His Eminence William Cardinal Keeler, Archbishop of Baltimore, celebrated the Latin Mass at the Basilica of the Assumption in Baltimore at 9 AM on Sunday, December 29th. The current edition of the Roman Missal was used for this Mass.

12. The following day, December 30th, was a sad one for the Latin Mass community in Wilmington DE. The regular celebrant of the Latin Mass at St. Patrick's Church in Wilmington is Fr. John F. Heckel, O.S.F.S., a member of this Association. Fr. Heckel suffered a debilitating heart attack on August 21, 1996. During his convalescence, Masses were celebrated by Fr. Roberto Balducelli, O.S.F.S. When he, too, needed time to recover from surgery, a number of priests came forward to serve as celebrants: Fr. Alex Gorski, Fr. Doug Smith, O.S.F.S., and Fr. Francis D. Dougherty, O.S.F.S., who said the Latin Mass on Christmas Eve and Christmas Day. Despite his age (he was 85), Fr. Dougherty appeared healthy; hence it was a blow when he died of a sudden bout of the flu on December 30th.

Fr. Dougherty, who had been Procurator of the Oblate Foreign Missions for many years, received the Mass of Christian Burial on January 4th. May God rest his soul. At this juncture the Vicar General of the diocese, Msgr. J. Thomas Cini, stepped into the breach and assumed the duties of celebrant so that the Mass would

continue without a break (although the changes of celebrants played hob with the alternation of the old Missal with the new version, which is the custom of the parish).

By press time, it is expected that Fr. Heckel will have recovered sufficiently to return as regular celebrant of this Mass. His health is still a matter of concern; your prayers are appreciated, and cards or letters may be sent to him at: Salesianum Faculty House, 1801 N. Broom St., Wilmington DE 19802.

Our thanks to long-time member Mr. Carl G. Moore, Jr., who provided these details and also mentions that he attended English Masses at a number of churches during Lent (e.g. St. Ann's in Wilmington, St. Anthony's in Wilmington, and St. Teresa in Port Dupont MD -- with Bishop Saltarelli celebrating at the last of these) and kept hearing Greek *Kyrie*, the Latin *Sanctus* and *Agnus Dei*, and the historic *Adoramus Te Christe* sung as part of the service.

Latin at Mass need not be an all-or-nothing proposition, as shown by these instances and also by our member Fr. Michael Gilligan of the Chicago Archdiocese who reports that he sings the Greek *Kyrie*, as well as the Latin *Sanctus* and *Agnus Dei* at his weekday Masses; during Lent he had the congregation sing the *Parce Domine*. Our clergy members might do well to ask themselves whether they could do something similar at their parishes.

13. Early in the new year, on Sunday, January 19, 1997, a Solemn High Latin Mass of the Tridentine variety was celebrated at St. Patrick's Church in Bloomington IL. According to details provided by *The Latin Mass* magazine, celebrant was Fr. Richard Soseman, judicial vicar of the Diocese of Peoria; Deacon was Fr. Gregory Mikula, Administrator of St. Casimir Parish in Streator IL; Subdeacon was Fr. Patrick O'Neal, Pastor of Sacred Heart Parish in Granville IL; Master of Ceremonies was Fr. John-Peter Pham (an L.L.A. member) of Champaign IL; and the schola and choir were directed by Fr. Scott Archer, Pastor of St. John's Parish in Fairbury IL. All five of these priests are under the age of 40!

This was the inaugural Mass of a new weekly Latin Mass at this parish, which is situated near the campus of Illinois State University.

14. Wednesday, January 22, was the date of this year's March for Life in Washington DC, protesting the Supreme Court's unjust *Roe versus Wade* decision. Among the 18 members of the U.S. Catholic hierarchy who took part in the March were three of our own Episcopal Advisers: Archbishop Daniel Buechlein of Indianapolis, Bishop Rene Gracida of Corpus Christi, and Bishop Thomas J. Welsh of Allentown. Well done! The entire student body of Our Lady of Guadalupe Seminary were also in attendance.

15. On the following day (January 23) a special Mass was offered for the repose of the soul of the late philanthropist Mr. Chauncey D. Stillman, who was one of the earliest backers of the Latin Liturgy Association in the mid-1970's. Mass was sung at the Church of St. Jean Baptiste in New York City (Manhattan). The homilist was Fr. Carleton P. Jones, O.P.; the choir sang Schubert's *Mass in C Minor* under the direction of Dr. Johannes Somary.

16. Two active members of the L.L.A. visited Our Lady of Guadalupe Seminary in Elmhurst PA early this year to conduct separate days of recollection. The first, on January 25, was directed by Fr. Brian Harrison, O.S., Rector of the Diocesan Seminary in the Diocese of Ponce, Puerto Rico. The second, on February 24th, was given by Fr. C. Frank Phillips, C.R., Pastor of St. John Cantius Parish in Chicago and chairman of our Chicago chapter.

17. On Sunday, February 2nd, the Latin Mass was celebrated at St. Raphael Church in San Rafael CA at 3 PM. An organ concert of sacred music followed. The church, a large one, was filled to capacity. The celebrant, Fr. William L. Vaughn, has been ordained for less than two years.

Our informant (who was present) tells us that this was a Tridentine Mass, and that he expects it to be repeated sometime soon. If so, this represents a charge of policy for the San Francisco Archdiocese under its new shepherd, Archbishop Levada. His predecessor, Archbishop Quinn, although well disposed to the new Mass in Latin, did not permit the Tridentine Mass to be celebrated in this archdiocese.

18. An important series of discussions took place in Rome on March 3rd through 10th. Participants were: Cardinal Ratzinger, Archbishop Medina Estevez (of the Congregation for Divine Worship), and American Archbishops Hanus (Chairman of the Bishops' Committee on the

Liturgy), Levada, Rigali, and Stafford (recently posted to Rome). Among the subjects covered was the much vexed question of changing the language of the English translation of the Mass.

Shortly before the discussions, the Most Rev. Donald W. Trautman (former chairman of the Bishops' Committee on the Liturgy), Bishop of Erie PA, delivered a speech at St. Mary's Seminary in Houston (affiliated with the University of St. Thomas), in which he demanded in the most vigorous terms that the English liturgy be made non-gender specific. This stance took some measure of courage, since it came hot on the heels of a Roper Poll showing that American Catholics, by a huge majority of 71% to 22%, preferred the existing language (e.g. "fishers of men").

Mrs. Helen Hull Hitchcock, of Adoremus, of Women for Faith and Family, and of the L.L.A., issued a spirited refutation of Bishop Trautman's speech. Excerpts were published in the March 27th issue of *The Wanderer* (pp. 3 and 7).

Without wishing to imply that there is no role for the vernacular in the Church's worship, I will make the observation that the use of the vernacular has led, and will continue to lead, to a great deal of strife and contention within the Church, as various factions seek to incorporate their own ideological preferences into the text; the use of the common language of the Western Rite, on the other hand, is a medium of unity in which all Catholics, irrespective of ideology, may worship as one.

19. On March 8th, the Most Rev. James C. Timlin, Bishop of Scranton (and an Episcopal Adviser of this Association), celebrated a Solemn Pontifical Mass in Latin at Our Lady of Guadalupe Seminary in Elmhurst PA. Deacon of the Mass was Fr. Dennis Duvelius, F.S.S.P., and subdeacon was the Rev. Mr. Edouard de Mentque, F.S.S.P. Archpriest was Fr. Nathan Vail, F.S.S.P., and Deacons of honor at the throne were Fr. Arnaud Devillers, F.S.S.P., and Fr. Andrew Kilpatrick. During the course of the Mass His Excellency conferred minor orders upon eighteen seminarians.

20. On March 8th through 10th, 1996, Franciscan University of Steubenville OH hosted its first symposium on sacred music, under the title of "O Beauty Ever Ancient, Ever New." At the conclusion of the conference, the Latin Mass (current Missal) was celebrated in the college's Christ the King Chapel

by Rev. Msgr. Richard J. Schuler (a member of the Association's National Council and a speaker at our upcoming convention). The university choir and the congregation sang *Mass XVIII*, the Duruflé *Ubi Caritas*, and Mozart's *Ave Verum*.

Other speakers at the conference included Dr. Thomas Day of Rhode Island and Dr. Kurt Poterack of Michigan, both L.L.A. members of long standing. See below (#31) for others in this series.

21. On March 11th an Evening of Recollection was given at the Monastery of St. Clare in the Bronx by Fr. Richard Trezza, O.F.M. The evening included Benediction and exposition of the Blessed Sacrament; it was sponsored by the Bronx chapter of *Una Voce*.

Fr. Trezza is a member of this Association. Some of his comments on the Mass were published in the newsletter *Excelsis* in January of this year. Excerpts include: "We're bankrupt with the English translations of those presider prayers in the *Novus Ordo*. Sometimes after I pray them, I sit down and wonder what I've said...they seem so trite sometimes." Also: "...because it [Latin] is precise, succinct, unchanging, it keeps safe for us the intentions of the Church in the liturgy."

22. The new organization named Call to Holiness sponsored a Latin Mass (new Missal) at All Saints Church in Flint MI on Saturday, March 15th. Homilist for the Mass was noted theologian Fr. John A. Hardon, S.J.

23. On Saturday, March 22nd, the Most Rev. Rene Gracida (an Episcopal Adviser of this Association) celebrated a Pontifical Low Mass (old Missal) at the Cathedral of Corpus Christi in Texas. Serving as chaplain to His Excellency on this occasion was Fr. Carlos Casavantes, F.S.S.P. During the course of this Mass, Bishop Gracida conferred the orders of exorcist and acolyte upon seminarian Lawrence Gresser.

24. Fr. Timothy Svea of the Institute of Christ the King, Sovereign Priest (a speaker at our upcoming convention), is scheduled to visit the Buffalo area on April 18th through 20th. On the 18th he will speak to the Buffalo chapter of *Una Voce*; on the 19th he will conduct a Day of Recollection at Mercy Grove in Leroy NY, ending in a traditional Latin Mass; and it is expected that he will celebrate the Latin Mass at St. Anthony of Padua Church in Buffalo on the 20th.

25. On Sunday, April 20th, the Most Rev. William J. Winter will confer the Sacrament of Confirmation at 1:30 PM at St. Boniface Church in Pittsburgh PA. The old sacramentary will be used.

26. Notre Dame University will sponsor its 25th Pastoral Liturgy Conference on June 16-19th.

A look at the program brings home the gap in current liturgical studies. Of the many talks and workshops, not one addresses, or even acknowledges, the liturgical concerns of those of us who favor the Latin language in worship. To the mind of the liturgical establishment in the U.S., such concerns are illegitimate, need not be addressed, and should be passed over in silence.

The summary of the remarks of the two speakers (one of whom taught your editor philosophy, or something akin to it, at Loyola thirty years ago before wrecking the Glenmary Sisters) at the General Session is positively eerie: "Why do we the church find it so difficult now to dream, to imagine, to embrace the future? Why the anxiety? Must we grieve first in order to dream, imagine, embrace the future?" I would not have thought that hostility to "the future" (apparently there is only one model of the future under consideration) was a major part of the Church's liturgical problems today. (Or perhaps they have noticed us, after all!)

On the 19th the conference will present an award to Bishop Trautman (see #18 above).

27. Overlapping with that conference, but of far greater value, is the 7th Annual Colloquium on Liturgical Music and the Restoration of the Sacred, to be held on June 17th through 22nd at Christendom College in Front Royal, Virginia. Those giving this colloquium include Msgr. Schuler, Fr. Robert A. Skeris (another confirmed speaker at our convention), Dr. Theodore Marier of Catholic University, Dr. Paul Salamunovich of Loyola-

Marymount, Fr. Ralph S. March, S.O.Cist, and Fr. Sheldon Roy.

Cost is \$267.50 if paid in advance (\$285 at the door), including all sessions, meals, and lodging. The colloquium will conclude with a Missa Cantata featuring Gregorian chant and sacred polyphony, celebrated at 1:30 PM on Sunday, June 22nd, in the Crypt Church of the Basilica of the Immaculate Conception in Washington DC. (Even those unable to attend the colloquium would profit from attending this beautiful Mass.)

28. On Saturday, June 28th, the Most Rev. John M. D'Arcy, Bishop of Fort Wayne and South Bend, will celebrate a Solemn Pontifical Mass in Latin (old Missal) at the Cathedral of the Immaculate Conception in Fort Wayne. During the Mass His Excellency will confer priestly ordination upon the Rev. Mr. George Gabet, F.S.S.P., a native of this city.

29. This year's conference of the Society of Catholic Liturgy (see item #2 above) will be held in Detroit from September 25th to 28th. The topic: "Liturgy, Tradition, and Catholic Identity." For details, phone 801/328-8941 or fax 801/364-6504.

30. Recently Una Voce (a Tridentinist organization loyal to the Church) has been much more active in the U.S. than in previous years. The organization will hold its first national meeting on Friday, September 26, at Cooperstown NY. On the following day the second annual pilgrimage to the Shrine of the North American Martyrs will take place in nearby Auriesville. To register, write to: Mr. Byron Smith, P. O. Box 993, Oswego NY 13126.

31. Additional conferences on sacred music are in the works for Franciscan University in Steubenville (see item #20 above). For details, contact Dr. Susan Treacy (a member of the faculty there, as well as of the L.L.A.) at 614/283-6263.

---

---

## NEWS FROM OVERSEAS

---

---

1. In an earlier issue (issue 60, p. 10 #3) we drew attention to the foundation of the Centre International des Etudes Liturgiques (CIEL) and to its first colloquium on the liturgy, sponsored at Laus in southeastern France in 1995.

Last year a second conference was held at the same site from October 9th to 11th.

Speakers included Fr. Bertrand de Margerie, S.J. (France), Dom Cassian Folsom, O.S.B. (USA: an L.L.A. member), Prof. J. Boogaarts (Netherlands, a Gregorian chant expert), Michael Davies (U.K.: Una Voce), and the Most Rev. Georges Lagrange, Bishop of Gap (France).

A Latin Mass of the old form was celebrated on each of the three days. The first was a Pontifical Low Mass offered by Bishop Lagrange; the second, a Votive Mass of the Blessed Sacrament offered by the Rt. Rev. Henri Courau, Abbot of Triors; and the third was the Mass of the Motherhood of Our Lady.

It is expected that the proceedings will be published in French, in German, and in English. This is fortunate: the 1995 proceedings were published only in French and German.

2. On October 19th the (British) Association for Latin Liturgy held its annual general meeting at Nottingham Cathedral. The Latin Mass was celebrated by Fr. Dinnis (new Missal); the choir, under the direction of Mr. Phillip Olleson of Nottingham University, sang Samuel Webbe's *Mass in G*. Father Bruce Harbert of Oscott College (one of England's largest seminaries; he is a confirmed speaker at our upcoming L.L.A. convention) preached the homily on this occasion; the text, which is very instructive, was printed in the February 1997 issue of the A.L.L. Newsletter.

3. On Friday, November 22nd, the Most Rev. Emmanuel Milingo (Archbishop Emeritus of Lusaka in Zambia) gave an address entitled "The Three Dimension of Evil" to those attending a conference on Our Lady of Fatima held in Rome. He astonished the world by declaring, in the course of his remarks, that some of the priests and bishops who work at the Vatican are actually Satan worshippers. This claim created an immense uproar in the European press, but has largely been ignored by the U.S. media.

It is true that Archbishop Milingo is probably the best known exorcist practicing in the Church today; so perhaps he has been given a special charism to discern such matters. But if he has not, it is difficult to see how he could have reached such a conclusion. Such "subversives" would be very unlikely to be found discussing their Black Masses in his hearing.

At any rate, on the next day the conference adopted a resolution asking the Holy Father to permit any priest in the world to use the Tridentine Missal at will. This petition will not be granted.

4. On November 30th Bishop David, head of the Diocese of Evreux in Normandy,

celebrated a Tridentine Requiem Mass for the soul of the Abbé Quintin Montgomery Wright, a converted Anglican clergyman into whose care three parishes in Normandy had been entrusted. It is difficult to imagine Bishop David's immediate predecessor doing this: he is the only diocesan bishop to have been fired outright by the Holy See in recent memory.

5. Some time ago the French Latin Liturgy Association had sought recognition as a Catholic organization from the Archdiocese of Strasbourg and were refused. They appealed this decision to the Apostolic Signatura in Rome. On December 12, 1996, the Signatura decided for the archbishop and against the association. This information was conveyed to the association by the archbishop on January 22nd. (Correct me if I'm wrong, but it seems that, in this and in other cases, the Signatura has conveyed its verdict to the "defendant" and left it to him to inform the plaintiffs of the outcome -- a procedure which seems incredible in the eyes of this "Yank.")

A vigorous letter of protest was sent on January 24th to Cardinal Grocholewski by Dr. Crouan, president of the association. It will not do one bit of good. The tribunals in Rome simply will not side against a sitting bishop and for a lay group.

6. Supporters of the CIEL (see item #1 above) organized a British branch of the group and inaugurated it at a special Latin Mass celebrated on March 1st at the Church of St. James, located in Spanish Place in London. Celebrant of this Tridentine Mass was Fr. Andrew Wadsworth, a priest of the parish. Homilist was Fr. Ignatius Harrison of the Brompton Oratory. Forty other members of the clergy were present, as well as one thousand laity. Chairman of the British section will be Mrs. Nicole Hall.

7. On this same day, March 1st, the Most Rev. Maximilian Ziegelbauer conferred minor orders and the subdiaconate at the seminary in Wigratzbad, Germany. Deacon for this Mass was Fr. Engelbert Recktenwald, F.S.S.P.; Subdeacon was Fr. Martin Lugmayr, F.S.S.P.; and Fr. Patrick du Fay, F.S.S.P., served as Archpriest. Two North Americans received the subdiaconate this day: Joseph Portzer of Ohio and Philip Creurer of British Columbia.

8. On March 15th the heads of three Latin Liturgy associations (those of England, France,

and the Netherlands) met in Brussels. The groups constitute a "Confoederatio Consociationum pro Liturgia Latina." Certain other officers of these national groups were also present. The Dutch association has some 2,000 members, the English 400; the French figure is not known to me.

At the meeting it was agreed to draw up a summary of the liturgical situation in each country by July and to meld these into a combined document by October which would be used in pressing the case for the Latin Mass at the Holy See. In addition to a meeting of national presidents in London on April 26, 1998, it was agreed to sponsor an international meeting for all members of these associations sometime during 1998.

Some of our members may be wondering why the L.L.A. is not taking part in this. The answer lies in the draft of the founding document prepared by Dr. Crouan; it declares that the member groups seek only to promote the new Mass in Latin, eschewing all support for the old form of the Latin Mass. Such a separation of the ways did not seem to your Chairman to be the best way to promote the Latin Mass in the real world. Suggestions for changes in the governing document met no success.

9. On April 12th the A.L.L. is to hold its Spring Meeting at St. Gregory's Church, 10 St. James Square, Cheltenham. The meeting opens with Solemn Latin Mass and closes with Solemn Vespers and Benediction.

Between the October meeting and the April one it was announced that the Most Rev. John Brewer, Bishop of Lancaster, had accepted the position of Episcopal Adviser to the A.L.L. The earlier idea of having multiple Advisers (as in the U.S.) did not commend itself to Cardinal Hume.

10. This year the Dominican community in Leicester celebrate the 750th anniversary of their arrival in that city. As part of the commemoration, a Latin Mass in the Dominican Rite will be celebrated at 7:30 PM at Holy Cross Priory Church in Leicester on Wednesday, April 30th (the feast of St. Pius V in the new *ordo*). Church music of the 13th century will be featured.

11. From May 7th to 11th the little village of Watou in Belgium (it's in western Flanders) will be the site of the Sixth International Festival of Gregorian Chant. The opening Mass (11 AM on

May 8th) will be broadcast live internationally on Eurovision.

Two members of the hierarchy will play major roles in the ceremonies of the final day, May 11th. Bishop Raffin, the Bishop of Metz, will celebrate a Pontifical Latin High Mass at 11 AM; and Bishop Vangheluwe, Bishop of Bruges, will celebrate Pontifical Vespers at 5 PM followed by Benediction of the Blessed Sacrament.

Choirs participating in the festival will be coming from: Amsterdam, Roermund, Roeselare, Bruges, Louvain, Paris, Toulouse, Trondheim, Bologna, Budapest, Vilna, Ratisbon, Gratz, Lisbon, Grimbergen, Seoul, Pusan, and Hiroshima. This is a wonderful example of the chant's power to unify Catholics from all over the world.

12. On May 24th, Bishop Ziegelbauer will return to Wigratzbad (see item #7 above) to confer diaconal ordinations. Details in a subsequent issue.

13. Those who attended the 1991 L.L.A. convention in Los Angeles will easily remember the Gregorian Schola of that city, which performed admirably on that occasion. The schola is sponsoring a two-week seminar on Gregorian chant, to be held at the Abbey of St. Pierre de Solesmes in France from June 26 to July 15th, under the direction of Fr. Columba Kelly, O.S.B., of St. Meinrad's Abbey in Indiana. For details, contact Dr. Robert Fowells at 818/332-8465.

14. The Family of St. Jerome and the Latinitas Foundation will be co-sponsoring a week of prayer and spirituality conducted in Latin, to be held at the Discalced Carmelite Center outside Guadalajara, Mexico, on June 21st through 29th. The program is to conclude with a pilgrimage to the Basilica of Our Lady of Guadalupe. The moderator is Fr. Suitbert Siedl, O.C.D. Cost for the week is only \$117 per person (double accommodations) or \$135 (single room). Those interested should contact Mr. Jan Halisky, 507 South Prospect Avenue, Clearwater FL 34616, preferably by June 15th.

15. In our last issue (p. 13 #10) mention was made of the reforms initiated in the Archdiocese of Melbourne by its new archbishop, the Most Rev. George Pell. A follow-up: His Excellency has become the first prelate in Australia to issue a formal invitation to the Priestly Fraternity of St. Peter to send a priest (or priests) into his diocese. This will



bring much good in its wake, and presumably some criticism as well.

16. Recently we received a letter from Sister Irene Gibson, who has organized a new community of nuns in County Mayo, Ireland, called the Taborite Nuns of Mary Immaculate. The good news is that they have received episcopal permission to have the Latin Mass every Sunday in their community; the bad news is that they have at present no priest suitable to celebrate it, and so the sisters must make a round trip of 36 miles by bus every Sunday to hear Mass.

Sister Irene asks whether there is a priest, perhaps one of our retired members, who might wish to settle in Ireland and become their chaplain. If interested, please write to sister at: Mt. Tabor Hermitage, Drummin, Westport, County Mayo, Éire.

17. As part of our continuing (though somewhat haphazard) survey of locations where the

Latin Mass may be heard overseas, let us mention two additional locations in France which may be of interest to visitors there.

The first is the Cathedral at Bordeaux, where at 10 AM every Sunday a capable Gregorian schola sings a Mass described as “almost entirely” (presque totalement) in Latin.

Elsewhere, visitors may wish to consider a visit to the Abbey of St.-Joseph de Clairval, situated in Flavigny. It was established in 1972 and raised to abbatial status in 1992 (a mere baby by Benedictine standards). The entire liturgy of this community, the Mass and Divine Office, is in Latin; and each member says an individual Latin Mass daily in addition to the communal Mass. The schedule: Mass Sundays at 10:10 AM, Thursday at 6:30 AM, all other days at 11:10 AM; Vespers at 5:25 PM weekdays, and on Sundays (followed by Benediction) at 5:10 PM. The address is: Abbaye St.-Joseph de Clairval, 21150 Flavigny-sur-Ozerain, France.

---

---

## FROM THE PRESS

---

---

1. The Fall 1996 issue of *Sacred Music* contains several articles of interest, including two by L.L.A. members: “Baltimore’s Failed Bid for the American Primacy” by Duane L.C.M. Galles, and “Language and Faith: the Language of Contemporary Church Music,” by Fr. Robert A. Skeris. A subscription to this journal may be obtained for \$20 a year by writing: 548 Lafond Avenue, St. Paul MN 55103-1672.

2. The Fall/Winter issue of *Antiphon*, the journal of the Society for Catholic Liturgy, includes a fascinating article by Fr. Bruce Harbert (see above, “News From Overseas” #2) entitled “The Question of ‘Liturgical Presidency,’” which points out that some popular conceptions held today about the role of the “presider” at Mass run directly contrary to the teachings of the Fathers of the Church and even to that of the Second Vatican Council. A subscription to this journal may be obtained for \$12 a year by writing: 331 East South Temple Street, Salt Lake City UT 84111.

3. *The Tablet*, a Catholic journal published in London, is usually regarded as a “liberal” organ. Hence it was noted with much interest that its issue of November 16th included a very respectful and positive report on the CIEL colloquium (see above, News From Overseas #1).

4. In our September issue (no. 62, p. 3 #3) reference was made to an extremely important sermon on the liturgy delivered by our member, Fr. Thomas J. Paprocki, under the title of “Reforming the Reform.” The text of this sermon is reprinted on pp. 5-9 of the Winter 1996 issue of *Sacred Music*. Back issues of this journal are available at \$2 each; for the address, see item #1 above.

5. Some brief “quotable quotes” from the Winter 1997 issue of *The Latin Mass* magazine:

From Anne Roche Muggeridge of Canada, speaking of the consequences of an all-vernacular liturgy: “The laity looks at it [the English Mass] and says, ‘Is that all there is?’” (Editor’s note: for future reference, we shall refer to this as the “Patti Page Phenomenon.”)

From Stuart Reid of Great Britain: “What is wrong with the new Mass is not that it is in English, but that the English is a mistranslation, and therefore perversion, of the Latin.” (Comment: quite a strong cup of tea here!)

Last, a letter from Fr. Ed Fride, Pastor of Christ the King Church in Ann Arbor MI discloses that Father Fride, who is a convert to the Faith, is now learning to celebrate the Latin Mass according to the old Missal – even though he was not even a Catholic in *vetus ordo* days!

The wheel turns. It was at this very church in Ann Arbor that your editor, as a student, saw his first instances of really awful liturgical devastation. All things come to those who wait in the Lord.

6. On December 14th, 1996, the Associated Press released a report that all seven cardinals who are heads of U.S. sees went in a body to the Vatican to demand approval of the new Lectionary proposed by the bishops' conference in 1992. One problem: the story is probably inaccurate.

The presence of Cardinal Bevilacqua in this group, whose views on liturgical mistranslation are well known (see above, Noteworthy Items #8) and who is no shrinking violet, makes it unlikely that the story correctly represents what was said at the meeting with Cardinal Ratzinger and Archbishop Medina Estevez.

Mrs. Helen Hull Hitchcock, author of *The Politics of Prayer*, did an able job of encapsulating some of the difficulties with the proposed Lectionary.

Her remarks are summarized in *The Wanderer* on December 26th, pp. 1 and 12.

7. The Winter 1997 issue of *The Angelus*, newsletter of the Regina Coeli Society, contained a fine piece on page 3 giving a preview of the upcoming L.L.A. national convention. Our thanks to *Angelus* editor Mrs. Peggy Smith.

8. In its issue of January 16, 1997, *The Wanderer* featured an interview by Arthur J. Brew of Fr. Raymond V. Dunn, S.J., of Palo Alto CA. Fr. Dunn does a very good job of puncturing the myths and canards about the Latin Mass which are in circulation today, and also gives an illuminating summary of the differences between "vertical" and "horizontal" worship.

9. In the March issue of the Bulletin of the French Association for Latin Liturgy, Dr. Denis Crouan argues (pp. 4-6) that it is a mistake to promote the celebration of the Latin Mass in what he calls "ghetto chapels (chappelles-ghettos)," and argues that the emphasis should be on getting the Latin Mass into the ordinary parish churches. He has a point, certainly; but I wonder if he is making adequate allowances for the great diversity of circumstances in which the Latin Mass must be promoted in the various parts of the world.

10. The Spring 1997 issue of *The Latin Mass*, just released, includes *inter alia* the text (pp. 35-40) of a lecture delivered at Scotus Seminary in

Scotland last November by the Hon. Brian Gill. Lord Gill is a member of the Council of Una Voce International. The lecture is a model of erudition and of calm, well-reasoned persuasion, avoiding the sarcasm and bitterness of polemic which, we must admit, has sometimes accompanied efforts to promote the Latin Mass. One gem out of many: "In short, in trying to keep up with the times, we are fated always to be...trapped in the last fashion but one." Anyone who has ever observed today's college-age Catholics trying to stifle their laughter at the quaint "Sixtiness" of "up-to-date" Catholic worship will not beg to differ.

11. In the Spring 1997 issue of *Sursum Corda*, Mr. Thomas E. Woods, Jr. (a recent convert to the Faith) reflects on his experiences in the Eternal City (pp. 75-76). He writes: "Saturday featured an especially memorable event -- papal Rosary, which the Pope leads every month, in Latin. ...The event was a testament to the wisdom of the constant teaching of the Popes regarding both the beauty and the utility -- to say nothing of the symbolic value -- of Latin." *Multum in parvo*.

17. Occasionally the news is less encouraging. The April 3rd issue of *The Dialog*, published in Wilmington DE, included on p. 4 an article entitled "Et Tu, Johannes Paulus? Latin Fading Out of Use -- Even at the Vatican." The author is Mr. John Thavis. Much of the article rests upon the comments of the official Latinist of the Holy See, American Carmelite Fr. Reginald Foster, who is in the habit of making gloomy prognostications (a strange thing in a man who takes such obvious delight in the language). Fr. Foster thinks the Church may discontinue the use of Latin altogether(!); if that happens, he says, "The Church loses, that's all."

On the other hand, Mr. Thavis points out that "the Latin edition of the Catechism [of the Catholic Church] is considered so authoritative that all other language editions will be revised when it comes out later this year."

---

---

## PUBLICATION ANNOUNCEMENTS

---

---

1. Just out from Fr. John-Peter Pham (upcoming convention speaker): *The Sacrament of Penance in the Teaching of the Last Five Popes* (Chicago: Midwest Theological Forum, 712 S. Loomis St., Chicago IL 60607, tel. 312/421-8135, fax: 312/421-8129, e-mail mail@mwtf.org), 64 pages, \$5 per copy (plus 10% shipping and handling), foreword by Cardinal Baum.

2. For those who read French: *La Liturgie Confisquée*, by Dr. Denis Crouan (Paris: Editions P. Téqui, 1997), 100 pages, 58 francs. This is an open letter to the hierarchy.

3. Let us not forget the joy which good Church music brings to the heart. The Society of St. Gregory (of Connecticut) has released a new CD. It is the Solemn Mass of Corpus Christi, with ordinary and motets by Josquin Des Prez. CD is \$16, the cassette is \$10, add \$3 for postage and handling. The address: St. Gregory Society, P. O. Box 891, New Haven CT 06504.

## CLASSICS FROM VERITAS PRESS FOR THE TRIDENTINE MASS

The New Marian Missal	\$29.95
Handbook for Altar Servers	\$4.00
The Little Missal (Pew Missal)	\$3.00
The Sacristan Handbook	\$6.00
Missal for the Requiem Mass	\$.75
The Mass on the Day of Marriage	\$.75
The Eucharistic Holy Hour	\$2.25
Traditional Ordo (1997)	\$4.00
Traditional Calendar (1997)	\$5.00
Complete Catholic Handbook	\$10.00

Available Again  
*Learning the Mass*  
\$6.00

*A 60 page booklet originally written for priests and seminarians learning the Tridentine Mass. Also very popular with laity. Includes rubrics in English and Latin.*

Order from:

### VERITAS PRESS

Box 1704

Santa Monica, CA 90406

Please add 15% for Postage and Handling  
(CA. Residents please add 8% Sales Tax)

---

---

## MISCELLANY

---

---

1. This Christmas our Holy Father did not celebrate the Midnight Mass, so many television stations rebroadcast an earlier Christmas Mass of his. It was impressive to hear the Rev. Mr. Daniel Jones of Detroit, a Deacon at the North American College, boldly proclaim the Gospel, and heartening to hear Archbishop John Foley assure the viewers that "Latin is still the official language of the liturgy."

2. The January 8th issue of the *Chicago Educator* contained (on p. 7) an article by Mr. Michael Vaughn entitled "Bogan's Latin Students Are a Classic Success Story." This college, run by the City of Chicago and officially designated "William J. Bogan Computer Technical High School," fielded the top team at statewide Latin competitions in November.

Significance? First, here is a public, technical high school -- and Latin is flourishing. Second, it was in the dimly lit corridors of this institution that your editor first encountered his bride-to-be.

3. The February issue of *Sky* (the magazine given away by Delta Air Lines) featured a sprightly article by Suzanne Britt entitled "Confessions of a Latin Lover" (pp. 87-90). Nothing about the liturgy here; but the author, a North Carolina classicist, argues persuasively and with good humor: "Put Latin back in the curriculum...and *quam celerrime*."

4. The March 27th issue of *The Wanderer* included (on p. 2) an introduction to Annunciation academy in Vienna VA (grades K-8). Note: "The mandatory study of Latin begins in the third grade." Not at all unreasonable! Educational psychologists maintain that the language learning faculties are most acute in the years before puberty.

5. One of our members whose back files must easily exceed mine recently sent in a copy of a column by the late Archbishop Robert J. Dwyer (of Portland OR) published in *Twin Circle* on March 7, 1975. His Excellency begins: "The recent ukase...practically forbidding the further use of the Missal of Pope Pius V (the Tridentine Mass)

is bound to cause pain and dissension throughout the Catholic World. This in a year dedicated, of all things, to reconciliation!" And don't forget sensitivity.

6. One L.L.A. member here in the "Deep South" wonders whether any other members of the Association share his abiding interest in the U.S. Civil War (also known locally as the "Wahh"). If so, he'd like to hear from you: Mr. Patrick Hotard, Curator, Young-Sanders Center, P. O. Box 430, Morgan City LA 70381.

7. Another member asks us to mention that the "Holy Mass Home Page" is at <http://members.aol.com/mvorac/hmhp.index.html>. (Got that?)

8. The final word this time goes to Mr. Andrew J. Smith of California, who is impressed by the extensive use of Latin in the recent film "Evita": the *Dies Irae* early in the film, parts of the *Salve Regina*, portions of the Latin Nuptial Mass and another Solemn Mass...Given the recent success of the "Elvis Latinus" CD, it can't be long before we will be hearing *Noli Lacrimare Pro Me, Terra Argentea!*

Till next time, may God bless and keep you.



**Office of the Chairman  
740 Carriage Way  
Baton Rouge, LA 70808**