



# LATIN LITURGY ASSOCIATION

NEWSLETTER 65

SUMMER 1997

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## FROM THE CHAIRMAN

The Latin Liturgy Convention in St. Paul MN was a sublime and beautiful experience. For two days the consciousness of the presence of God enveloped us. It was an experience which the participants are unlikely ever to forget.

We offer our thanks to all of our celebrants, to all of our fine speakers, to our host Monsignor Richard Schuler, and to the leaders and members of our local chapter, all of whom contributed selflessly to an experience as near perfect as this world permits. To those who attended: thank you. And to those who could not: you will have another chance in 1999 (details below).

The L.L.A. members participated in the Eucharistic procession along with two thousand other worshippers (a picture appeared on page one of *The Wanderer* on June 12; on page 9 of the same issue are photos of our Sunday celebrant, the newly ordained Fr. Michael Creagan). As the Blessed Sacrament was carried past beneath its resplendent canopy, withthurifers and bell ringers leading the way, one could see the faithful kneel down and then rise again in waves, as when the wind rushes across a field of grain. At that moment one could not escape the thought: if the Blessed Sacrament were honored so publicly and so fully in every parish, the Catholics of the U.S. would not be telling the pollsters that they do not believe in the Real Presence of Our Lord.

Thanks to the efforts of Dr. Terence Coyne, the sessions of our convention were videotaped. Details on how to order the tapes will appear in the next issue of this Newsletter.

On the day before the convention (May 30th) the National Council of the L.L.A. held its biennial meeting. The results of that meeting are summarized here.

The Council prayed for the repose of the souls of Bishop Glennon Flavin and Professor Charles Reeves, and noted the resignation of Mr. John Spangler. Three new members were elected to the National Council: Dr. Oscar L. Crawford of Ohio, Mr. Duane L.C.M. Galles of Minnesota, and Rev. Fr. John-Peter Pham of Illinois. Congratulations to the new members!

The balances in all L.L.A. accounts totaled \$9,212.75.

A Publicity Committee was created, and Mr. Lyle Settle of San Jose CA was appointed its Chairman. The committee's task is to seek to raise the visibility of the Association, and thereby of the Latin Mass movement, through judicious use of both paid advertising and media releases. It would be helpful if each chapter selected one member to serve on this committee, in order to offer advice on best local opportunities. Mr. Settle may be contacted at 800-499-6799 or by fax at 408-293-2956.

Mr. Settle was responsible for the advance publicity for the convention, and is here thanked publicly for a job well done. Much of the cost involved was met by a generous donation from our Pittsburgh chapter; and they, too, are here thanked publicly for their generosity. The chapter has suggested that other chapters join it in making a practice of sending a donation to the national L.L.A. a few months before each national convention.

The Council appointed a Newsletter Editorial Committee to oversee the production of our quarterly publication. The members are the three national officers along with Messrs. Theodore Cover (Missouri) and James Pauer (Ohio). The Council also decided to introduce the practice of running guest columns with some frequency in the Newsletter, either by members of the Council or at times by other members. At the suggestion of Mrs. Peggy Smith, it was decided to introduce a new feature: the editor will pose a "Question of the Month" on a topic on which the readers are invited to send in their opinions and supply pertinent facts. Excerpts from the best replies received will appear in the following Newsletter.

**WANTED: Directory Editor.** In order to make sure that the L.L.A. Directory of Latin Masses is fully accurate and up to date, the Council seeks a volunteer to assume the duty of conducting a "national census" of Latin Masses annually. This person would contact every location at which the Latin Mass is known to be lawfully celebrated and would ask for any changes in time, frequency, location, and so on, as well as information on any other Latin Masses in the particular diocese. A modest budget would be provided for this purpose, but of course no salary is involved. Contact the L.L.A. Chairman.

**WANTED: Pro Deo Attorney.** The Council has directed the Chairman to look into the question of incorporating the L.L.A. with an eye to the acquisition of non-profit status. To this end, the Association seeks the services (pro bono) of an attorney with some experience in the matter of the incorporation of societies. Please contact the L.L.A. Chairman.

**ANNOUNCEMENT:** The next convention of the Latin Liturgy Association will be held on June 5 and 6, 1999, at St. Agnes Church in midtown Manhattan (New York NY). That will be Corpus Christi weekend. Details will follow in subsequent issues of this Newsletter, but mark your calendars now.

**ANNOUNCEMENT:** The new, fully updated Sixth Edition of the Directory of Latin Masses is now available. The price has been slashed to a mere \$5 a copy. Copies may be ordered from the L.L.A. Chairman or the Secretary-Treasurer.

Finally, no issue of this Newsletter would be complete without one or two errors on the part of its editor, and we now correct the latest ones.

On page one of issue #63 (December 1996) I wrote: "I may be mistaken, but I believe that this parish [St. Agnes in St. Paul MN] is the only one in the United States which has had a Latin High Mass every Sunday morning since its foundation." Well, I *was* mistaken. The same is true of Annunciation Parish in Houston TX (on which see The Wanderer for May 22, 1997, p. 11) and may well be true of St. Margaret Mary in Oakland CA as well. Our thanks to Ken Solak for pointing this out.

And on page 17 of issue #64 (Spring '97) I ascribed the song "Is That All There Is?" to Patti Page. Credit should go to Peggy Lee, and thanks to Beverly Coscarelli for setting us straight.

In closing, I ask you to pray often for the success of the Latin Mass movement and of this Association. We need you more than ever. God bless!

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## FROM THE SECRETARY-TREASURER

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### WANTED: MEMBERS' E-MAIL ADDRESSES!

In an attempt to maximize the Association's efficiency, and to save postage costs wherever possible, membership renewal notices (reminders and acknowledgments) will be sent via electronic mail. Those members who have Internet addresses are asked to send these to the Secretary-Treasurer, if they have not already done so. Members are also welcomed to communicate, at any time, in this prompt and practical mode with Msrs. Calta and Leininger. Their e-mail addresses may be found on the masthead of this newsletter.

This does not mean that members without e-mail capabilities are to be left in the lurch. The Association's mailing addresses remain the same. In fact, members are asked, when receiving renewal notices via U.S. Mail, to include the reminder postcard (or at least its address label) in the return correspondence, wherever possible.

All the members are asked to make their checks payable to the Latin Liturgy Association (written out in full, please). The minimum annual dues remain at \$10 per person; \$5 for seminarians; \$15 for couples, groups, and international members. A new lifetime membership is now available for \$100 for U.S. members and \$125 for international members. Please ensure that all international renewals are made payable in U.S. funds. The Association appreciates the ongoing support that it receives from its members (who are a most loyal lot) and asks for their continued prayers.

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## QUESTION OF THE ISSUE

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Our member Mr. Joseph P. Cullen writes in regard to changes at St. Agnes Church in Manhattan (site of our 1999 convention), which is being rebuilt after a devastating fire. He informs us that an antique altar from Austria has been installed in the High School Chapel, and that the pastor, Rev. Msgr. Eugene V. Clark, "has decided to celebrate all Masses at this altar – both Novus Ordo and Tridentine ... *versus Dominum*." (For new members: This means that the celebrant does not face the people; rather, priest and people are united as they face the Lord's presence.) Mr. Cullen continues: "Msgr. Clark has further decided to make the *ad orientem* [i.e., facing the East] celebration the norm for

Masses in the new church.” He concludes: “Any information you could provide on other churches and settings where the old high altar is still getting regular use (especially in the U.S.) would be greatly appreciated.”

Readers of this Newsletter will have noticed that a small revival of the old posture of celebrating Mass seems to be getting under way. This issue’s question is:

What churches, to your personal knowledge, are now saying Mass according to the new Missal with the priest NOT facing the congregation (whether for Latin Mass or for English Mass)? It goes without saying that Tridentine Masses are regularly celebrated this way, but often the older altars have been removed.

Short replies only, please. What we glean will be published in the next issue, along with a new “Question of the Issue.”

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## ADDITIONS AND REVISIONS TO THE LISTING OF LATIN MASSES

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(Note: All of these revisions are incorporated in the new edition of the L.L.A. Mass Directory. We note the changes here for those who wish to update their copies of the previous edition.)

### ARIZONA

#### *Diocese of Phoenix*

Please add the following location to your Directory.

St. Mary’s Church  
230 W. Galveston  
Chandler AZ 85224  
Sun at 7 AM  
1970

#### *Diocese of Tucson*

Please add the following location to your Directory.

Immaculate Conception Church  
101 Rocalla  
Ajo AZ 85321  
1st Sun at 12:15 PM  
1962  
Celebrant: Fr. Richard J. Rego  
(administrator)

#### Guadalupe Chapel/Capilla

Guadalupana

Tucson AZ

This Mass has been discontinued.

Please add the following location to your Directory.

Holy Family Church  
338 W. University Blvd.  
Tucson AZ 85705  
Sun at 5 PM  
1962  
Celebrants: Frs. Richard J. Rego  
and John Fahey

### CALIFORNIA

#### *Archdiocese of Los Angeles*

St. John Baptist de la Salle  
Church  
Granada Hills CA  
This Mass is celebrated on the 3rd  
Sunday of the month at 10:30  
AM (sung), but is not celebrated  
during Summer.  
Celebrants are Fr. Michael J.  
Slattery (pastor) and Msgr.  
Manahan.

St. Timothy’s Church  
Los Angeles CA (in Westwood)  
The time of this Mass is now 7:30  
AM. Bishop Ward is no longer  
celebrant.

St. Monica’s Church  
Santa Monica CA  
This Mass has been discontinued.

### CONNECTICUT

#### *Diocese of Norwich*

St. Joseph Church  
North Grosvenordale CT  
This Mass has been discontinued.

Please add the following location to your Directory.  
Chapel of St. Mary’s Convent  
15 Marshall Street (off  
Providence St.)  
Putnam CT 06260  
Sun at 9 AM  
1962  
Celebrant: Fr. Gregoire J. Fluet

### ILLINOIS

#### *Archdiocese of Chicago*

St. John Cantius Church  
Chicago IL  
Sunday schedule remains  
unchanged.  
Mass on Holy Days is at 7:30  
PM.

#### *Diocese of Peoria*

St. Patrick’s Church  
Bloomington IL  
Time of this Mass varies. For  
details, call (309) 829-1355.  
Celebrant: Fr. Glenn Harris.

Please add the following location to your Directory.

Sacred Heart Church  
311 Hennepin Street  
Granville IL 61326  
Sun at 4 PM  
1962  
Celebrant: Fr. Patrick K. O’Neal  
(pastor)

Please add the following location to your Directory.

St. Peter Church  
2719 N. Madison Ave.  
Peoria IL 61603  
Wed at 5:30 PM  
1962  
Celebrant: Fr. Richard Soseman  
(LLA)

St. Philomena Church  
Peoria IL  
Celebrants of this Mass are:  
Msgr. Steven P. Rohlfs (pastor),  
Msgr. Clarence J. Hettinger, Frs.  
Richard Soseman (LLA), J. Mark  
Williams, and Thomas R. Miller.

## MINNESOTA

*Archdiocese of St. Paul -  
Minneapolis*

Please add the following location  
to your Directory.  
Church of St. Mary  
535 S. Lewis Street  
Shakopee MN 55379  
1st Sat at 9 AM  
1970

## MISSOURI

*Archdiocese of St. Louis*

Sacred Heart Church  
Ozora MO  
This Mass has been discontinued.

## NEBRASKA

*Diocese of Lincoln*

Chapel of St. Elizabeth  
Community Hospital  
Lincoln NE  
This Mass has been discontinued.

Please add the following location  
to your Directory.  
St. Mary's Church  
1420 K Street  
Lincoln NE 68508  
Sun and Holy Days at 5:15 PM  
Mon at 7 PM  
1st Fri at 7 PM  
1st Sat at 10:15 AM  
1962  
Celebrant: Fr. Joseph Poisson,  
F.S.S.P.

## NEVADA

*Diocese of Reno*

Chapel of Our Lady of the  
Blessed Sacrament  
Silver Springs NV  
The street address of the chapel is  
1400 W. Antelope St.  
Celebrant is now Fr. Cyril Apassa.

## NEW JERSEY

*Diocese of Camden*

Please add the following location  
to your Directory.  
Cathedral of the Immaculate  
Conception  
642 Market Street (at Haddon)  
Camden NJ  
Sun at 1 PM  
1962 Celebrant: Fr. William  
Ashley

## NEW YORK

*Diocese of Albany*

Please add the following location  
to your Directory.  
St. Mary's Church  
429 E. Allen Street  
Hudson NY 12534  
Sun at 2 PM  
1962  
Celebrant: Fr. Winston Bath  
(pastor)

*Archdiocese of New York*

St. Agnes Church  
New York NY (Manhattan)  
There are two Latin Masses here  
every Sunday:  
10:30 AM (1962) and 1 PM  
(Hybrid)

St. Peter's Church  
Staten Island NY  
This Mass has been discontinued.

## OHIO

*Diocese of Cleveland*

St. Stephen Church  
Cleveland OH  
This Mass has been discontinued.

## PENNSYLVANIA

*Archdiocese of Philadelphia*

Old St. Joseph's Church  
Philadelphia PA  
This Mass has been discontinued.

## TEXAS

*Diocese of Brownsville*

Please add the following location  
to your Directory.  
St. Jude Thaddeus Church  
505 S. Ironwood  
Pharr TX 78577-1210  
Sun at 9 AM  
1970  
Celebrants: Oratorian Fathers

## VIRGINIA

*Diocese of Arlington*

Christendom College  
Front Royal VA  
The Mass schedule is now:  
Sun at 10:30 AM  
Mon and Thu at 4:45 PM  
Tue and Fri at 11:30 AM

## CANADA

### ONTARIO

*Archdiocese of Toronto*

Please add the following location  
to your Directory.

St. Vincent de Paul Church  
263 Roncesvalles Avenue  
Toronto M6R 2L9  
Sun at 10 AM  
1962  
Celebrant: Fr. Jonathan  
Robinson, C.Orat.

Please note: The Church of the  
Holy Family in Toronto was  
devastated by fire shortly before  
our press time. At this writing we  
do not know how this will affect  
the 11 AM Latin Mass said there  
every Sunday.

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## BOOK REVIEWS

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*Liber Usualis* No. 801 with Introduction and Rubrics in English. Edited by the Benedictines of Solesmes. Originally Published by Desclee & Co., Tournai, Belgium (1953). \$107.00 plus \$7.00 shipping.

Republished February 1997 with additional material by St. Bonaventure Publications, 324 Central Avenue, Suite 105, Great Falls, MT 59401, (506) 452-5452, [relbooks@mcn.net](mailto:relbooks@mcn.net).

I cannot overstate what a joy it is to see the *Liber Usualis* back in print after so many years. Although the traditional music books of the Church (the *Graduale Romanum*, the *Kyriale*, the *Antiphonarium*, etc.) were available separately, it is the *Liber Usualis* that puts under one cover virtually everything that a Gregorian choir would need in order to chant the Divine Office. Yet since the mid 1960s, when Desclee closed its publishing business, a victim of the Vatican II reforms, the *Liber Usualis* has been difficult to locate and, if located, expensive to purchase.

Many Catholics are unaware that the public liturgy of the Church includes not only the Holy Sacrifice of the Mass but also the Divine Office, those hours of the day (Matins, Lauds, Prime, Terce, Sext, None, Vespers, and Compline) at which the clergy and religious, and an increasing number of the laity, traditionally offers prayer, interspersed with their daily work, to the Lord of Creation. Even in chapels today, one may find Sunday Vespers being offered in chant, or Terce may be chanted before the principal Mass.

How appropriate that this edition of the *Liber Usualis* appears at this time to assist Gregorian choirs to chant the elevating and inspiring Latin music that takes us back to the very early centuries of our Church -- the only music that is fully proper to the Roman rite of Mass.

This reprint of almost 2000 pages is well bound with an imitation leather cover embossed with *LIBER USUALIS* in gold leaf and with red-edged pages, complete with six colored marker ribbons. The publishers have even thought to bind in the originally separate *aides de memoire* giving the tones for the Gloria Patri at the Introit and the Eight Tones of the Psalms.

The introductory pages give the Preface to the Vatican Edition of the Roman Chant, Rubrics for the Chant of the Mass, Rules for Interpretation, the Reading and Pronunciation of Liturgical Latin, and the Roman Calendar (as of 1953), as well as an updated table of the dates of Movable Liturgical Feasts through the year 2028.

This edition of the *Liber Usualis* contains the traditional Roman Rite as it existed in 1953, without

the changes in the rites of Holy Week and the rubrical changes of 1956 and 1960-1962.

\$107.00 might seem expensive for a single book, but even if used copies of this book can be located, they generally sell for far more and are in rather poor condition. If you have any interest in the Gregorian chant of our Roman Catholic Church, if you sing in a church choir, or if you just want to have a copy of 2000 years of the divine music of our Church and of our Western civilization, you will be proud to own this edition.

Reviewed by Rev. M. E. Morrison (republished here in abridged form).

*Let's Read Latin: Introduction to the Language of the Church* by Ralph McInerny, \$29.95 (paperback book of 170 pages and one 60-minute audiocassette) From Dumb Ox Books, South Bend, Indiana, (800) 234-2726, Copyright 1995, ISBN 1-883357-25-X.

"Among the unintended effects of Vatican II has been the almost complete disappearance of Latin. Once we spoke of the Church of the Latin Rite. Now it is as if something is wrong with Latin. Quite apart from the practical wisdom of the absence of Latin from today's liturgy, it is clear that without a knowledge of Latin, much of the Catholic patrimony will be closed off to the present generation."

Thus does Prof. Ralph McInerny, a Thomistic scholar (and author of the Father Dowling mystery series), preface his new book on learning Latin. Although other introductory books exist for ecclesiastical Latin, such as the venerable Scanlon and the newer Collins, this book has the specific purpose of allowing the self-taught student to "plunge immediately into prayers and scriptural and liturgical passages" with the ultimate goal being the reading of a passage from the *Summa Theologiae* of St. Thomas Aquinas.

For this purpose the book takes an "inductive" approach to ecclesiastical Latin. That is, rather than teaching the principles of Latin grammar and syntax first, then setting passages that illustrate them, this book presents the Latin text first with a line-by-line commentary and teaches the principles illustrated by it with a very light grammatical touch.

Such an approach is quite serviceable in giving Catholics some sense of the Latin texts quickly. However, those students who would like to do more than skim the surface of Latin should then move on to Scanlon or Collins -- or the venerable Wheelock, for classical Latin.

Reviewed by Rev. M. E. Morrison (republished here in abridged form).

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## GUEST COLUMN

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### Quod Audivimus by L. Paul AuCoin

I began writing this article during the Rogation Days preceding the feasts of Ascension and Pentecost. They are a reminder that liturgy does change. Originating in 5th century Vienne at the instigation of St. Mamertus this local devotion was adopted by the entire Roman Rite four centuries later. Liturgical customs such as these remind us that change need not be a break with the past but to quote (loosely) Cardinal Newman, "change can mean a deepening, strengthening and enlargement of an existing, sometimes implicit principle." Certainly prayers of petition were nothing new even in the 5th century.

The capacity of the traditional Rite to draw from the present while conserving the best of the past is evident in the work of several monasteries in France. For this article I mention only two, St. Joseph de Clairval and Ste. Madeleine Le Barroux. Both are engaged in work flowing from their vocation to preserve the traditional Rite.

The monks of St. Joseph publish a monthly newsletter whose purpose is instruction in the Faith. These missives are small gems of catechesis drawing from a wealth of sources and illustrated with examples drawn from lives of saints, many from this century. The style is that of Bossuet -- clarity combined with charm.

Newman pointed out that the sacraments, being God's ordinary way of reaching man, are in

some ways superior to preaching, particularly a preaching aimed only at arousing the emotions; so it is appropriate that these two monasteries should find the traditional Rite a natural base for instructing a generation rendered spiritually autistic.

Le Barroux publishes a review called *La Nef* (the Nave). This publication, which cries out for an English edition, presents a series of articles on the various parts of the Mass. Their origin, significance and relation to the rest of the liturgy and our life in it are examined. Significantly the Catechism will be cited in issues slated to come out next year when the nature and guiding principles of the Mass and the other sacraments are to be presented. Though the central aim of liturgy is not didactic, the mode of transmitting the truths of Revelation where the appeal is made to all senses, in other words sacramentally, makes the liturgy indispensable in restoring a Christian civilization.

The publishing arm of Le Barroux also has fifteen other titles available for the spring of 1997. Their topics cover liturgy, spirituality, and philosophy.

The efforts of these two monasteries remind us that restoration of the traditional Rite cannot occur in a vacuum. Their work points to the symbiotic relationship a traditional Rite must have with a sound catechesis and a sane spiritual life in order to avoid becoming a species of antiquarianism.

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## LETTERS TO THE EDITOR

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18 April, 1997

Dear Dr. Edgeworth,

Greetings and peace in Christ Jesus.

My purpose in writing is to share with you news about an initiative here in the Archdiocese of Chicago which will in time bear some positive fruit in the liturgical renewal. I hope that you place this good news in your upcoming newsletter.

An Archdiocesan Boychoir has been established in the Archdiocese of Chicago. This new ensemble will be known as the *Cantores Minores, Chicago*. Membership is open to all fourth and fifth grade boys of the Archdiocese regardless of race, or religion or ethnic origin. Choristers must possess a love for music and a desire to work toward excellence. Each boy must have a good musical ear and be able to reproduce a played melody. In addition, a letter of recommendation from his school principal must be submitted. Through this special

program, the choristers will be introduced to the Church's treasury of sacred music and later sing these compositions during the celebration of the Sacred Liturgy. 18 boys from Chicago and surrounding suburbs have been selected as founding members. Founder of the Boychoir is the Reverend Eugene Winkowski (L.L.A. member), pastor of St. Wenceslaus Church where the new *Cantores Minores, Chicago* will have its home. Choirmaster is James Brian Smith. For information, please call (773) 588-1135.

With best wishes I am,

Rev. Eugene Winkowski  
St. Wenceslaus Parish  
Chicago, IL

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Dear Editor,

Here are some responses to Father Pokorsky's letter. [See issue #64 pp. 7-8.]

1) It is indeed correct to say that *Environment and Art in Catholic Worship* was approved by the bishops of the United States. Canon Law speaks of the "permanent council of bishops"; in the U.S., it is called the administrative committee of the National Conference of Catholic Bishops. A two-thirds vote of this committee is required for approval of any statement by a standing committee, such as the Bishops' Committee on the Liturgy, which originally issued *Environment and Art*. The full body of bishops in 1976 gave approval to prepare the document; in September, 1977, the necessary approval was given. So, the document was published according to the normal procedures of the NCCB.

Not every bishop saw the document, however; and so, reasonably enough, some would like to consider it again. However, in 1983, in *The Church at Prayer* (#44), the bishops said that *Environment and Art* should be "followed by pastors and all those engaged in liturgical art." In this respect, I was correct to say that the bishops approved the document and thereby commended it to all of us. (For fuller discussion, see Richard Vosko, "Putting Your Story in the Stone," *Modern Liturgy*, April, 1997, pp. 4-7. Cf. *Newsletter* of the Bishops' Committee on the Liturgy, XX (1984), 152.)

2) There is a more important point here, however. It is misleading to characterize the document as "just a little above private opinion." In the traditional system of theological *nota*, the opinion of experts is important; the Bishops' Committee on the Liturgy is itself a reliable guide to understanding and should be respected as having much more value than "private opinion," such as that of an individual priest. It is also a mistake to take the system of theological *nota* and apply it to instructions like *Environment and Art*. Since the Second Vatican Council, the Church has attempted to help us pray especially by a deeper understanding, not by an act of the *magisterium*, of greater or lesser binding obligation. All the various instructions that have come to us from Rome or Washington are not documents that carry a binding obligation of assent, as does Church teaching. Instead, these documents are meant to help us understand the liturgy and the rationale behind the changes. In other words, the Church today wants us to think about our prayer seriously and to study why and how we should pray.

The Church truly wants us to understand. Previously, for the most part, we had to rely just on rubrics. Now, we have an abundance of documents that are written, not to command our obedience but to help us learn *sentire cum Ecclesia*. In my review, I drew attention to the direct contradiction between

Pius XII (who said that the tabernacle belongs on the altar) and *Environment and Art* (which says it does not). The reason I did that was to help the reader see that there has truly been a change in understanding, in theology itself. The reader, then, should be encouraged to read other documents to see why and how this is so. For example, a 1974 Roman document (*Holy Communion and Worship Outside Mass*, #6) says that "the Eucharist will be a more telling and effective sign if at the start of Mass there are in the tabernacle no hosts already consecrated." Is that not a new idea for many people? In other words, if there is a tabernacle in the church, it would be best if it were empty at the beginning of Mass. The reason given in the document is that "It should be made clear during the celebration of Mass that Christ's Eucharistic presence is the effect of the consecration."

In fact, before Mass, if you have a tabernacle in the Church, it would be best if it were empty. Now, think about that. The document is giving us a new approach to the Eucharist. The Church is not primarily a house in which to reserve the Blessed Sacrament; it is, above all, a place where Mass is to be celebrated. This is not only in direct contradiction to popular piety of the last few hundred years. It represents a change of thought. As Pius X put it at the beginning of the twentieth century, the Eucharist was not instituted or reserved primarily *ut Dominus consoletur et veneretur*. The Pope found it necessary to say that because people did indeed think that the main thing was to console and venerate the Lord.

Moreover, in the same document, the original version referred to the possibility of locating the tabernacle on the altar; the final version simply spoke of "some suitably appointed part of the Church." (See *Worship* 58 (1984), 57; *Notitiae*, September, 1983.)

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For those who wish to learn more about the Church's position on this matter, here are some references:

Archdale A. King, *Reservation in the Western Church* (New York: Sheed and Ward, 1964).

Lawrentius Köster, O.F.M., *De Custodia Sanctissimae Eucharistiae* (Rome: Catholic Book Agency, 1940).

Nathan Mitchell, O.S.B., *Cult and Controversy: The Worship of the Eucharist Outside Mass* (New York: Pueblo, 1982).

For a more thorough background, there are many good resources, especially on the history of the Mass and the development of anti-Arianism. See,

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## FROM THE LOCAL CHAPTERS

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### BATON ROUGE

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The Baton Rouge chapter held its regular meeting on May 18th (Pentecost) at St. Agnes Parish in Baton Rouge. At this meeting local chapter Chairman Susan Harper tendered her resignation; the Harpers are adding to their family in August, and we wish them every grace and blessing.

Mrs. Linda Robinson was chosen as Acting Chairman. She was quick off the mark, landing a letter in *Saturday* (the Baton Rouge secular paper) on June 14; it later was printed in the *Catholic Commentator* as well. In it Mrs. Robinson took issue with the views of -- no surprise here -- Fr. Andrew Greeley. (More on him below, in "From The Press.") She can be reached at <http://www.premier.net/~magistra/LLA/index/html> (I think).

On Sunday, July 6th, the Most Rev. Alfred C. Hughes, Bishop of Baton Rouge, celebrated the Tridentine Mass at St. Agnes Church before a goodly congregation. Portions of the Mass were televised that evening on the local ABC affiliate. After Mass a reception was co-hosted by the chapter and the ladies of the parish. About 150 persons attended the reception, which also honored the pastor of St. Agnes, Msgr. Berggreen, whose birthday is July 6th.

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### CHICAGO

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Much to report from the Windy City this time!

The Chicago chapter held a meeting on Sunday, June 22nd at St. John Cantius Parish. The featured speaker was Professor Robert Edgeworth. The chapter elected new officers as follows: Chairman, Thomas Roeser of Park Ridge; Vice Chairman, Jerome Urbik of Elmhurst; Secretary, vacant; Treasurer, Mrs. John (Barbara) Young of Evergreen Park. Retiring Chairman Fr. Frank Phillips, C.R., was given a round of applause and awarded the title of "Chaplain" to the chapter. We offer our thanks to the retiring officers, our congratulations to the new ones, and our prayers to God for the success of their efforts. The new chairman, Mr. Roeser, is a former Vice President of Quaker Oats, who now hosts a talk radio show on WLS in Chicago. In addition he is a newspaper

columnist, most recently for the *Chicago Tribune* but now switching to its arch-rival the *Sun-Times*.

Now for a brief rundown of the news, parish by parish.

At **St. John Cantius** on the North Side, a special Nocturnal Adoration of the Blessed Sacrament took place in the early morning hours of last October 20th (at 2 AM!). The entire hour was devoted to praying aloud in Latin: The Glorious Mysteries of the Rosary, the Litany of the Sacred Heart of Jesus, and other familiar prayers were led by Mr. Patrick Flaherty and his associates in the Latin courses offered at the parish.

Father Phillips never rests, it seems. Early in 1997 he led a group of his parishioners on a "field trip" to St. Mary of the Lake Archdiocesan Seminary in Mundelein IL. During the course of the visit he celebrated the Tridentine Mass in the seminary chapel -- very likely the first such in almost three decades.

He was interviewed recently on the syndicated radio program "Catholic Conversation from Rome."

This program, which is the successor to "Where Catholics Meet," is broadcast on stations in eight metropolitan areas. (For details, contact Tom Woods at Box 993, Ridgefield CT 06877 or by fax at (203) 438-1305.)

In addition, Father has been appointed Director of Vocations for the U.S. Province of the Congregation of the Resurrection. It seems that his parish, which offers three Latin Masses every Sunday, is a rich source of vocations to the priesthood and the religious life. (Wonder why?)

And on June 1st, despite a strong wind, the parish conducted its outdoor Corpus Christi procession, almost simultaneous with the one in St. Paul which we were attending.

Of course, the courses in Church Latin continue during the summer, with one oriented to the grammar and another seeking to familiarize those enrolled with some of the great hymns and poetry of the Catholic heritage.

Another Chicago parish with the Latin Mass is **St. Thomas More** on the South Side. This parish, too, is offering a course in Church Latin. This year Corpus Christi was observed by a hymn service/concert featuring entirely Eucharistic music: seven different arrangements of the *Ave Verum*, several arrangements



of the *Pange Lingua* (or *Tantum Ergo*) and of the *Panis Agnelicus*, and so on. Must have been heavenly!

Pastor at this parish is Fr. Anthony Brankin, who is a talented artist; several pieces of his work are pictured on page 20 of the current (Summer) issue of *Sursum Corda* magazine.

At **St. Wenceslaus** on the North Side, in addition to the monthly Latin Mass, Fr. Eugene Winkowski is busy organizing the *Cantores Minores Chicago* (see Letters to the Editor, above).

And at **St. John Vianney Parish** in suburban Northlake, where Fr. Charles Fanelli is pastor, a Latin Mass (1970 Missal) has been celebrated in recent months at 11:30 AM on the 4th Sunday of the month. The last such Mass (for now, at least) will be offered on August 24th.

Frs. Phillips, Brankin, Winkowski, and Fanelli are all members of the Latin Liturgy Association.

But we're not done yet! We failed to note it at the time, but mention should here be made of the special Mass celebrated a little over a year ago, at 10:30 AM on Saturday, May 18, 1996, at St. John Cantius in honor of the Golden Wedding Anniversary of our members, Mr. & Mrs. Thomas (and Maryann) Nayder.

The Votive Mass of the Sacred Heart was offered by Fr. Phillips, accompanied by the Our Lady of Victory Choral Club. The Mass was celebrated 50 years to the hour after the original Mass. About 100 relatives and friends attended this beautiful Tridentine Mass.

We extend our belated but heartfelt congratulations to the Nayders, who have been faithful supporters of the L.L.A. for many years. I had the pleasure of teaching Latin to their son Tom in the seminary many years ago. *Feliciter!*

Finally, one member of this chapter has been receiving a great deal of ink lately. I refer, of course, to our Episcopal Advisor Archbishop George. He was appointed to the See of Chicago on April 8th, formally installed on May 7th (124 bishops attended the ceremony), and received the pallium from the Holy Father in Rome on June 29th along with 28 other archbishops (including the Most Rev. Charles J. Chaput, O.F.M.Cap., Archbishop of Denver).

His Excellency has been the recipient of what can only be called effusive and highly supportive coverage both in the secular media (e.g., the *Chicago Tribune*, June 30) and in the Catholic press. For example, *The Wanderer*, which even its friends admit can be rather hard to please, has run no less than five highly complimentary articles on him (issues of April 17 and May 15). Hopes are high.

The archdiocesan newspaper, *The New World*, published a special issue on May 2nd in honor of the

impending installation. From perusing its pages one picks up a few straws in the wind. First, the archbishop's official motto is "Christo Gloria in Ecclesia" (cf. Hebrews 13:20). In contrast, the motto of the late Cardinal Bernardin was, "As Those Who Serve" -- a phrase the meaning of which is *still* not understood by many of the faithful, despite the use of the vernacular. Second, the only music which the archbishop personally requested for the installation ceremony was the Mozart *Ave Verum*. (Good pick.) Later in the issue the advertisement of St. Thomas More Parish stands out with its prominent "*Oremus Pro Invicem*." We couldn't have said it better.

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## DETROIT

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Good news: a new chapter is in formation in the Detroit Archdiocese! An organizational meeting was held in the school of Assumption Grotto Church on Sunday, February 9th. Its first chapter newsletter went out a few months later. At present there are 22 members; the chapter will be formally constituted as soon as there are 30 paid members.

If you live in the Detroit areas, we invite you to get involved in the local chapter by contacting the principal organizer, Mr. Joseph Weglarz, at 22701 Rosedale Street, St. Clair Shores MI 48080-3863. The group has received much encouragement from our member Fr. Eduard Perrone, Pastor of Assumption Grotto Church.

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## PHILADELPHIA

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On the other hand, the news from this chapter is not encouraging. Its chairman, Dr. Rudolph Masciantonio, writes in a recent letter: "Our local chapter's efforts to get a weekly Latin Mass (whether Tridentine or Novus Ordo) in Center City have not been successful to date. ... [Requests are referred] to the Archdiocesan Office of Worship and nothing further is heard. We have even lost some ground. ...Of course, we shall keep trying."

As Churchill said, "Never give up!" Persistence is mighty, and has often achieved results greater than anyone could have expected.

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## PITTSBURGH

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As usual, plenty of activity in Pittsburgh.

On Sunday, April 20th, the Sacrament of Confirmation was conferred at St. Boniface Church by the Most Rev. William J. Winter, Auxiliary Bishop of Pittsburgh. The ceremony was partly in English and partly in Latin; Benediction followed. A reception ensued in Norbert Hall.

On May 4th the Latin Mass Community held its annual meeting. New officers were elected on May 27th. Our congratulations go to all the officers, but particularly to L.L.A. members Chuck Pavlik (President), Joseph Beierle (First Vice President), and Shawn Craig (Director.)

On May 29th this parish observed the Feast of Corpus Christi (old calendar) with a Latin Mass for the first time, offered at 7:30 PM. The High Mass was followed by a procession and then Benediction.

The following week, June 6th, the Feast of the Sacred Heart was observed with similar solemnity and devotion.

As we go to press, our member Fr. Marcel Pasiecznik, O.F.M., is preparing to celebrate the 60th anniversary of his priestly ordination as celebrant of a Solemn High Mass to be offered at St. Boniface at 11 AM on Sunday, July 13th. A

reception in his honor will coincide with the annual Latin Mass picnic at North Park later that day. *Ad multos annos*, Father Marcel!

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### SAN FRANCISCO BAY

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The choir of St. Ann's Chapel at Stanford University continue their remarkable program of beautiful Latin Church Music. Recent highlights included Josquin's *Missa de Beata Virgine*, sung at Stanford Memorial Church on Friday, May 30th (Fr. Patrick LaBelle, O.P., celebrant) and Jean Mouton's *Missa "Quem Dicunt Homines"* on the Feast of Sts. Peter and Paul, June 29th.

At this writing the chapter chairman, Professor Mahrt, is in England with a study group who are singing at five cathedrals, as well as various abbeys and parish churches.

Special upcoming Masses: Victoria's *Missa "Simile est regnum caelorum"* on July 26th (8 PM), the feast of St. Ann; de Morales' *Missa Caça* on August 15th (8 PM), the Feast of the Assumption.

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### NOTEWORTHY ITEMS

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1. I will begin with the Christmas letter sent out in December 1996 by Msgr. John F. McCarthy, Director of the Society of the Oblates of Wisdom and a member of this Association. In it he writes: "It is my hope ... that many more bishops will extend space for life and ministry, not only according to the Latin-rite liturgical books of 1962, but also in accordance with the traditional options allowed in the New Order of Mass and of the Sacraments, so that traditionally oriented vocations may flow more abundantly in both directions. I look forward to the growth within the Western Church as a whole of a 'back to liturgical tradition movement' ..."

He goes on to point out that the Oblates of Wisdom have pastoral care of St. Joseph the Worker Parish in Ponce, Puerto Rico, and that their member Fr. Daniel DuChes is now parochial vicar of three parishes in the Diocese of LaCrosse WI. Our best wishes to the Oblates.

2. Speaking of the Oblates, on January 23rd one of their members, Fr. Brian Harrison, O.S. (who is also a member of the L.L.A.), successfully defended his dissertation for the doctoral degree in theology at the Pontifical Athenaeum of the Holy Cross in Rome. Father is a native of Australia and a convert to the Faith. Congratulations, Father!

3. On February 2nd a Solemn Pontifical High Mass was celebrated at the Honjo Church in the Sumida-ku district, just outside Tokyo, to

commemorate the 400th anniversary of the martyrdom of St. Peter Baptist and his companions. Mass was concelebrated according to the new Missal in Latin by four priests and three bishops; principal celebrant was His Eminence Peter Cardinal Shirayanagi, Archbishop of Tokyo. About 550 worshippers attended.

The U.S. connection? Invited to sing for the event was the schola cantorum of the Gregorian Institute of Guam, under the direction of Mr. Daniel Bradley (an L.L.A. member). They were so well received that the schola has been invited back to sing in Japan on two additional occasions this winter.

4. Beginning on Feb. 3rd (Feast of St. Blaise) the Cantemus Gregorian Chant Choir (founded 1992) has been singing Latin Vespers one evening each month. The venue is "Liturgy in Santa Fe at Berkeley," 2320 Dana St. (at Durant) in Berkeley CA. The schedule for the remainder of this year (always at 8 PM) is: July 21, Sept. 15, Oct. 24, Nov. 21, and Dec. 11th.

5. February 6th marked the incorporation of a new organization designed to promote the study of Latin in North America, especially through the medium of spoken Latin. The name of the group is Septentrionale Americanum Latinitatis Vivae Institutum (SALVI), or North American Institute for Living Latin Studies (NAILLS). Although it is not a religious organization, its chairman is Nancy E.

Llewellyn, a graduate student at UCLA and a member of this Association, who gave a brief presentation on the group at our recent L.L.A. convention. One may contact the group at: P. O. Box 951417, Los Angeles CA 90095-1417; fax (310) 827-2685; e-mail nel@latin.org.

6. It is no longer unusual for a parish to commemorate a special day by having a Mass in Latin. For example, on March 19th St. Ann's Church in Nyack NY observed the feast of St. Joseph with a Latin Mass celebrated by Fr. Peter Kihm. The entire Mass was sung by the celebrant -- even the readings -- who was joined by the congregation at appropriate points. The Mass had been previously advertised in *Catholic New York*, and was well attended. The current Missal was used.

7. The School of Music of Florida International University (see last issue, p. 11 #9) presented a concert headed "Chant and Beyond III: Mysteries of Time and Space" at the Wertheim Performing Arts Center in Miami FL on April 10th. The program included the plainchant *Ave Maria* and *Victimae Paschali Laudes*, along with Josquin's *Tu Pauperum Refugium* and Palestrina's *Sicut Cervus*.

8. A special meeting was held on Saturday, April 12th at the Clock Tower Inn in Rockford IL to commemorate the first anniversary of the apostolate of the Institute of Christ the King, Sovereign Priest. Speakers for the occasion included Frs. Timothy Svea and Brian Bovee of the Institute, Dr. William Marra, and Mr. Michael Matt.

9. At 7 PM on Wednesday, April 16th, the Cathedral of St. Paul (in St. Paul MN) was filled with the glorious sounds of Gounod's Mass of St. Cecilia. It was the opening Mass of the conference sponsored by Human Life International. The principal celebrant and homilist was the Most Rev. Matthias Ssekamaanya, Bishop of Puzazi (in Uganda); deacon of honor was Fr. John Todd Zuhlsdorf (later a celebrant and homilist at the L.L.A. convention), and the Rev. Mr. Bernard A.G. Pedersen was a deacon of the Mass. The liturgy was sung by the Twin Cities Catholic Chorale, under the direction of Msgr. Richard J. Schuler (a member of the L.L.A.'s Council). For a brief time the unfortunate clouds of controversy which swirled around the conference were dispersed.

10. April 21st marked the 20th anniversary of the ordination of Fr. William F. Ashley, founder of the *Opus Mariae Mediatrix* and regular celebrant of the Latin Mass at the cathedral in Camden NJ.

Father was ordained in Rome by Cardinal

Gagnon. He is a member of this Association. Our felicitations to you on this happy occasion, Father.

11. On Saturday, April 26th, the Latin Mass was celebrated in the Immaculate Conception Chapel on the campus of St. Francis College in Loretto PA. Celebrant was Fr. Oliver J. Hebert, T.O.R. The *Missa de Angelis* was sung by the Holy Name Choir of Ebensburg PA.

This Mass was part of the 20th anniversary celebration of the founding of the local chapter of Phi Sigma Iota, the international honor society for Foreign Language students. The Mass itself was in Latin (using the current Missal), but the readings were in French, Spanish, and German. Supervising the entire event was Prof. Em. Patricia Bentivegna, a member of the L.L.A. Council.

12. During April mourners offered the funeral Mass for Fr. William Lewers, C.S.C., in Sacred Heart Basilica on the campus of Notre Dame University. One of our members attended, and described the wonderful moment when the sixty concelebrants (along with the Most Rev. John M. D'Arcy) joined the choir in singing the *In Paradisum* in Latin as they left the basilica.

13. The religious community of the Oblates of Mary, Queen of the Apostles, exists to assist the clergy who are devoted to the Latin Mass. They are located in Scranton PA. On May 8th the Very Rev. Josef Bisig, F.S.S.P., gave the religious habit to two novices of the order, Sisters Annuntiata and Elizabeth. A class of about six postulants is expected to enter this Fall. Please keep all of them in your prayers.

14. One the weekend of May 16-18, the Cornhusker Hotel in Lincoln NE was the site of a national conference sponsored by the Catholic organization known as "Call to Holiness." About 800 persons attended. Of particular interest to readers of this Newsletter were the remarks of Fr. Joseph Fessio, S.J., head of Ignatius Press, publisher of *Catholic World Report*, founder of Adoremus, and general scourge of Catholic miscreants.

According to press reports, Fr. Fessio called for an authentic renewal of the Church's liturgy which would include: the restoration of Gregorian chant, the greater utilization of Latin in the Mass, the greater use of the Roman Canon, and a return to the practice of "priest and people facing God together."

Your editor points out that all of these can be done without any changes in existing liturgical law. He went on to predict that the "new Lectionary will not have inclusive language." More on that topic below.

15. In previous issues we have made mention of Chanticleer, a choir in the San Francisco Bay area

which includes much Church music in its extensive repertoire. The founder of the group, Mr. Louis Botto, passed away on February 25th. A memorial concert was held in his honor at Mission Dolores Basilica on Saturday, May 17th. The elaborate service included pieces by Josquin, Palestrina, Gabrieli, Brumel, Bach, and Brahms, as well as more modern compositions. May he rest in peace.

16. In our December issue (#63, p. 18 item 17) we made mention of Cardinal Mahony's declaration that the Tridentine Mass is inappropriate for persons too young to remember the time when it was in general use. This perspective, which His Eminence ascribed to the Pope himself, has been contradicted by another member of the Sacred College.

His Eminence Augustin Cardinal Mayer recently issued a statement which included the following: "During my time as president of the Pontifical Commission *Ecclesia Dei* such limitation was never mentioned by the 'authorities involved'." (This last phrase is a Roman euphemism for "the Pope.") He went on to point out that, if the Tridentine indulgent had been only a temporary measure, the Pope would never have approved the new religious institutes intended to train and ordain young men for the celebration of precisely that form of the Mass. A telling point! Cardinal Mayer's remarks are quoted on pp. 8-9 of the current (Summer) issue of *The Latin Mass* magazine.

However, Cardinal Mahony intends to make a much bolder affirmation in the area of liturgy. He is planning to issue a pastoral letter on liturgy to the priests and laity of the Los Angeles Archdiocese. The draft currently circulating privately is dated May 17th. It contains a plan for the "multiculturalization" of the Mass in his archdiocese, and sets a date of the year 2000 for the completion of the process. His Eminence calls for "the still largely European liturgy [to] take on the pace and the sounds and the shapes that other cultures bring."

Certain elements in the draft, if retained in the final letter, are bound to arouse controversy. If correctly reported, the draft appears to call for the elimination of kneeling at Mass (the faithful would stand for nearly all of the Mass, and sit for selected portions), for the grouping of the congregation (or "assembly") around the altar itself, and for mandatory use of Communion under both species. On the other hand, the 54-page draft contains other elements of pastoral theology with which few if any Catholics would be inclined to disagree. The final version of the letter is awaited with great interest.

17. What a busy and grace-filled day was Pentecost Sunday this year! As noted above, the

Baton Rouge chapter met that day. My daughter Antonia was confirmed at St. Joseph Cathedral in Baton Rouge by the Most Rev. Alfred C. Hughes; the liturgy was in English, but the choir sang the *Veni Sancte Spiritus*, the *Veni Creator Spiritus*, and the *Regina Coeli Laetare* with great fervor and glory. Down the river a little ways in New Orleans, the Latin Mass at St. Patrick's Church, which is usually adorned with hymns and motets, was sung entirely in Gregorian chant in a magnificent offering to the Holy Spirit. Out on the West Coast, St. Ann's Choir at Stanford sang a Mass consisting of music from the Latin liturgical tradition of England. And at Holy Family Convent in Manitowoc WI, Sister Priscilla Simmons, O.S.F., boldly proclaimed the reading from the Acts of the Apostles in the Latin tongue. (Sister has long sustained this Association and its officers by her powerful prayers.) And many other deeds of love and beauty, here and throughout the world, in the tongues of all the lands and the tongue of our Catholic heritage.

18. Speaking of Confirmation, on Wednesday, May 21st, the Most Rev. Timothy J. Lyne, Auxiliary Bishop of Chicago, administered that sacrament during the course of a Pontifical Solemn High Mass celebrated according to the old Missal at St. John Cantius Church in Chicago. A choir, a schola cantorum, and even a small orchestra provided the music. Many members of the Knights of Columbus and of the Missionaries of Charity were in attendance. Some of those confirmed are converts to the Faith, who were greatly moved by the solemnity of the occasion.

19. And Corpus Christi, of course, was a high point of the liturgical year in many places. We have already mentioned the first Mass and Eucharistic procession at St. Agnes Church in Minnesota, the procession at St. John Cantius and the sacred concert at St. Thomas More in Chicago. There were many others on the same day. In California the Gregorian chant Mass at Stanford was followed by a Eucharistic procession.

In Miami, a sung Mass according to the 1962 Missal, and Benediction, were celebrated at historic Gesù Church by Msgr. Bryan Walsh. 340 souls attended, the largest showing for a Latin Mass to date in the archdiocese (even more impressive, when one considers that no advance publicity was done). The Choir from the Church of the Little Flower in Coral Gables sang the *Missa de Angelis*, and did so from the rear choir loft, which marked the first time in many years that the loft had been so used. The Mass marked the closing of Gesù Church's centennial year.

In New York City, St. Agnes Church in Manhattan regularly has two Latin Masses each Sunday: one Tridentine, and one "Hybrid" (i.e., partly in English and partly in Latin). But on Corpus Christi a second Tridentine Mass was added to the schedule and offered at 4 PM by Fr. John Perricone. Cardinal O'Connor offered Mass at 5 PM at St. Patrick's Cathedral for some 5,000 worshippers; afterwards, about 7 PM, he led the outdoor Eucharistic procession along 50th St., Madison Ave., 51st St., and Fifth Avenue. The contingent from the Latin Mass at St. Agnes joined the procession as it moved down 51st Street. Many clergy, religious, and seminarians took part.

20. On Tuesday, June 3rd, Fr. David Bialkowski celebrated the Latin Mass (old form) at 7 PM at St. John Gualbert Church in Cheektowaga NY (Diocese of Buffalo).

21. On Saturday, June 7th, the Most Rev. Edward Slattery, Bishop of Tulsa OK, ordained the Rev. Dr. Chad Ripperger, F.S.S.P., to the sacred priesthood. The ceremony, which took place at St. Augustine's Church in Tulsa, was celebrated entirely in Latin using the 1962 Sacramentary. This was the first ordination in Latin in Oklahoma in almost thirty years. His Excellency was himself the celebrant of the Pontifical Solemn High Mass, assisted by Fr. James Jackson, F.S.S.P.

The event received full coverage in the *Tulsa World* (in an article by Dana Sterling). Those quoted expressed very ably the reasons why they find the Latin Mass so compelling: "the aura of holiness and mystery, the sanctity." Our congratulations to Fr. Ripperger and his family. He will serve in Omaha NE.

22. The Diocese of Peoria now has regularly scheduled Latin Masses at four parishes, and the occasional use of the Latin liturgy at other parishes is not rare. When the Latin Mass returned to Sacred Heart Church in Granville IL (north of Peoria) on Sunday, June 8th, the occasion was observed by the celebration of a Solemn High Mass according to the old Missal. Celebrant was Fr. Patrick O'Neal (pastor of the parish), deacon was Fr. Gregory Mikula (pastor of St. Casimir in Streator IL), sub-deacon was Fr. Edward Ohm. Our member Fr. Richard Soseman served as Master of Ceremonies. Also present were Fr. Edward Kopec (pastor of St. Joseph in Colfax IL) and Fr. Brian Bovee, I.C.R. Some 350 persons attended. A schola from Aurora joined the parish choir in singing the sacred Eucharist.

23. Congratulations to our Episcopal Adviser the Most Rev. Leo A. Pursley, Bishop Emeritus of

Fort Wayne - South Bend, who celebrated the 70th(!) anniversary of his ordination to the priesthood on June 11th.

24. On Friday, June 13th, a Solemn High Mass according to the old Missal was celebrated at 7:30 PM at St. Anthony's Church in Buffalo NY, to commemorate the feast of that parish's patron, the powerful St. Anthony of Padua.

25. On Thursday, June 19th, the Most Rev. Donald W. Trautman, Bishop of Erie, delivered a vigorous address at Notre Dame University in which he declared, "We do not need to reform the reform!" He called upon professional liturgists to resist all efforts to halt or check the progress of the liturgical changes introduced in our lifetimes.

26. The bishops of the United States convened in Kansas City MO from June 19th to 21st. Many subjects were considered, including a report from the Most Rev. Daniel Buechlein, O.S.B., Archbishop of Indianapolis, on the strengths and weaknesses of the various catechetical series now in use in the U.S., many of which were judged to be inadequate in their presentation of the truths of the Faith.

Particular attention was devoted to the question of the new Lectionary, or book of readings approved for use in the English liturgy in the U.S. The bishops had sent a proposed lectionary to the Holy See in 1992 which was remarkable in the extent to which words such as "he", "his", "him", "man" and so on were deleted from the sacred texts, even when this required considerable rewriting of the content of those texts. (At times the use of such so-called "inclusive" language produces an odd effect on the hearer: "For God so loved the world that God sent God's only Son...")

After recent discussion in Rome (see our last issue, pp. 12-13 item #18 and p. 18 item #6), a plan emerged whereby the proposed new lectionary would be dropped, and instead a compromise would be accepted which made some concessions in the "inclusivist" direction (for example, "people" replacing "men" in many contexts), but retained traditional English in most passages. The Bishops' Committee on the Liturgy accepted the proposed compromise with only one dissenting vote -- that of Archbishop Weakland of Milwaukee.

At the meeting, Archbishop Jerome Hanus, O.S.B., of Dubuque, Chairman of the Liturgy Committee, moved the adoption of the compromise settlement. In his remarks he observed, "we are not totally on our own; we are not an independent congregation disassociated with the Universal Church."

Cardinal Keeler spoke in favor of the motion. The motion was then opposed by Bishop Trautman of Erie, Bishop Clark of Rochester NY, and Bishop Sklba, Auxiliary of Milwaukee.

Archbishop Weakland moved that approval be granted for five years only, on a provisional basis. Archbishop Levada of San Francisco opposed any such time restriction. Archbishop Rigali suggested that Archbishop Weakland's proposal would probably prove unacceptable to the Holy See; he proposed instead that the bishops take a second look at the lectionary after a few years.

Retired Archbishop Quinn of San Francisco opposed granting approval to the compromise on any basis, permanent or temporary. Archbishop Curtiss of Omaha favored permanent approval.

Votes were taken on the various motions, but, due to the absence of some bishops and the close division of opinion, neither side secured a majority of all bishops eligible to vote, and so the decision will be completed by a mail ballot sent to the absent bishops.

But some specific questions were settled. In past times one could always verify a claim of having been an altar boy once by asking the claimant to recite the "Suscipiat" prayer from memory (the prayer at the end of the Offertory). It contains the phrase "...and the good of all His Church." Got to get rid of that offending "His"! The ICEL proposed changing it to "God's"; defeated 188 to 20. The Bishops' Committee on the Liturgy proposed changing it to "Your" (an interesting "translation" of the word "sui," which is always third person); defeated 121 to 68. God's name remains "His."

Similarly, the ICEL had proposed altering the "Behold the Lamb of God" prayer by changing "sins" (peccata) to "sin" and by changing "His supper" to "the banquet of the Lamb." Defeated 184 to 23. Those who want to see an English translation which accurately reflects the actual official (Latin) text of the Mass can only rejoice at these votes, both as to the outcomes and as to the margins.

27. A journal named *re:generation quarterly* [sic] sponsored a conference in San Francisco this June 20th-22nd titled "The True and the Beautiful."

The conference was ecumenical in scope and was devoted to a consideration of "the search for spirituality among the new generation." Liturgies of various faiths were held. The Catholic one, offered at 7:30 PM at St. Cecilia Church in San Francisco, was a Gregorian chant Mass sung by the St. Ann Choir under the direction of Professor William Mahrt.

28. The Most Rev. Thomas J. Murphy, Archbishop of Seattle, passed away on Thursday June 26th. May the Lord grant him everlasting rest. This sad event leaves yet another major see vacant, awaiting the Holy See's choice of a successor. Let us pray to the Holy Spirit for the aid of His grace in the filling of this and of all vacant sees.

29. At 11 AM on Saturday, June 28th, the Most Rev. John M. D'Arcy, Bishop of Fort Wayne - South Bend, conferred priestly ordination upon the Rev. George G. Gabet, F.S.S.P. The ordination was performed according to the old ritual, entirely in Latin, and took place in the Cathedral of the Immaculate Conception in Fort Wayne. Assisting at this Solemn Pontifical Mass were: Frs. Arnaud Devillers (archdeacon), Daniel Leeuw and John Rizzo (deacons at the throne), Nathan Vail (deacon of the Mass), Rev. Mr. Robert Novokowsky (subdeacon of the Mass), Frs. Alan Funk (subdeacon of the Cross) and James Seculoff (chaplain to the ordinand).

On the following day Fr. Gabet celebrated his Solemn Mass of thanksgiving at St. Patrick's Church. Some 900 persons attended this Mass. (And they said it was gone for good, never to return...) Fr. Gabet is to serve in Tulsa OK. Congratulations, Father!

30. On Sunday, June 29th, a Solemn High Latin Mass was offered according to the old Missal at St. Paul's Church in Kenmore NY (Diocese of Buffalo). The time was 5:30 PM. June 29th is of course the feast of the patron of this parish, which is celebrating its 100th anniversary this year. Celebrant was Fr. Paul Nogaro (the pastor), deacon Fr. Francis Zmozynski, subdeacon Fr. David Bialkowski.

31. As we go to press, the Most Rev. John F. Donoghue, Archbishop of Atlanta, is scheduled to celebrate a Pontifical High Mass in Latin for the Latin Mass community of his see. St. Joseph's Maronite Church will be the venue, since this congregation is in the process of raising the funds to build its own church.

32. On Saturday, July 19th, six-week old Peter Luke Camacho, son of Bruce and Amy Camacho, is to be baptized by Fr. Joseph Fishwick (L.L.A.) at St. Robert Bellarmine Church in Miami, according to the old rite. This was the first baptism of the now-growing Latin Mass community there.

33. The Fourth Annual Midwest Conference on Sacred Music will be held in Donaldson IN on Sept. 18th-20th. The St. Charles Borromeo award will be presented to our member Fr. Eduard Perrone of Detroit. For information: (219) 356-1398.

34. The Society for Catholic Liturgy will hold its annual general conference in Detroit MI on September 25-28th. The theme is "Liturgy and Tradition." Speakers will include the celebrated Fr. Avery Dulles, S.J., as well as Fr. Cassian Folsom, O.S.B. Our congratulations go to Father Folsom, who is a member of this Association, upon his recent appointment as Pro-President (i.e., head) of the Pontifical Liturgical Institute of Sant' Anselmo in Rome. Well deserved.

35. Una Voce America will hold its first general meeting in Cooperstown NY on Friday, Sept. 26th. On the following day the second annual

walk to the Shrine of the North American Martyrs in nearby Auriesville will take place, culminating in a Solemn High Tridentine Mass at the shrine at approximately 1 PM.

36. Various priests of the Priestly Fraternity of St. Peter will be conducting pilgrimages this Fall to Portugal (Oct. 9-16), Italy and Japan (Nov. 9-19), and Mexico (Dec. 5-10). Costs range from \$1150 to \$2195. For details, contact 1-800-653-0017 or by e-mail at [www.mhv.net/-canterbury](http://www.mhv.net/-canterbury).

37. And travel agency Peter's Way will conduct its fourth annual Gregorian Chant Study Week in Rome on Jan. 30th to Feb. 6th, 1998. For details, contact 800-225-7662 (except in New York) or e-mail at [petersway.com](http://petersway.com).

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## NEWS FROM OVERSEAS

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1. The Dominican Sisters of the Rosary in Roxas City, on the island of Panay in the Philippines, serve the people of God in many ways. They maintain St. Joseph Orphanage, they teach at several Catholic schools of the diocese, and even raise their own crops. This year they invited Fr. John Rizzo, of the Priestly Fraternity of St. Peter, to come and conduct a retreat for them during Holy week, March 24th to 30th. His message was well received, and affords evidence of the health of the Church in certain corners of the "Third World." On Good Friday a procession of several thousand Catholics passed through the town reciting the Rosary.

2. For news from Japan, see above, "Noteworthy Items" # 3.

3. A new liturgical choir, the "Cantate Domino" choir, was established at the Hague in the Netherlands on April 2nd this year for the purpose of singing the Latin Mass. There are several such choirs in the Low Countries, including the Nova Schola Cantorum established in Amsterdam three years ago.

The Dutch equivalent of the Latin Liturgy Association (the V.L.L.) held its annual meeting at Maarssen on Saturday, May 17th. The Most Rev. F.J.M. Wiertz, Bishop of Roermond, celebrated a Pontifical High Mass in Latin at 10:30 AM at the Church of the Sacred Heart of Jesus. The current edition of the Roman Missal was used. The Amsterdam Schola Cantorum (mentioned above) sang the Mass under the direction of Lourens Stuitbergen.

Later that day the Rev. P. Raedts, S.J., Professor of Mediaeval Studies at the University of Nijmegen (in Leiden), delivered the principal

address, entitled "Pignus Futurae Glorae" (an allusion to the familiar "O Sacrum Convivium"). The meeting concluded with the chanting of First Vespers for Pentecost in the Chapel of Emmaus Priory.

By the way, this society has produced a new edition of its "Directorium" (Directory of Latin Mass in the Netherlands). Members planning to visit that country might wish to order a copy from them: fax is 020-641-8586. English will not puzzle them. Neither will Latin.

4. Once again the annual pilgrimage to Chartres in France took place this year on Pentecost weekend. The march culminated in the celebration of a Pontifical High Mass according to the old Missal at the high altar of the Cathedral of Notre Dame de Chartres on Pentecost Monday, May 19th.

Celebrant of the Mass was His Eminence Angelo Cardinal Felici, head of the Pontifical Commission "Ecclesia Dei." Participating in the Mass were some 130 priests (including, for example, Father Bisig of the Priestly Fraternity of St. Peter and our own Fr. Svea of the Institute of Christ the King), about 100 seminarians, and a sea of laity estimated to be as high as 15,000 persons.

5. On Saturday, May 24th, the Most Rev. Maximilian Ziegelbauer, Auxiliary Bishop of Augsburg, conferred the diaconate upon eight members of the Priestly Fraternity of St. Peter at Wigratzbad in Germany. Those ordained include Rev. Mr. Philip Creurer of Canada and Rev. Mr. Alfredo Reyes Barrios of Chile.

6. The Association Pro Liturgia in France is the sponsor of a Gregorian chant weekend this summer: June 21-22nd at the Benedictine Monastery of Rosheim.

7. On Saturday, June 28th the seminary at Wigratzbad (see item 5 above) saw the ordinations of eight new priests of the Fraternity of St. Peter. The ordaining prelate was Archbishop Bernard Jacqueline. The new Fathers are: Jürgen Amerschlager, Franz Banauch, Sven Conrad, Marc-Antoine Dor, Xavier Garban, Jean-Laurent Lefevre, Edouard de Mentque, and Carsten Wagner. Fr. de Mentque will serve in Maple Hill KS.

8. Not too many Americans visit the South Island of New Zealand. But those who do will find the Latin Mass (1962 Missal) celebrated at 5:30 PM every Saturday in the Cathedral of the Blessed Sacrament in ChristChurch. This is an anticipated Sunday Mass.

By the way, we erred in reporting (issue #63, p. 12 #2) that Bishop Meeking of this diocese had entered the monastery of Ste. Madeleine Le Barroux. He actually entered the Benedictine Monastery of Fontgombault, which is another "Latin Mass" abbey in France. (The correction is found in *The Latin Mass* magazine, current issue p. 59.)

9. In our desultory way we have been presenting a list of Latin Masses available at major sites in Europe. Such a list must include a current directory of Latin Masses offered in the eternal City of Rome itself. Here it is, courtesy of a member of our National Council.

Basilica of St. John Lateran  
Sun and Holy Days at 10 AM

Basilica of St. Peter  
Sun and Holy Days at 10:30 AM  
Vespers at 5:30 PM

Basilica of St. Mary Major  
Sun and Holy Days at 10AM

Basilica of St. Paul outside the Walls  
Sun and Holy Days at 9 AM  
Primaatial Abbey of St. Anselm  
Sun and Holy Days at 9:30 AM  
Vespers as scheduled

Church of Gesu e Maria  
(on the Via del Corso)  
Sun at 10 AM  
Holy Days as scheduled.

Oratory of St. Francis Xavier  
(on the Via della Caravita)  
Sun at 11:30 AM (Solemn)  
Holy Days as scheduled.

Of these, the four basilicas and the abbey use the new Missal; the last two churches use the 1962 Missal.

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## FROM THE PRESS

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1. The pages of this Newsletter have often had occasion to refer to Fr. Reginald Foster, O.C.D., the Pope's Latinist. I failed to mention it at the time (*mea culpa!*), but in Summer of 1995 *The American Scholar* published an ample but sprightly profile of that magnetic cleric under the title of "Latin Fanatic" (pp. 497-526), from the pen of Alexander Stille. We cannot reproduce it (it's under copyright, and is long), but if you happen to visit a library, see whether they have the '95 issues of this journal. Certainly anyone who reads it and later goes to study (anything) in Rome will be eager to fit in a Latin course from this electric *magister*.

2. Our learned member Dr. Stephen Beall of Marquette University published a solid article in the October 1996 issue of the *Adoremus Bulletin* (pp. 1 & 6). The title is "Translation and Inculturation in the Catholic Church." In it he points out, with telling examples, the alterations being made to the great shared Prayer of the Church under the misleading banner of "translation."

Two of his examples must suffice. From the Mass: Latin: "Supra quae propitio ac sereno vultu respicere digneris"; accurate translation: "Deign to

look upon these gifts with gracious and tranquil mien"; ICEL: "Look with favor on these gifts."

From the (presumably) rejected Lectionary: Psalm 68:5-7, traditional translation: "His name is the Lord, exult before Him! Father of the fatherless and protector of widows is God in His holy habitation. God gives the desolate a home to dwell in; He leads out the prisoners to prosperity." ICEL: "Lord is God's name. rejoice! Protector of orphans, defender of widows – God in the temple. God gives the homeless a home and prisoners freedom." Note that all four instances of "He", "Him", and "His" have disappeared like magic! "The homeless" put in an appearance, though.

3. Eheu! (Alas!) The journal *Crisis* has changed the title of one of its regular features from *Sed Contra* (an allusion to St. Thomas Aquinas' *Summa Theologiae*) to "On the Contrary." Mr. Patrick Flaherty of our Chicago chapter sent off a letter of protest, published in the December 1996 issue; but it appears his strictures have fallen upon unsympathetic ears.



4. It all started with one simple, innocent sentence in an editorial published in the *Wall Street Journal* on March 28th. The piece was titled "Heaven on Earth," and made favorable reference to the impressive exhibition of Byzantine art then on display at the Metropolitan Museum of Art.

The innocent sentence: "The abbot's [Suger's] belief in the power of beauty to fire the imagination will appeal particularly to Catholics who miss the days of the mystical Latin mass [sic; no capital] whose transcendent glow lifted one up out of everyday life." A mere aside.

Enter the Rev. Andrew M. Greeley, of whom his critics claim that he has never had a thought which went unpublished. A millionaire, he naturally reads the *WSJ*. And in the issue of April 15th there appeared a short but tart rejoinder from him. The pith: "... the comment ... is arrogant nonsense. [I suspect Fr. Greeley means "arrant." He is a sociologist, not a humanist.] ... While it is *just possible* [our emphasis] that on some occasions the Latin mass [sic] ... did hint to the transcendent ... mostly it was simply *boring!* [Greeley's emphasis]"

Uh oh. With this the floodgates were opened, and a torrent of mail descended on Wall Street. Seven of the best letters -- all of them disagreeing with Fr. Greeley -- were published together on May 5th under the heading "The Wondrous vs. the Banal." All of the correspondents -- from Connecticut to California, from Georgia to Alaska -- made telling points, but perhaps the most memorable was the quotation from H. L. Mencken with which Mr. John C. McCarthy, Jr., saw fit to end his letter. Mencken wrote in 1923: "... the day will come when some extra-bombastic deacon will astound humanity and insult God by proposing to translate the liturgy into American, that all the faithful may be convinced by it."

There was one postscript. On May 23rd the *Journal* published a letter from Mr. Peter Riga of Houston which rejected both Fr. Greeley's remarks (described as a "diatribe") and his critics' (described as "wild"). The real problem, according to Mr. Riga, is the decline in the practice of the virtue of Faith. Could be; and yet Mr. Riga does not consider whether changes in the liturgy have themselves been potent *causes* of this decline in faith. The case that they are in large part to blame has been made by Grisez and Shaw in the *Homiletic and Pastoral Review* (see our issue #58 p. 13 item 2) as well as by Dr. A. von Hildebrand in *Christian Order* (our issue #61 p.8 item 2).

5. In an earlier issue (# 63 p. 16 item 7 and p. 18 item 21) we drew attention to the writings of Kathleen Howley of Boston on the Latin Mass. She's back at it

again, with a succinct but eloquent piece, "The Return of the Latin Mass," published in the March/April issue of *The American Enterprise* (p. 63). Let's hope she keeps up the good work.

6. When the Latin Mass returns, best results are attained when the event is heralded in the Catholic and secular press. For example, the *Catholic Star Herald* of the Camden diocese ran a nice piece in its issue of April 4th proclaiming the resumption of Latin Masses at the cathedral there.

7. In the middle of April His Eminence Joseph Cardinal Ratzinger, Prefect of the Sacred Congregation for the Doctrine of the Faith, published his autobiography (in German, his native tongue) entitled *From My Life: Remembrances 1927-1977*. The aspect of the work which has received the greatest attention in the Catholic media (see, for example, the article by John Thavis and Lynne Weil, "A New Structure," in *Catholic New York*, April 24th) is his remarks on the liturgical reform. A few excerpts follow.

His Eminence writes, "I am convinced that the ecclesial crisis in which we find ourselves today depends in great part on the collapse of the liturgy."

"I was dismayed by the ban on the old Missal, since such a development had never been seen in the history of the liturgy. The impression was given that this was completely normal." "The old structure was dismantled, and its pieces were used to construct another."

The changes presumed that the liturgy was merely a product of "specialist knowledge and juridical competence." This "has entailed for us extremely serious damage. The impression developed that the liturgy is "manufactured," that it is not something which preceded us, something 'given,' but that it depends on our decisions."

He continues, "For the life of the Church, it is dramatically urgent to have a renewal of liturgical awareness, a liturgical reconciliation ..."

Moreover, the liturgy "at times is actually being conceived ... as though in the liturgy it did not matter any more whether God exists and whether He speaks to us and listens to us. But if in the liturgy the communion of faith no longer appears, nor the universal unity of the Church and of her history, nor the mystery of the living Christ, where is it that the Church still appears in her spiritual substance?" Too often today "the community is only celebrating itself without its being worthy to do so."

On this last point, I ask: Just why is it that, as the congregation's actual practice of the virtues goes

down, their misunderstanding of the Mass as a ritual of self-congratulation goes up?

8. During the month of May, the *Newark Star-Ledger* ran a thoughtful piece by a Mr. Steve Chambers on the Latin Masses of New Jersey, particularly those at Our Lady of Fatima in Pequannock, Immaculate Conception Cathedral in Camden, and St. Patrick's Pro-Cathedral in Newark. The report is even handed, quoting both enthusiasts and those who see only the smallness of the present base of support.

The piece caught the eye of Bob Armsbruster, one of the editors of the *Star-Ledger*. In an opinion piece later that month, he suggested several positive proposals: Tridentine Masses on weekday evenings; annual or semi-annual Masses at the cathedrals; Sunday Masses at poorer parishes which need the extra attendance; singing of the Latin Gloria, Credo, Pater Noster, and Agnus Dei at English Masses. All of these, of course, are taking place in different parts of the country.

Mr. Armsbruster concludes by saying that at the recent 75th birthday party (held at the Lincoln Center campus of Fordham) for Mr. Robert Hoyt, founder of the *National Catholic Reporter* and "dean of liberal Catholicism in the United States," some of the music was Gregorian chant.

Our member Mr. Joseph Cullen observes: "Let me be the first to predict that we will someday see a day when the far left starts to speak favorably of Latin and the Mass in Latin." Not impossible.

9. The CNS story on the impending "demise" of Latin (see our last issue, p. 18 #17) ran in a number of papers, including the *St. Louis Review*. Mr. Theodore Cover, the chairman of the L.L.A.'s St. Louis chapter, rose to the occasion with a persuasive letter setting forth the evidence to the contrary. It was published in the *Review* on May 16th. Well done, Ted!

10. On the other hand, the Associated Press sees the trend for Latin in a direction opposite to that envisioned by the Catholic News Service: up. An article by Michael Hill entitled "Resurrection" ran in many newspapers in the last week of May (e.g. in the *Baton Rouge Advocate* on May 25th, the *Mobile Register* on the 28th, and so on).

The author describes Joanne Gascoyne, who teaches Latin to her second graders [*sic*] at Thomas O'Brien Academy for Science and Technology, a public [*sic*] high school in Albany NY. They just love learning to sing such tunes as "*Mica, Mica, Parva Stella*." The teacher points out that *every* student takes Latin at Thomas O'Brien -- even pre-kindergarten and special education students. She observes, "When

they're old and gray, they're still going to be able to sing 'Twinkle Twinkle' in Latin."

Latin enrollments in *public* schools in the U.S. have risen in the past four years at the highest rate since 1961. Now, if only the Catholic schools would keep pace!

11. The *St. Louis Post-Dispatch*, in a May 17th article by Patricia Rice entitled "Music for the Masses," perpetuated the misinformation that "Vatican Council II mandated the change from the Latin Mass to Mass in the vernacular language." We should always knock this claim over the head whenever it appears, and indeed Mr. Kenneth C. Jones did exactly that in a letter published May 28th. He points out that, on the contrary, the Council mandated the *retention* of Latin in the Mass. (That sentence is quoted in red on the letterhead of the Latin Liturgy Association.) That mandate was canceled by Paul VI on his own authority in 1969 -- but neither he nor any successor has ever *required* vernacular Masses; they are merely permitted.

12. There's no direct connection to Latin, but many of our members read with great interest a piece by Charles R. Morris, "A Tale of Two Dioceses," which appeared in the June 6th issue of *Commonweal*. The author contrasts the Diocese of Lincoln NE with that of Saginaw MI. Although his sympathies appear to lie more closely with the ecclesial presuppositions which prevail in Saginaw, he reports one statistic which implies a great deal about the future of the Church: although Saginaw has the larger Catholic population, Lincoln has 39 seminarians, Saginaw has five.

13. In its issue of June 7th, *America* magazine featured as its cover story an article by the Most Rev. Rembert G. Weakland, O.S.B., Archbishop of Milwaukee, entitled "Liturgical Renewal: Two Latin Rites?" It is written, one may say, more in sorrow than in anger. The liturgical renewal, for which His Excellency had such high hopes, has been totally derailed.

He writes (correctly, as I think) that Pope Paul VI intended in 1969 to totally abolish the old form of the Mass and replace it entirely with the form devised by Archbishop Bugnini's "*Consilium ad Exsequendum*" (Committee on Implementation). He continues:

"My hopes, however, were shattered. What totally derailed the liturgical renewal, from the point of view of this bishop in the trenches, was the decision of Pope John Paul II ... to grant in 1984 the indult that allowed the Tridentine usage to flourish again. ... [T]his decision was perceived ... as a signal that, with enough noise and criticism, the council could be reversed."

He continues, "Since that time the liturgical renewal in the United States has been in disarray. ... Moreover, since the conferences of bishops around the world were involved in the post-Vatican II liturgical implementation, they are now under suspicion, and their wisdom and authority are placed under a cloud of mistrust."

One question among the many which come to mind: surely His Excellency would not maintain that the *non-doctrinal* decrees of the twenty previous ecumenical councils are irreversible? But if not, why should this one council have the unique quality of irreversibility?

14. It would require a full-time bibliographer to keep up with the publication output of our remarkable member, Fr. John-Peter Pham of Champaign IL. Among his most recent publications which may be of interest to our members are: "Faith in Christ and Contemporary Liturgy," *Homiletic and Pastoral Review* (June 1997) pp. 48-52; "A Timeless Crusade," *The Latin Mass* (Summer 1997) pp. 52-55, 67; "Mightier Than the Sword," *Sursum Corda* (Summer 1997) pp. 72-73.

Of greatest interest is the first named article, the main point of which I sum up in my own words as follows: bad liturgy weakens faith; weak faith produces bad liturgy, in a vicious circle. He quotes our present Holy Father in these words: "It is clear that the Mass is not the time to 'celebrate' human dignity or purely terrestrial claims or hopes."

15. In addition to the items previously mentioned, the Summer 1997 issue of *The Latin Mass* quotes (on p. 36) from a speech delivered to the Second Vatican Council by the late Francis Cardinal Spellman: "To provide a wider place to the vernacular languages in the liturgy as an ordinary and universal thing would fuel confusion and surprise between the faithful and would open the way for bitter controversies. There is no lack of academicians of the new disciplines who write and speak against the use of Latin in the sacred Rites. These types of persons should not find confirmation and encouragement in this Sacred Council."

Having spoken thus, Cardinal Spellman voted for the Decree on the Sacred Liturgy. How can anyone maintain, then, that Cardinal Spellman and the other Council fathers were voting for a vernacular Mass "as an ordinary and universal thing"?

16. The Summer 1997 issue of *Sursum Corda*, in addition to matters previously mentioned, contains two good pieces: "The Importance (and Joy) of Latin" by Laura Berquist on pp. 36-37 (on teaching Latin to the next generation of Catholics) and "The Norbertines of California" by Lesley Payne on pp. 47-51 (they train

their priests to say both the Latin Mass and the English Mass, and are doing quite well, thank you).

17. The newspaper of the Diocese of Baton Rouge is *The Catholic Commentator*. In its issue of July 2nd, Bishop Alfred Hughes discusses the decision of the Bishops' Conference to send the proposed new Sacramentary over to Rome for consideration. He remarks that "there are significant issues not yet fully resolved in this proposed text. It is important that the final text preserve the appropriate sense of awe before God, the humble posture of the worshipping community, the spousal nature of the Church in its relationship to Christ and the more accurate understanding of the relationship between grace and human effort in the expression of prayer for salvation." Right on all counts! He closes (p. 4) by calling upon all of us to use the texts officially approved by the Church, not to alter them or "improve" them on the basis of our own very fallible judgment.

Behold a great priest! In many parts of the country celebrants are altering the Mass texts at will, and we are not aware that many heads of dioceses are addressing this problem. The faithful have a *right* to attend the Church's Mass -- not Father Bill's Mass or Father Tom's Mass.

18. When the Lefebvrists ran an ad in the *Pittsburgh Tribune-Review* on July 1st, some reply was

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needed. And so in its issue of July 6th the *Pittsburgh Catholic* published a piece by James McCoy on the matter of the Latin Mass. Most of the article consists of quotations from Fr. Lawrence DiNardo, Pastor of Holy Wisdom Parish, which has a weekly Tridentine Mass. Though not highly positive in tone, the article will at least serve to alert its readers of the location at which the Latin Mass may be found. Of course, local supporters of the Mass are already doing this by placement of some 28 billboards throughout the area.

19. Canada's most prolific defender of the Latin Mass is probably Fr. John W. Mole, O.M.I., editor of both *The Roman Rite* and the *Precious Blood Banner*. Having celebrated the 50th anniversary of his priestly ordination on May 31st, he has a sizable article on Pope Pius XII's great encyclical *Mediator Dei* scheduled for appearance in the October 1997 issue of the *Homiletic and Pastoral Review*. He has appeared in that journal before on related topics (see our issue #63, p. 16 item 8).

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## MISCELLANY

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1. The Chicago Symphony Orchestra will open its 1997-98 season on October 4th. The first item on the program is Anton Bruckner's *Te Deum*. At last report, patrons of the symphony were *not* rushing about, wailing "How shall we understand it? It's not in English!" No International Commission on English in the Symphonic Orchestra has yet been appointed. (How backward!)

2. The National Latin Exam is now 20 years old. Figures released by Jane Hall of the National Committee for Latin and Greek show that the number of students taking the exam has risen every single year in 1977-97 without interruption, reflecting the steady increase in public school Latin enrollments. Latin teachers (or students) interested in the exam may contact: Virginia Barrett, Chair, National Committee for Latin and Greek, 11371 Matinicus Court, Cypress CA 90630-5458.

3. Mr. and Mrs. Bud Smith of Seattle

WA are attempting to obtain a copy of a Missal containing the Dominican Rite (now only rarely said). Can anyone help? If so, contact the L.L.A. Chairman.

4. The last word this issue consists of an oft-told anecdote (recently recounted in the newsletter of the Latin Liturgy Association of France) about the Emperor Charles V (1500-1558; known to moviegoers as the intended recipient of the Maltese Falcon), who was said -- with exaggeration, one supposes -- to be fluent in all the languages of Europe. He was once asked which language was the best, and is said to have replied:

"Italian is best for talking to a woman, French to a peasant, German to a soldier, Hungarian to a horse [I apologize to the Magyars! -- ed.], Russian to the Devil, Spanish to a gentleman, and Latin to God."

English didn't even make the list.

Please keep us in your prayers till Autumn.



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