



NEWSLETTER • #66 / Fall 1997

CHAIRMAN

Dr. Robert Edgeworth
740 Carriage way
Baton Rouge LA 70708

VICE CHAIRMAN

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

SECRETARY/TREASURER

Mr. Scott Calta
P.O. Box 831150
Miami FL 33283
E-mail: scottcalta@aol.com

THE MOST INTERESTING DEVELOPMENT IN AMERICAN CATHOLICISM THIS YEAR, in the opinion of your editor, is the marked increase in frequency with which the heads of sees are willing to criticize publicly the liturgical status quo. Until fairly recently, almost all the hierarchy, despite private reservations in some cases, took the public position that the liturgical reform had succeeded just famously in almost all respects, with perhaps an occasional case of liturgical extremism here and there.

Some prelates still feel this way, but others have broken ranks and are giving voice to their genuine concerns, as well as (in certain cases) their support for liturgical alternatives to the status quo.

To cite just a few examples from this Summer: Bishop John M. D'Arcy of Fort Wayne - South Bend, speaking in his cathedral on June 28th: "We welcome members of the Priestly Fraternity of St. Peter...we honor them and I express my full communion with them..." He went on to ask the faithful to pray for vocations both to the diocesan priesthood and to the Priestly Fraternity. Archbishop John F. Donoghue of Atlanta, in an interview in July with the Atlanta Journal-Constitution: "There are a lot of people who feel the Latin Mass is a lot more reverent and who feel that they get a lot more out of the Mass by going to it." He remarked that he wanted traditional Catholics "to feel they are being supported by me." Bishop Thomas G. Doran of Rockford, in a letter to the editor published in *The Wanderer* on August 28th: "...it must be said that for many the new liturgy does not match the majesty and grandeur of the old...one of the difficulties with the current liturgical situation is that many priests do not offer the Novus Ordo Mass *digne, attente, et devote*."

Archbishop Charles J. Chaput of Denver is paraphrased in the same issue as having said: "...there are many abuses and inadequacies in today's liturgy that do not properly reflect Vatican II's teaching or follow the Holy See's directives. It is these, he feels, that have made so much of the new liturgy distasteful to many."

Other instances could be cited (for example, the letter

sent in June by Archbishop Rigali of St. Louis to his priests: see below.) But please note: "a lot of people...many...many...many...many"—not "a tiny minority of extremists," as we were called by some in the bad old days.

Suddenly, I feel like singing a *Te Deum* or two. Yes, the Latin Mass certainly is *pro multis*.

In other news: The videotapes of the liturgies celebrated during the Sixth National L.L.A. Convention earlier this year are now ready for order. There are six tapes:

- Saturday morning Gregorian Chant Mass, celebrated by Archbishop Roach;
- Solemn First Vespers of Corpus Christi;
- Solemn High Tridentine Mass, celebrated by Fathers Zuhlsdorf, Svea, and Soseman (all of the L.L.A.); this is a polyphonic Mass—the '*Missa Pange Lingua*' of Josquin;
- Sunday morning Solemn Mass, celebrated by the newly ordained Fr. Creagan; this is Haydn's '*Pauken Mass*';
- Outdoor procession of the Blessed Sacrament; and Solemn Second Vespers of Corpus Christi.

Although these liturgies are not of equal length, each has been put on a separate tape to obviate the need for re-editing to order. Each tape is available for a cost of \$15. They may be ordered from:

Professor James M. May
13755 Gates Avenue
Northfield MN 55057-4641.

(*Professor May's Associate Dean for Humanities at St. Olaf College, and a member of the National Council of the L.L.A. We thank him once again for his many services to the cause and to this Association.*)

Unfortunately, the video and audio tapes of the various speakers, due to technical difficulties, are not of sufficient quality that we can offer them to our members. This is certainly a disappointment. However, those interested in obtaining a synopsis of each talk may obtain one by contacting the Chairman of the L.L.A.'s St. Louis chapter and requesting a free copy of his "Notes from the Sixth National Convention." The address is: →

FROM THE CHAIRMAN



Mr. Theodore Cover
6161 Clovergreen Place
St. Louis MO 63129.

(Mr. Cover is also a member of our National Council, and we thank him for extending this offer to our members.)

Also available now are two prayer cards published by the L.L.A. One card contains the Latin texts of the Pater Noster, the Ave Maria, and the Gloria Patri on one side, with the familiar English translations on the back. The second card features the "Prayer for the Celebration of the Mass in Latin," both in the Latin original and in English translation. Since we will make no progress without prayer, in this or any other area, we offer these cards now to our members.

I will send one copy of each prayer to any member who sends me a long, stamped, self-addressed envelope with cover note. Additional copies are 25 cents each.

However, any L.L.A. chapter is welcome to order up to 50 copies of each card from me at no cost for use by the local chapter at its meetings. My address is on the mast-head.

In other news, this summer the term served by Archbishop Pilarczyk of Cincinnati as the U.S. member of the International Commission on English in the Liturgy (of which he was the chairman) came to an end, and he was succeeded by Archbishop Francis George of Chicago. Our congratulations and prayers go to Archbishop George, who is described by Catholic World Report as one who "has consistently upheld the Vatican position in the 'translation wars'."

No issue of this Newsletter would be complete without a correction by your editor, who claimed in the last issue that the recent celebration of the Tridentine Mass at the chapel of Mundelein (major seminary of the Chicago Archdiocese) by our Fr. Frank Phillips was "very likely the first such in almost three decades." No so! One of our members attended an old-form Latin Mass there in 1995 during the national meeting of the Institute on Religious Life. And the golden-voiced Bishop Wilton Gregory (now of Belleville) has celebrated the Latin Mass there, though presumably in the new form.

Last, an unconfirmed rumor is going the rounds that an American Cardinal, head of a major eastern archdiocese, has begun to celebrate the Tridentine Mass privately. Could this be true? It could. Is it true? We'll wait and see, praying all the while.

May God love you!

ADDITIONS and REVISIONS to the **LISTING of LATIN MASSES**

ALABAMA

Archdiocese of Mobile

St. Catherine of Siena Church
Mobile AL

This Mass has been discontinued.

Please add the following location to your Directory:

St. Bridget Church
3625 West Main Street
Whistler AL 36612
1st Sun at 11:30 AM /1962

CALIFORNIA

Archdiocese of Los Angeles

Please add the following location to your Directory:

Mission San Buenaventura
211 East Main Street
Ventura CA 93001
Sun at 1:30 PM /1962

ILLINOIS

Diocese of Peoria

Please add the following location to your Directory:

St. Casimir Church
405 South Illinois Street
Streator IL 61364
2nd and 4th Sun at 8 AM / 1962

INDIANA

Archdiocese of Indianapolis

St. Patrick's Church
Indianapolis IN

This Mass is now celebrated every Sunday at 1:30 PM
and every weekday at 8 AM.
Celebrant: Fr. Paul Petko, F.S.S.P.

LOUISIANA

Diocese of Baton Rouge

St. Agnes Church
Baton Rouge LA

In addition to Mass on Sundays and Holy Days, there is now
Latin Vespers at 5 PM on the 1st Saturday of the month.

Diocese of Lafayette
St. Peter's Church
200 W. St. Peter Street
Carencro LA 70520
Sun at 9 AM Hybrid
Diocese of Lake Charles

St. Mary of the Lake Church
Big Lake LA
This Mass has been discontinued.

Please add the following location to your Directory:

Our Lady of the Lake Church
701 8th Street
Lake Arthur LA 70549
1st, 2nd & 5th Sun at 12 Noon (sung)
1962
Celebrant: Fr. Maurice Martineau

MASSACHUSETTS
Diocese of Springfield

Please add the following location to your Directory:

Holy Cross Church
23 Sycamore Street
Holyoke MA 01040
1st Sun at 2 PM
1962

MICHIGAN
Archdiocese of Detroit

Please add the following location to your Directory:

St. Hyacinth Church
3151 Farnsworth Avenue (at McDougall)
Detroit MI 48211
One Sunday per month (varies) at 11 AM
1970

NEW YORK
Diocese of Buffalo

Please add the following location to your Directory:

St. Paul Church
33 Victoria Boulevard
Kenmore WY 14217
Sat at 6:15 PM
(anticipated Sunday Mass)
1962

OHIO
Diocese of Toledo
St. Joseph Church
Toledo OH
In addition to the Sunday Mass (monthly), the Latin

Mass is now said here every Thursday at 6 PM
(sung, 1962).

OREGON
Archdiocese of Portland

St. Birgitta's Church
Portland OR
In addition to the schedule published in your Directory,
Mass is celebrated at 7:30 PM on Holy Days (but at 8
AM on Christmas morning and New Year's Day). The
Mass is sung on major feasts and on the last Sunday of
the month, as well as at Midnight on Christmas Eve.

VIRGINIA
Diocese of Richmond

St. Joseph Villa Church
Richmond VA
The time of the second Mass on Sundays is now 11:00
AM; earlier Mass at 8:30 AM is unchanged.

WASHINGTON
Diocese of Yakima

Please add the following location to your Directory:

St. Joseph's Church
Poplar Street
Waterville WA 98858
2nd Sun at 4 PM
1962
Celebrant: Fr. Bonifacio Salvana

WYOMING
Diocese of Cheyenne

Please add the following location to your Directory:

Our Lady of Sorrows and Sts. Cyril and Methodius
Church
633 Bridger Avenue
Rock Springs WY 82901
Four weekdays per year / 1962

CANADA/ONTARIO
Diocese of St. Catharines

Please add the following location to your Directory:

St. Patrick's Church
31 Chestnut Street East
St. Catharines ON
Sun at 7:45 AM / Mon through Fri at 7:15 AM
Sat at 7:45 AM
1962
Celebrant: Fr. Joseph Poisson, F.S.S.P.

Last issue we asked:

“WHAT CHURCHES...ARE NOW SAYING MASS ACCORDING TO THE NEW MISSAL WITH THE PRIEST NOT FACING THE CONGREGATION?”

Here is what we learned.

There are three such churches in Detroit alone: St. Joseph's, Holy Family, and Assumption Grotto. In the two former ones, the freestanding altar is removed from the sanctuary during the celebration of the Latin Mass (new Missal) versus Dominum. During the lifetime of the late pastor of Holy Family, even the English Mass was at times said versus Dominum.

At the justly famed St. Agnes Church in St. Paul MN the altar remains in all its glory and Mass is offered versus Dominum.

Another case is St. Francis Xavier Mission in Warwick MD (the church is nicknamed 'Old Bohemia' and is a former Jesuit church), now a mission of St. Joseph's Parish in Middletown DE. It retains the use of its old altar, and our most recent report is that the freestanding altar once in place there has been removed. But Mass is celebrated there only a handful of times each year.

From Philadelphia, we have one report of Cardinal Bevilacqua (one of our Episcopal Advisors) conducting the Good Friday service versus Dominum at the high altar of the cathedral basilica. But the position of celebrating consistently versus Dominum is most prominent (ironically) at an Episcopalian church, St. Clement's, located in Appletree Street in Philly. The choir performs classical Masses by Mozart, Palestrina et al. during the services. I have heard of 'High Anglican' parishes before, but never this high: a glance at their recent church bulletin shows a welcome extended to the Guild of All Souls, who have come to attend their "Annual Requiem Mass."

If an Episcopalian pastor and thirty of his parishioners can be received into the Church en masse (and also en Messe), as happened in Boston last month, surely we may pray that a similar turn of events may some day overtake this St. Clement's.

Naturally, sanctuaries in which the only Masses celebrated are of the Tridentine variety are almost invariably set up for celebration versus Dominum, as is the case with the

two chapels at St. Benedict's Center in Still River MA.

Celebration ad orientem is difficult, even impossible, when the tabernacle has been moved off to the side, as is often the case today. Recently in Chicago IL, Fr. Richard T. Simon, Pastor of St. Thomas of Canterbury Church, decided that he had had enough. He sent a letter to his parishioners on June 24th in which he declared: "I believe that much of the liturgical experiment that began 30 years ago has failed...We have lost the sense of the sacred that formerly was the hallmark of Catholic worship...Therefore, I have decided to restore the tabernacle to its former place in the middle of the sanctuary...Where will the priest sit? I will sit where the priest has traditionally sat, on the side of the sanctuary...I am sick of sitting on the throne that should belong to the Lord. The dethronement of the Blessed Sacrament has resulted in the enthronement of the clergy, and I for one am sick of it. The Mass has become priest-centered.

The celebrant is everything. I am a sinner saved by grace, as you are, and not the center of the Eucharist. Let me resume my rightful place before the Lord rather than instead of the Lord..." Bravo, Father Simon!

Our closing report comes from Father D. W. Neumann, Parish Priest of the Parish of St. Luke in Maple Ridge,

British Columbia, who writes:

"St. Luke's Parish...has Holy Mass (Novus Ordo in Latin) each Sunday at noon, celebrated ad orientem. The present church (blessed in 1990) was designed with the Altar (at the East end of the building) in the middle of a predella, thus facilitating Mass in either direction. Orientation is also used for the Eucharistic portion of the Good Friday service (in English, with Latin Gregorian chant) and for the weekly Benediction of the Blessed Sacrament which follows Sunday Vespers. Members of the parish have always received the practice favorably..."

Father Neumann has also suggested the topic which has been chosen as the *Question of the Issue* for our next installment. We ask for reports on locations where Gregorian chant is sung by the congregation rather than by a schola or choir. He reports that at his parish, "congregational singing is more evident at the Latin Mass than at Mass in English." Do you know of similar cases? If so, please write and tell us.

QUESTION OF THE ISSUE



Claude Tresmontant, *The Gospel of Matthew*, trans. K. D. Whitehead, with a Foreword by Michael J. Wrenn. Front Royal, VA: Christendom Press, 1996. Pp. 598. Paperback. ISBN: 0-931888-65-4.

THAT THE GOSPEL OF MATTHEW WAS WRITTEN IN GREEK IS SOMETHING EVERY SEMINARIAN LEARNS, but Claude Tresmontant suggests otherwise. He believes that the present gospels were originally written in Hebrew in the form of notes taken by the disciples and companions of Jesus. The Hebrew notes were gathered into collections that became the books we are now familiar with, then translated into Greek. The original Hebrew is seen even in the Greek translation where it follows the Hebrew version of the old Testament.

Working on this hypothesis, Tresmontant attempts a reconstruction of the original Hebrew version of the Gospel of Matthew. Unfortunately, the reconstructed Hebrew and Greek gloss are not supplied. Instead there is an English translation of the work with an extensive commentary describing in detail the various Hebrew expressions suggested by the Greek translation. It is regrettable that this version of Tresmontant's work does not supply the Hebrew reconstruction because its absence makes it difficult to follow and appreciate the commentary notes that explain the nuances of the Hebrew and Greek.

Despite that, this book is a 'must have' for any serious student of scripture. It will set the stage for a very lively debate in the years to come over which is the original language of the gospels. It is part of a series of translations of the Four Gospels using this methodology and reconstruction. Even if one does not in the end fully accept the hypothesis offered by Tresmontant that the gospels were originally in Hebrew, the work is a good illustration of the role of language and linguistics in the study of scripture, ancient liturgies and historic manuscripts.

Tresmontant identifies five situations of how he translated the Greek back into the Hebrew, using the Septuagint as a guide: 1) A Hebrew word corresponding to a single Greek word; 2) A Hebrew word corresponding to several Greek words; 3) Several Hebrew words corresponding to a single Greek word; 4) A Hebrew word for which there is no equivalent in Greek; and 5) A Greek word for which there is no equivalent in Hebrew. In the case of no. 4, a Hebrew word is merely transliterated into Greek letters.

Tresmontant's reconstruction of the hypothetical Hebrew original of Matthew's gospel is not a definitive work. It can only be at best a model to act as a springboard for future study. It would be unfair to expect more than that. Yet Tresmontant's work has managed to produce some very revealing gems. He suggests, for example, that a sign of the beast—666—in Rev. 13:18 refers to Herod or 'Horodos.' The letter waw 'ו', serves as a numeral 6 in Hebrew. Tresmontant appears to see a deeply sinister depth in the Herodian dynasty, suggesting that it is in fact the serpent of the Book of Revelation. How he arrives at that interpretation is contained in his commentary for Matt. 22:16.

Tresmontant's commentary on Matthew's gospel identifies numerous Hebrew expressions that had been transcribed into Greek, indicating a Hebrew underpinning under the Greek.

BOOK REVIEWS

Tresmontant's methodology, if valid, could figuratively speaking restore the erased writing of the palimpsest. More importantly, Tresmontant's hypothesis challenges the long cherished notion that the scriptures are inerrant in their original tongues. If Tresmontant is correct, we do not have the original version in the

extant Greek Gospel of Matthew and the original autograph in Hebrew is lost.

The theological ramifications would be far-reaching in our understanding of canonicity, inspiration, and inerrancy of scripture. In plain English, it could break open a hornets' nest. Yet, if Tresmontant's methods prove to be viable, the benefit would be crucial and decisive for the study of ancient liturgies which have survived only in fragments or in translations. The historian of ancient liturgies needs to watch where this trend started by Tresmontant leads to.

Reviewed by the Right Reverend Wayne W. Gau. Fr. Gau is the presbyter-abbot of the Celtic Evangelical Church (independent Anglican.) He received his master's degrees in historical and pastoral theology at St. Patrick's Seminary in Menlo Park CA and a doctorate in church history and liturgies from San Francisco Theological Seminary in San Anselmo CA. His doctoral dissertation involved the translation and analysis of the Stowe Missal, one of two extant manuscripts of the Eucharist in the Celtic rite.

Recent issues have included some controversy regarding the location of the tabernacle and particularly concerning the status of the document entitled 'Environment and Art in Catholic Worship.'

In a recent letter to the L.L.A. Secretary-Treasurer, Mr. Duane Galles (a canon lawyer and a member of the L.L.A. National Council) drew attention to the fact that Msgr. Frederick R. McManus, 'dean of the liturgical lawyers,' has published an article in The Jurist (Vol. 55, 1996, pp. 349-362) in which he declares that the document in question has no 'canonically obligatory force.' More on that controversy follows immediately below.

Church of the Holy Spirit
Annandale VA 22003-4165
September 2, 1997

Dear Dr. Edgeworth:

Over the years, the Latin Liturgy Association has been a beacon of sanity, clear thinking, and hope in a contemporary liturgical wasteland. So you might imagine the disappointment to see an entire page of the L.L.A. Newsletter devoted to the kind of equivocations we've come to expect from too many liturgical publications. We're referring to Fr. Michael Gilligan's response to a letter written by Father Jerry Pokorsky (in issue #64) in the summer 1997 issue of the L.L.A. Newsletter (issue #65.)

Referring to an article by Helen Hitchcock, Father Pokorsky had taken exception to Fr. Gilligan's assertion that Environment and Art in Catholic Worship (EACW) has been "approved by the bishops of the United States and thereby commended to all of us." Father Gilligan does not retract his assertion. In fact, he compounds the document's inherent ambiguity by giving details of the committee approval process.

The following comment on EACW was provided by the Executive Director of the Bishops' Committee on the Liturgy: "Environment and Art in Catholic Worship does not have the force of law in and of itself. It is not particular law for the dioceses of the United States of America, but a commentary on that law by the Committee for the Liturgy."

Father Gilligan refers readers to some of the worst liturgical treatises in print—without L.L.A. editorial comment. He also 'quotes' the document 'Holy Communion and Worship of the Eucharist outside of Mass,' #6 (DOL #279): "...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. It

should be made clear during the celebration of Mass that Christ's Eucharistic presence is the effect of the consecration."

But the official translation of the same passage is significantly different. It reads: "Consequently, on the grounds of the sign value, it is more in keeping with the nature of the celebration that, through reservation of the sacrament in the tabernacle, Christ not be present eucharistically from the beginning on the altar where Mass is celebrated. That presence is the effect of the consecration and should appear as such." (Emphasis added.)

Through his omission of the key words, 'from the beginning on the altar,' Father Gilligan reaches an entirely unwarranted conclusion: 'In fact, before Mass, if you have a tabernacle in the Church, it would be best if it were empty. The document is giving us a new approach to the Eucharist.'

Many L.L.A. members are acutely aware that some liturgists' interpretations of liturgical legislation have seriously distorted the traditional understanding of the Mass and the teaching on the Eucharist presented in the documents of the Second Vatican Council.

The location of the tabernacle within the church is not insignificant. We can see that

the removal of the tabernacle from its central and prominent location in churches has contributed to a serious crisis of belief in the Real Presence. The spontaneous practice of genuflecting towards the tabernacle has declined, and irreverent behavior in church too often resembles the activity of patrons of a suburban shopping mall.

Adoremus Society for the Renewal of the Sacred Liturgy was founded to recover the authentic meaning of Vatican II's Constitution on the Liturgy, and to promote authentically the Council's liturgical goals. We expected to have much in common with the objectives of the L.L.A. Thus it is particularly disappointing to see the L.L.A. Newsletter publish works which seriously misrepresent the Church's teachings on the liturgy.

Sincerely in Christ,

Father Jerry J. Pokorsky, Helen Hitchcock,
Father Joseph Fessio, S.J.
Adoremus Editorial Committee

LETTERS TO THE EDITOR

Well, we're certainly not going to let **THIS** one go by without L.L.A. editorial comment.

The writers of the above letter bring two sets of charges, one against the accuracy of some of Fr. Gilligan's views, the other against the L.L.A. (actually, against its editor, R. Edgeworth) for allegedly "publish[ing] works which seriously misrepresent the Church's teaching on the liturgy."

As to the first set of charges, see the above item from Mr. Galles and our comment earlier in this issue on Fr. Simon's parochial reform. At this point Fr. Gilligan has set forth his views, and the authorities for them, on two occasions; Fr. Pokorsky et al. have set forth their contrasting views, and the authorities for them, on two occasions. Cessent lites! If the subject is not exhausted, at least the editor is exhausted, and nothing more will be published in this Newsletter pertaining to this particular controversy.

As to the second set of charges, I plead 'not guilty.' Fr. Gilligan's views were presented in a book review and in a letter to the editor. To the book review was attached the disclaimer: "The opinions expressed in this review are those of the reviewer." And obviously the views con-

tained in a letter to the editor are not the editor's own views — otherwise, how could the present authors have expected their own letter to be published?

So we have not endorsed Fr. Gilligan's views; we have reported them. And yet a single disclaimed review and a single letter to the editor seem to have been sufficient to extinguish the writers' confidence in the Association: "the Latin Liturgy Association has been [not 'is'] a beacon of sanity"; "We expected to have much in common with the objectives of the L.L.A." [not 'expect'].

In contrast, our confidence in the Board of Adoremus remains strong. Each of the signatories has accomplished much in the service of God's Church, and we expect [present tense] that they will continue to do so. But I offer them two pieces of advice.

First, in future I hope they will choose to direct their verbal cannonades at those groups which are seeking to impede true liturgical reform, rather than firing a volley into the ranks of those who are standing shoulder to shoulder with Adoremus in the line of battle.

The second suggestion: switch to decaf.

CLASSICS FROM VERITAS PRESS FOR THE TRIDENTINE MASS

The New Marian Missal	\$29.95
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FROM THE LOCAL CHAPTERS

BATON ROUGE

It was a good summer for the Baton Rouge chapter. First there was the glory of Bishop Hughes' Pontifical Latin Mass on July 6th. Then there was the joy, beginning August 2nd, of Latin Vespers, which is now celebrated at St. Agnes Church in Baton Rouge at 5 PM on the First Saturday of every month. And now there is the expectation of planning a pair of retreats for members of the chapter and their guests, to be held next Summer at Pontchatoula (no wisecracks, please) under the direction, it is hoped, of a member of the Priestly Fraternity of St. Peter

CHICAGO

A parish can be much more than a place of worship. St. John Cantius in Chicago is celebrated for taking seriously its responsibility to transmit our Catholic heritage. Over the summer the parish sponsored a "Latin Heritage" class; those enrolled explored the history and meaning of many of the greatest Latin hymns in the Church's repertoire (*Stabat Mater*, *Pange Lingua*, *Dies Irae*, and so on.)

Starting October 5th, the parish is sponsoring no less than six courses of interest to our members. They are: Latin 100, 101, and 200; Greek 100; Children's Latin (for grades 5 through 8); and the Latin Heritage program. Our plaudits go to the pastor and to the instructors: Patrick Flaherty, Joseph G. Phelps, Christopher Jones, and John DeJak. And the parish newsletter recently ran "Forty Latin Words Every Catholic Should Know."

This same parish held its *Coronation Mass* on September 15th (see below, "Noteworthy Items") and the Forty Hours Devotion, beginning and ending with Tridentine Masses, on October 17-19th. A talk on St. John Fisher was delivered at this parish on October 5th by Mr. Michael Davies of *Una Voce International*.

DETROIT

Members of the Detroit chapter participated actively in the annual festivities held at Assumption Grotto Church in Detroit on August 15th, the patronal feast. The day was marked by four public rosaries, the Stations of the Cross, Vespers, and no less than four Masses, the last of them concelebrated by the Pastor, Fr. Eduard Perrone, and other clergy, followed by a candlelight procession in the tradition of Lourdes. This parish is a real Powerhouse of Grace for the people of Detroit.

PITTSBURGH

Our congratulations are offered to Mr. Ralph

Ruggiero, a member of this chapter, who received the orders of Exorcist and Acolyte in June. He is a seminarian of the Institute of Christ the King, Sovereign Priest.

The choir from St. Boniface traveled to Saegerstown to sing at the special Mass offered on September 7th (see below, "Noteworthy Items".) And on the 14th the parish observed the Feast of the Exaltation of the Holy Cross by a special procession in which a relic of the True Cross was carried under the ombrellino to the altar of exposition for the veneration of the faithful. All this and Benediction, too!

As in Chicago, so in Pittsburgh? Our member Mr. Joseph Spisak is conducting an adult education class in Beginning Latin at Holy Wisdom Parish this year. We bet it will be a big success: Latin is on a roll.

One of the members of this chapter is Fr. Reginald DeFour, C.S.Sp., who is a member of the faculty at Duquesne University. This Fall he is on sabbatical leave and is spending it on the island of Trinidad, his place of birth. As a gift the Pittsburgh L.L.A. chapter presented him with the gift of a beautiful monstrance which he has taken with him in order to encourage the practice of Eucharistic adoration in his home parish. And the angels cheered...

In the latter part of October the parish was visited by Fr. Timothy Svea, the North American superior of the Institute of Christ the King, Sovereign Priest (and an L.L.A. member), who offered Mass and preached a Holy Hour at St. Boniface. Those who attended this year's L.L.A. national convention will remember him as an effective and engaging speaker.

You've already heard about the Latin Mass bumper stickers in Pittsburgh. Well, it doesn't stop there! Now they have large display ads on the sides of public buses (25 buses in all), radio ads, license plate frames promoting the Latin Mass, and even refrigerator magnets with a picture of the church and its Latin Mass schedule. You just can't beat these people for zeal and savvy. Chairman of the local chapter is Dr. Joseph M. Beierle.

SAN FRANCISCO

No chapter activities to report, but the local members continue to enrich the Church with the heritage of sacred music.

Two concerts were given at St. Mary's Cathedral by our members. The first was an organ recital on July 27th by Lyle Settle, accompanied by baritone Jean Dargis. Works performed included Mendelssohn's *Sixth Organ Sonata*, Bach's *Passacaglia and Fugue in C-Minor*, and his choral prelude "Schmuecke dich, o liebe Seele." Jean Dargis sang Schubert's *Ave Maria* and Stradella's *Piet, Signore*.

The second, on August 31st, was a concert of early organ music given by Professor William Mahrt (the chairman of this chapter), joined by a schola cantorum which alternated with the organ—a practice once common.

NEWSWORTHY ITEMS

1. On April 13th the Schola Cantorum of Daylesford Abbey gave a concert of sacred music at Neumann College in Aston PA. The entire program was in Latin, and featured propers from the Mass of Pentecost as well as from the Requiem Mass, along with portions of the ordinary and familiar Marian hymns. The choir is under the direction of Fr. Mark D. Falcone, O. Praem., a Norbertine priest based in Claymont DE. This schola rehearses every Tuesday evening in Media PA.

2. In our last issue (p. 12 item #17) we noted several of the special liturgical observances of Pentecost Sunday. No doubt many were missed, including a Latin Mass celebrated at St. Joseph's Church in Lake Linden MI. The choir sang Gounod's *Convent Mass in C.*, Tallis' "*If You Love Me*," and the Mozart *Jubilate Deo*, as well as providing Gregorian chant. (That was on May 18th.)

3. Some Catholics seek, not merely to attend the Latin Mass, but to receive other sacraments (especially Confirmation) in their Latin form as well. And some bishops display no reluctance to meet these desires. At St. Michael's Church in Scranton PA, the Most Rev. James Timlin (one of the Episcopal Advisers of the L.L.A.) administered the Sacrament of Confirmation in the old form to no less than 77 confirmands. Such events can only serve to promote unity within the great family of the Church of God. The date was May 24th.

4. As with Pentecost, so with Corpus Christi (June 1st this year.) We reported many special observances (last issue, p. 12 #19), but omitted a real 'doozie': the Solemn Mass and procession offered at Sacred Heart Church in New Haven CT. The Schola Cantorum sang Byrd's *Mass for Four Voices*, along with motets by Palestrina and Tallis. I have seen videos of this schola: they are of high caliber.

5. *O Sacra Disciplina!* On June 3rd the Most Rev. Justin Rigali, Archbishop of St. Louis, sent a letter to all his priests—subsequently placed in the Clergy Online newsletter—stressing in much detail the need to offer Holy Mass strictly in accordance with the laws and official norms of the Church. Among other things, this means: no casual chat in the body of the church; no omission of any required genuflections; within the U.S., the congregation is to kneel for the entire Eucharistic Prayer; no referring to the Sacred Species as 'the bread and the wine'; use of Extraordinary

Ministers of the Eucharist only in extraordinary circumstances; prompt ablution of the Sacred Vessels; and so on. More is promised on the subject of concelebration. As His Excellency pointed out, his predecessor Archbishop May had also drawn attention to many of these same points. But this time they are all to be implemented no later than November 23rd of this year.

6. The men's chorale known as *Chanticleer* sang the Office of Matins for the Feast of Our Lady of Guadalupe on seven occasions during the period from June 19th to 29th. This included appearances at Blessed Sacrament Cathedral in Sacramento as well as at four of the historic Mission Churches established in California by Blessed Junipero Serra.

7. The absentee votes have been counted, and the compromise Lectionary (see last issue, p. 13 #26) has been approved by the U.S. bishops. Approval by the Roman authorities, who were instrumental in forging the compromise, is expected. Now all eyes turn to the question of the proposed new English version of the Sacramentary, already sent to Rome but open to many of the same objections raised against the rejected earlier version of the Lectionary.

8. Important news from the Diocese of Youngstown OH. The town of Vienna is the site of a chapel at which the Latin Mass has been offered (sometimes against the wishes of the ordinary) since 1978. But God's grace changes all. For the past several years this congregation has been on very good terms with the diocese, and this summer the Most Rev. Thomas J. Tobin, Bishop of Youngstown, acting under canons 515 and 518, has formally raised this chapel to a parish under the title of Queen of the Holy Rosary and under the pastoral care of Fr. Michael Irwin, F.S.S.P. The new arrangement became final on July 1st. As a sign of his care for the 450 parishioners, the new parish was visited by Bishop Tobin, his Vicar General, and his Judicial Vicar on July 13th. His Excellency administered the Sacrament of Confirmation to 19 parishioners according to the old form.

This is the second 'all Latin' parish of which we are aware in the U.S. (There is also St. Clement's in Ottawa, Canada.) There will be more. There is also a borderline case: St. Joseph's Church in Richmond VA is under the direction of Fr. Adrian W. Harmening, O.S.B., who has the title of 'Pastor in Charge;' but canonically the church is a mission of St. Benedict's Parish. (The other parish referred to here is of course St. Michael's Parish in Scranton PA: see above, item #3.)

Our congratulations go to Bishop Tobin, Fr. Irwin, the happy parishioners and not least to Mr. Martin Lawrence, a member of our Baton Rouge chapter, who spent some of his summer at the parish as a lay volunteer before entering the seminary. He and all our seminarian-members are steadily in our prayers.

9. It's not liturgical, I admit, but it is important. On July 4th (appropriately) forty respected religious leaders in the U.S. issued a joint statement accusing the federal government, and especially the federal judiciary, of violating the original compact upon which this nation was founded. The document, entitled "We Hold These Truths," points out that: 'Power has again and again been wielded...without consent of the governed...Our constitutional order is in crisis.'

Among the signatories were three cardinals, three archbishops, and seven bishops. Three of these are Episcopal Advisers of this Association: Cardinal Bevilacqua of Philadelphia, Bishop Grahmann of Dallas, and Bishop McCarthy of Austin.

For a good instant analysis' of this protest, see *Our Sunday Visitor* for August 3rd under the by-line of Russell Shaw.

10. That same day was a busy one for Fr. William Ashley, founder of Opus Mariae Mediatrix. On the glorious Fourth he celebrated the Latin Mass in the open air for over a hundred persons in Farmville VA. And on Sunday the 6th he was the celebrant of a Latin Mass attended by a standing room only congregation at St. Benedict's in Chesapeake VA.

11. The National Association of Pastoral Musicians held their 20th annual conference in Indianapolis on July 8th-10th and presented its highest honor, the Jubilate Deo Award, to the Most Rev. Rembert G. Weakland, O.S.B., Archbishop of Milwaukee. Well, at least the name of the award is in Latin...

12. Also in early July, at the nomination of Cardinal O'Connor, Professor Thomas Bird, a member of the National Council of the L.L.A., was elevated to the honor of Knight of the Holy Sepulchre. Congratulations! You have made us very proud.

13. On Sunday, July 13th, the Most Rev. John F. Donoghue, Archbishop of Atlanta (and an Episcopal Adviser of this Association), celebrated the Latin High Mass in the company of a great throng who filled beautiful Sacred Heart Church in downtown Atlanta. Thirty minutes before Mass began the church was already filled to capacity. The music was extraordinary. Nationally renowned organist Richard Morris organized the singing, by a large choir, of the ordinary from Palestrina's '*Missa Aeterna Christi Munera*,' along with his motet '*Sicut Cervus*,' the '*Ave Verum Corpus*,' the '*Sacerdotes Domini*,' and the beloved '*Salve Regina*.'

His Excellency, who was assisted by Rev. Fr. Mark Fischer, F.S.S.P., and Rev. Mr. John Berg, F.S.S.P., preached an eloquent and moving homily which stressed the sacrificial character of the Holy Mass, its timeless beauty, and mankind's need for the spiritual health which comes only from the

Mass. It was a day of great elation and great devotion. Press accounts of the event (e.g., *The Wanderer*, July 31, p. 1) and various internet postings kept repeating the erroneous claim that this was the 'first Pontifical High Mass in the Tridentine rite in the South since the close of the Second Vatican Council.' In reality there have been many of these, including no less than five in the Diocese of Baton Rouge alone; they have been reported in the earlier issues of this Newsletter.

As a further sign of his closeness to the Latin Mass community in his see, Archbishop Donoghue has agreed to administer the Sacrament of Confirmation according to the old form on March 28, 1998. (See above, items 3 and 8.)

14. The Latin Mass has returned to St. Hyacinth Church in Detroit MI. This church, which is located in the historical 'Poletown' district at Farnsworth and McDougall, had a regularly scheduled Latin Mass (new Missal) for many years. It is currently celebrating its 90th anniversary, and has the Latin Mass approximately once a month, but not always on the same Sunday of the month. Masses for the second half of 1997 have been/will be on July 20, August 17, September 21, October 12, November 2, and December 7.

15. Speaking of Detroit, another parish there which continues to provide the Latin Mass is St. Joseph's on Jay Street. Recently that parish suffered the loss of the talented and still youthful Mr. Thomas M. Kuras, who had served as St. Joseph's director of music for 24 years. He died this summer at age 47, and will be sorely missed. His funeral Mass at the church was offered in English on July 30th. The choir sang the Faure '*Pie Jesu*' and '*Libera Me*,' the Duruflé '*Ubi Caritas*' and '*In Pradisum*,' as well as compositions by the decedent himself. *Deducant eum angeli!* (See also item #22 below.)

16. On August 15th, Mass for the Feast of the Assumption was celebrated in the Crypt Church of the National Shrine of the Immaculate Conception in Washington DC by the Most Rev. Leonard Olivier, Auxiliary Bishop of that archdiocese. The Mass was sung in Latin by the Children's Choir of the Assumption Academy in Fairfax VA under the direction of Ann Thunder.

17. On Saturday, September 6th, Bishop Timlin (see item #3 above) conferred major orders at a Latin ordination Mass upon two members of the Priestly Fraternity of St. Peter. The ceremony took place in St. Peter's Cathedral in Scranton PA.

Those ordained were Father John Berg, F.S.S.P. (see item #13 above), a native of Minneapolis and a graduate of Thomas Aquinas College, and also (to the diaconate) the Rev. Mr. William Richardson, F.S.S.P., a native of Dublin,

Ireland, who is now studying for a double degree in canon law in Ottawa, Canada.

Archpriest for the occasion was the head of the Priestly Fraternity, Very Rev. Joseph Bisig, F.S.S.P. Among the clergy taking part in the ceremony were two priests who had newly taken up administrative responsibilities at Our Lady of Guadalupe Seminary near Scranton: Fr. Karl Pikus, F.S.S.P., a native of Minnesota who has labored in Nebraska since his ordination (by Bishop Timlin) in 1992, who has been appointed Rector of the seminary; and Fr. Charles Van Vliet, F.S.S.P., of Canada, who is the new Vice Rector of the seminary. Naturally the seminary faculty took part, including Fr. James McLucas, formerly of the Archdiocese of New York, who is now teaching Christology there and has joined the Fraternity.

Father Berg celebrated his Mass of Thanksgiving the following day at 10:15 AM at St. Michael's Church in Scranton, followed by another such Mass at St. Augustine Church in South St. Paul MN on September 14th. To both of these worthy gentlemen, as well as their families, we extend our congratulations and our prayers.

18. On September 7th the community of St. Bernadette's Church in Saegertown PA (Diocese of Erie) observed its annual mass of special thanksgiving. The choir from St. Boniface in Pittsburgh was present under the direction of Richard Valletta, and sang portions of Bartolomeus' *Messa Solennelle*, as well as selections by Rossini, Gruber, Palestrina, and Franck, plus the chant *Salve Mater Misericordiae*. Mass and Benediction were followed by a picnic.

19. On Sunday, September 14th, a special Mass was offered at St. Patrick's Church in Indianapolis IN to observe the inauguration of the apostolate of the Priestly Fraternity of St. Peter in that archdiocese. Celebrant was Fr. Paul Petko, F.S.S.P. The Concord Ensemble sang Palestrina's '*Missa Papae Marcelli*' under the direction of Fr. Lawrence Heiman, C.P.P.S., along with motets by *de Victoria* and *William Byrd*. A Gregorian schola sang the propers of the Exaltation of the Cross. The Very Rev. Joseph F. Schaedel, Vicar General of the archdiocese, greeted celebrant and worshippers and declared support for a 'long term presence' of the Latin Mass in the archdiocese, as desired by the ordinary, the Most Rev. Daniel Buechlein, O.S.B. (an Episcopal Adviser of the L.L.A..)

20. On the following day, September 15th, a special Coronation Ceremony was observed at St. John Cantius Church in Chicago, in honor of the icon of Our Lady of Czestochowa. The coronation was followed by a Solemn High Tridentine Mass at 7:30 PM; celebrant was the Most Rev. Thad Jakubowski (another L.L.A. Episcopal Adviser.) The archdiocesan newspaper, *The New World*, ran an illustrated item on this moving event in the September 19th issue. The Mass sung was Mozart's *Coronation Mass*.

This parish continues to be a beacon of excellent Church music. Among the masses sung at St. John's in the last four months of 1997 are: the Palestrina '*Missa Papae Marcelli*', Schubert's '*Mass in G*', Mozart's '*Sparrow Mass*', Haydn's Mass of '*St. John of God*,' and many others. The Niles Symphony Chorus and Orchestra sang the Mozart *Requiem* for the month of the Poor Souls on November 3rd; and the Schola Cantorum of St. Peter's Church (in the 'Loop') sang Solemn Vespers on November 2nd and 23rd. Anyone in the Chicago area should attend a Mass at St. John's at least occasionally; it is good for heart and for soul.

21. The third annual pilgrimage to the shrine of the North American Martyrs in Auriesville NY took place on Saturday, September 27th. About 2,500 persons took part in the 6.5 mile walk, singing the Litanies in Latin as they strode. The pilgrimage culminated in a Solemn High Tridentine Mass at the Martyrs' shrine; celebrant was Fr. Edmund Castronovo.

The organizers were understandably pleased, and plan to repeat the event on Sept. 26th of next year.

22. The Society for Catholic Liturgy held its annual meeting in Detroit that same weekend. The principal Mass on Sunday the 28th was celebrated at St. Joseph's Church (see item #15 above) by the Most Rev. Allen Vigneron, Auxiliary Bishop of Detroit. The choir sang portions of the '*Mass in C*' by Franz Xavier Richter, as well as the Mozart '*Ave Verum Corpus*' and the arrangement of the '*Adoro Te Devote*' by the late Thomas Kuras.

23. The supporters of the outspoken fortnightly The Remnant held a 30th anniversary gathering in the Twin Cities on October 18th and 19th. The Latin Mass was offered at the Minneapolis Hilton by Fr. Timothy Svea, I.C.R., and by Fr. Henry Marchosky.

24. The Latin Mass community of the Miami Archdiocese participated in a special Mass on Sunday, October 26th (Feast of Christ the King in the old calendar), to commemorate the first anniversary of the Latin Mass at St. Robert Bellarmine Church. Celebrant was our member Fr. Joseph Fishwick. The Knights of Columbus and other groups added color to the occasion. Mass was followed by a procession, by Benediction, and by an outdoor reception.

25. November 20th marks the 50th anniversary of the issuance of *Mediator Dei*, the great liturgical encyclical of Pope Pius XII. The anniversary should provide a good occasion for thoughtful letters to the editors of Catholic publications—or for reading the encyclical, if you have not done so. Virtually all modern papal encyclicals are available in English translations from the bookstores operated by the Daughters of St. Paul (main office in Boston).

NEWS FROM OVERSEAS

1. On May 3rd the Abbey of Sainte-Anne at Kergonan in Brittany celebrated its 100th anniversary. The 34 Benedictine monks of this abbey have kept their liturgy in Latin, using the contemporary liturgical books.

2. We note with much interest the formation in Europe of another society of apostolic life dedicated to the renewal of parish life and the continued use of the pre-Conciliar Latin liturgy. It is called the Society of St. John Vianney (the 'Curé of Ars,' patron of parish priests.) In midsummer two priests and a deacon were ordained for this society at the Basilica of St. John Vianney at Ars. Ordaining prelates were the Bishop of Ars and a bishop from the Cameroons. By chance some American seminarians were in attendance and took part in the ceremonies.

3. *He's at it again!* I refer to Professor Jukka Ammond, the Finnish linguist who produced a successful CD of Elvis Presley's songs sung in Latin. This year from August 6th through 12th he was the host of an international conference on Latin at the University of Jyväskylä (that's YOU-vas-kool-a.) 220 participants from 21 countries attended, and most succeeded in communicating with each other through the use of spoken Latin. A colorful and sympathetic account was released by the Associated Press and widely published.

4. England is blessed with two Latin Mass groups: the Latin Mass Society (interested in the older form) and the Association for Latin Liturgy (interested in the newer.) Both have been busy this year.

The LMS held its Annual General Meeting on June 21st at Westminster Cathedral Hall in London. A powerful address was delivered by Fr. M.P.F. Culinan, a mathematics Ph.D. from Oxford, who is described as too young even to remember the pre-Conciliar liturgy. His main point: "The Old Rite is worth a life's dedication simply because it is beautiful." His remarks have been reprinted by the Holy Wisdom Latin Mass Community in Pittsburgh.

Subsequently, on July 22nd, the Daily Telegraph reported that the LMS had sent copies of a 25-page Latin Mass

guide to some 6,000 clergy, as well as to the Pope and the College of Cardinals. They again asked the hierarchy to provide an equal number of Masses of the old form and the new [not anytime soon—Ed.], and pointed to the precipitous decline in Mass attendance.

Meanwhile, the A.L.L. continues to go from strength to strength. They have issued a newly revised edition of the Latin Mass Directory for England and Wales. Like our own Directory for the U.S. and Canada, it lists Latin Masses of all three varieties: Tridentine, modern, and 'hybrid.' Some Scottish and Irish listings are also included.

During the summer the A.L.L. issued the 100th issue of its Newsletter—more like a small book! Color photos, news and reviews, excerpts from earlier issues...definitely a collectors' item. Among other gems, this issue refers to the organization of the Society of St. Osmund, the purpose of which is to arrange the occasional celebration of the Mass according to the Sarum Rite, which is the form of the Latin Mass in use in England up to the Counterreformation. It is the Mass of St. John Fisher and St. Thomas More. The address: The Secretary, The Society of St. Osmund, 18 Dale Close, Oxford OX1 1TU, England. One may join for a dues payment of five pounds.

The A.L.L.'s Annual General Meeting took place October 25th, with a Solemn Latin Mass being offered at St. James' Church in Spanish Place in honor of the Martyrs of England and Wales. The erudite and persuasive Fr. Aidan Nichols, O.P., delivered the principal address.

In two years the Association will celebrate its 30th anniversary. They have already made arrangements for the anniversary to be commemorated by a Pontifical Latin Mass to be celebrated according to the new Missal on October 16, 1999, by the Right Rev. John Brewer, Bishop of Lancaster, who has recently been appointed Ecclesiastical Adviser to the A.L.L. by the Bishops' Conference.

5. The 3rd annual meeting of CIEL (International Center for Liturgical Studies) was held at Paris from September 30th through October 3rd. This gathering of scholars sympathetic to traditional liturgy was originally very much a Franco-German project, but this year scholars from England, Canada, and Australia also attended.

6. As part of the observances of the 1600th anniversary of the death of St. Martin of Tours,

Gregorian choirs from several parts of the world gathered at Tours on November 7th through 9th.

7. The Association Pro Liturgia (the French equivalent of the English A.L.L.) is to hold its 9th General meeting at Besanaon on November 22nd.

8. The 29th International Congress of Pueri Cantores will be held in Barcelona, Spain in July of 1988.

9. And in August of 1998 the three Latin Liturgy Associations of France, England, and the Netherlands will hold a joint meeting, possibly at the Abbey of Solesmes in France.

10. Last, the French A.P.L. performed a valuable service by publishing, in their Bulletin #103 (July 1997), a Directory of all Latin Masses of the new form celebrated in the Netherlands and in Belgium. Among many others one may note the Latin Masses at the cathedrals in Groningen (every Sunday at 9:30 A.M.) and in Utrecht (every Sunday at 5:30 P.M.).

FROM THE PRESS

1. Our thanks to the editors of the *Adoremus* Bulletin. In their issue of February 1997 they replied to a reader who asked whether an archdiocesan liturgy committee could forbid a priest from celebrating the Latin Mass accordingly to the new Missal (they cannot do so justly; but some do so anyway, and have gotten away with it). They were kind enough to refer their reader(s) to us for details on the question. Glad to cooperate.

2. In our last issue (p. 17 #6, p. 18 #8) we mentioned the good publicity gleaned by the resumption of Latin Masses at the cathedral in Camden NJ. But we missed the biggest and the best: the front page, well illustrated account in the April 10th Camden *Courier Post*. Excellent coverage; go thou and do in like manner.

3. In the Spring 1997 issue of *Sacred Music* one finds an illuminating article, "The Cistercians and the Baroque," by Dr. Oscar L. Crawford, a member of the L.L.A. National Council, as well as the following cogent observation in an editorial by Msgr. Richard J. Schuler (also a Council member):

"...down beneath the attack on the Roman liturgy, its Latin language and its ancient ceremonies and classical music, is an attack directed against Rome itself and all that it represents and means in morality, authority, theology, and worship." (See item #8 below.)

4. In the Summer issue of that same journal, everything is absorbing, including a piece on Hispanic music by Duane Galles (another Council member), 'The Sacred' by Msgr. Schuler, and a synopsis of, and commentary upon, the most recent L.L.A. national convention by Mrs. Jean E. Graham.

5. Another summary of the L.L.A. convention was published in *The Catholic Register* (Diocese of Altoona-Johnstown) on June 23rd in the form of a letter to the editor from Prof. Em. Patricia Bentivegna (another Council member.) Her closing line: "The music was solemn, sacred, and transcendental."

6. Still another summary of our convention (all of these were composed independently) appeared in the Summer issue of *Angelus*, the Latin Mass newsletter of the Wilmington Diocese, penned by our Council member Mrs. Peggy Smith (an accomplished wordsmith).

7. The summer issue of *The Chesterton Review* contains an article by Fr. Robert Ombres, O.P., entitled 'The Cult-Man Stands Precariously: David Jones and the Liturgy.' The author quotes the modern Welsh poet and artist as follows: "It ([Latin liturgy]) has very little to do with 'knowing Latin,' otherwise I for one wouldn't feel it. But you don't have to be a botanist to love violets" Which of us has said it better?

8. The Elmhurst Press devoted almost two pages of its July 9th issue to reflections on the return of the Latin Mass to the Diocese of Joliet. Several pastors are quoted, most of whom are careful to make only neutral, value-free comments. But the longest and most intemper-

ate comments come from Fr. Richard G. Ross, Pastor of St. Mary Magdelene Church in Joliet, who clearly hates the Latin Mass. After praising Luther, he confirms Msgr. Schuler's judgment (see item #3 above) by observing that the worst thing about the Latin Mass was that it gave Rome 'tight control' everywhere in the world. (And this was bad.)

On the other hand, Fr. Michael Lane, Pastor of Visitation Church in Elmhurst IL, is quoted as saying: "The fact that [the Mass] was in another language was that there was a sense of mystery and awe about the Mass, which isn't there now. I think what people miss most of all is a sense of reverence and dignity."

9. Talented journalist Paul Likoudis (disclaimer: okay, his father sits on our National Council; but he's still talented) demonstrated in the July 24th issue of *The Wanderer* that one doesn't even need a hard news 'peg' to come up with a great article. Starting with the mere rumor that our Holy Father might issue an encyclical or document commemorating *Mediator Dei*, the author gleaned a bevy of quotations on the contemporary liturgical situation from such knowledgeable sources as Roger McCaffrey of *The Latin Mass* magazine, Helen Hull Hitchcock of Adoremus (both are L.L.A. members), and Bishop Trautman of Erie PA (he's not). It's more an extended editorial than a news story, but it was both perceptive and insightful.

The same rumor was repeated in the August/September issue of *Inside the Vatican*. Could be so, but we'll believe it when we see it.

10. On June 28th His Eminence Roger Cardinal Mahony, Archbishop of Los Angeles, evidently in a playful mood, sent off a fax to selected clergy of his flock commenting on the fact that one of his priests, Fr. Michael Rocha, had a small but pivotal role in the recent film 'Face/Off.' (Seeking small roles in big films is a favorite pastime of many Angelenos.)

Among His Eminence's comments: "Fr. Rocha's role includes conducting a funeral service in Latin, and his part is very pivotal to the entire motion picture...Since Fr. Rocha's speaking parts are all in Latin, few will know if offensive language is being used."

Even a Purpuratus can crack a joke, and we share the opinion of Horace: 'Dulce est desipere in loco' (clowning around is a sweet thing on occasion). But *The Wanderer* got hold of it and, like Queen Victoria, they were NOT AMUSED. The canons thundered anonymously in their July 31st issue.

Actually, isn't this another reason for our clergy, at least in southern California, to be taught the Latin Mass? Otherwise, they will lack the skills necessary to portray their predecessors in Hollywood movies...

11. Fr. Joseph A. Komonchak, of the Archdiocese of New York, now a Professor of Theology at the Catholic University of America, is quoted as follows in the August 10th issue of the Newark *Star Ledger*:

"Turning the liturgy into English was supposed to make it possible for everyone to participate, yet attendance is down. I think...whether Vatican II is at fault is a good question. Others believe that if the Church had remained as unbending and fixed as it was, it would be even worse." Yes, it is a good question.

12. The August/September issue of *Catholic World Report* contains two items of interest to our readers. The first (pp. 28-30) is a lucid explanation of all the latest episcopal decision-making on revising the English Mass (see above, Noteworthy Item #7.) For this analysis we are again indebted to Helen Hull Hitchcock.

The second, entitled 'Light on the Prairie' and written by Charles L. Eldridge, draws attention to the status of the Diocese of Fargo ND as a vocations magnet. This year its ordinary, the Most Rev. James S. Sullivan (one of the L.L.A.'s Episcopal Advisers), ordained twelve men to the priesthood, bringing to 54 the total ordained during his 12-year episcopacy. Forty-seven more are 'in the pipeline.' Seven of this year's 12 are from other dioceses, drawn to Fargo by the reputation both of its prelate and of its integrity as a Catholic community.

The Diocese of Fargo has 98,915 Catholics; the Archdiocese of Chicago has 2,342,000. This year Chicago ordained seven priests, while 35 retired, according to Fr. Thomas Paprocki, Chancellor of the archdiocese (and an L.L.A. member.) Hmm...is something wrong with this picture? To make up for the shortfall, Fr. Paprocki is quoted (front page of *The New World*, September 19th) as saying that the archdiocese is working on a plan to recruit new priests from Poland, Uganda, and various Latin American countries to come and work in Chicago. The proposal will be discussed further at the meeting of the Presbyteral Council in November, to be held (aptly) at the archdiocesan seminary.

13. The Fall issue of *Antiphon*, the journal of the Society for Catholic Liturgy, reprints in full an interview which the *National Catholic Reporter* had published last December 13th. The interview is with Dr. Elizabeth A. Dreyer (the former Sister Albertus, O.P.), formerly of Washington Theological Union and of Catholic University, now a visiting scholar at Iowa State University.

It is a commonplace error for supporters of traditional liturgy—or simply sound liturgy—to assume that the spokesmen for other liturgical points of view are lacking in intellectual depth, or overimpressed by novelties, and given to speaking in slogans and/or jargon. This does a serious injustice to persons such as Dr. Dreyer; she is a serious thinker (as well as a childhood playmate of the L.L.A. chairman—she used to beat me regularly at ‘Clue’) who arrives at her conclusions because she starts from different premises. We agree that liturgy should make us holy, but Dr. Dreyer believes that the primary locus of holiness is in the world, not in the ecclesial community. She declares: “Instead of going to church on Sunday and getting grace and bringing it out to the world, you go to church to celebrate the presence of God’s grace in the world”[emphasis added]. Those of us who believe that it is primarily through the Church that the Light shines in the darkness will never be able to reach a consensus with those who maintain such a point of view.

The same issue contains a response to Dr. Dreyer from Frederick Christian Bauerschmidt of the Theology Department of Loyola College in Baltimore MD.

14. In the Fall issue of The Latin Mass magazine, three items of note: (I) ‘The Wave of the Future: A Reply to Archbishop Weakland’ by Michael Davies (see our last issue, p. 18 #13, for the archbishop’s comments—and for a different rejoinder, see ‘Why Should Archbishop Weakland Be Concerned?’, by Frank Morriss, in the July 17th *Wanderer*); (ii) ‘D.C. Traditionalists’ by Brett M. Decker, a glimpse of the Tridentine community in the nation’s capital; and (iii) ‘It’s Come To This...’ by our member Scott Reid, who is now teaching at Cardinal Hinsley High School in London and is taking his students on field trips to see the Latin Mass.

15. In the Fall issue of *Sursum Corda* we find an update on the regeneration of Catholicism in Melbourne under new Archbishop George Pell, who is shaping up to be as fearless a prelate as his legendary predecessor Daniel Mannix: ‘A Voice in the Desert,’ by James Rotondi. pp. 51-55.

16. The October 4th issue of the *Dallas Morning News* featured a lengthy and thoughtful piece on the Latin Mass by Jacquielynn Floyd entitled ‘In Nomine Patrise’ [sic]. Most of it focuses on the Latin Mass at the Carmelite Chapel; several worshippers were interviewed, and their comments are lacking in that bitterness which is often attributed to supporters of the Latin Mass. The Lefebvrists get a mention, but the best quotation is from Fr. Karl Claver, F.S.S.P., on the sense in which the old Mass and the new Mass are in one sense the same but in another sense quite different: “You can take flour and beef and water and you can make Beef Wellington. Or you can make a Big Mac.” He’s right: exact same ingredients, and a world of difference in the experienced result.

17. On the same day the Illinois Classical League North held its annual competition at Lyons Township High School near Chicago. *The Chicago Tribune* gave the event a nice write-up on the 6th. Among the organizers was Edward Joyce, who teaches Latin and Greek at Quigley Seminary, the minor (i.e., high school level) seminary of the archdiocese. That’s my old job! I’m glad to see that Greek, mandatory at Quigley until 1963, has now returned.

18. On that same weekend of October 4th-5th the North American Institute for Living Latin Studies (NAILLS: see our last issue, p. 10 item #5) held its first national convention at the University of Chicago (see the Trib for Oct. 8th) under the presidency of our member Nancy Llewellyn. The Institute has 113 members and is shooting for several thousand. Spoken Latin prevailed throughout the weekend (in far-off Finland, Prof. Ammond’s heart must have felt a glow). One wag from Carleton College suggested that we should prepare our students for jobs in ‘the real world’ by teaching them such useful phrases as ‘Cupisne frictos cum ista?’ [Ya want fries with that?]

PUBLICATION ANNOUNCEMENTS

1. THE EVENT OF THE QUARTER IS THE PUBLICATION OF *Nearer, My God: An Autobiography of a Faith*, by William F. Buckley, Jr. (Doubleday: 312 pp., \$24.95). An illuminating review appeared in (of course!) *National Review* on September 29th, by Professor John J. DiIulio, Jr., of Princeton. And generous excerpts are printed in the Fall issue of *The Latin Mass* (pp. 14-21.) He has much to say on the Latin Mass which will bring choruses of approval from our members; but the book deals with the whole range of the Catholic experience, for good and ill, in our lifetimes. In several chapters the author (who is a member of the National Council of the L.L.A.) draws upon the words and experiences of many Catholic converts he has known, including some of the deceased members of the L.L.A. (such as Clare Boothe Luce and Russell Kirk, may they rest in God's peace.) Little short of spectacular.

2. There are no less than three books recently published on the phenomenon of what may loosely be called 'right wing Catholics.' ('You like us--you really like us! Well, at least you publish books about us.') The first to be mentioned is *The Smoke of Satan: Conservative and Traditionalist Dissent in Contemporary American Catholicism*, by Michael W. Cuneo (Oxford University Press, 1997: 214 pp., \$27.50.) The author is Associate Professor of Sociology and Anthropology at Fordham, and he approaches his subject from the perspective of these disciplines. It is well researched, based largely on personal visits to his subjects. Naturally there is mention of the Lefebvrist movement, but the author quickly passes on to the more entertaining, and at times more illuminating, phenomenon of what may be called ikooky Catholic cults (Bayside receives much attention), some of which are laughable, some sad, and some downright spooky. There are few works of sociology which can be described as 'page-turners'; this is one.

3. *Against the Stream*, by Richard Cimino, the editor of a newsletter called 'Religion Watch,' (University Press of America, \$26), takes a look at young persons who are resisting modern elements within Catholicism, Eastern Orthodoxy, and the Reformed churches. The author studies ten Catholics, all from the New York City area and all aged between 26 and 31; they all are unsympathetic, or even hostile, to "the Council and the changes." And, if the extended discussion of the book by David Scott in the August 17th issue of *Our Sunday Visitor* is a reliable guide, Mr. Cimino is unsympathetic, or even hostile, to those whom he is studying, who seem to be portrayed as mere killjoys and party poopers rather than conscientious objectors.

4. And William Dinges, a professor at the Catholic University of America, has contributed to *Being Right*, a book about Catholic traditionalists which we have not yet seen. We gather that the work draws attention to the unexpected growth of such movements despite rejection and even derision from Church authorities and fellow Catholics.

5. One of the most gifted converts to the Church in our era was Walter M. Miller, Jr., who wrote one of the most enduring works of Science Fiction: *A Canticle for Leibowitz*, published in 1961 by Lippincott and never out of print(!). Described by critic Brian Aldiss as "the best

of the after-the-bomb novels," it envisions a future world where Catholicism and the Latin liturgy are the glue which hold together a shattered world. For years he was said to be working on a sequel; when he passed away last year at age 73, it was nearly finished.

Completed by Terry Bisson, the sequel has just been published by Bantam Spectra Books as *Saint Leibowitz and the Wild Horse Woman* (448 pp. \$23.95 US/\$32.95 Canada.) In this vision of the future, the Second Vatican Council and the vernacularization never occurred—they were preempted by a nuclear war. (No wisecracks, please.)

An excerpt was published under the title of 'God Is Thus' in the October/November issue of *Fantasy and Science Fiction*. This is appropriate, since the three parts of the original novel were published separately in this same journal in the 1950s during the tenure of founding editor Anthony Boucher (pen name of William White, another convert to the Church and author of that unforgettable Catholic short story, 'The Quest for St. Aquin;' the 'Anthony' award and the annual 'Bouchercon' in mystery fiction are named in his honor.)

Prospective readers should be warned that the author can treat of the sins of the flesh, even by those in sacred vows, as candidly as, say, Graham Greene. But the original work contains a chilling prophecy of the Church's obligation to resist government-sponsored euthanasia; and the sequel mentions the long campaign of many future popes to prevent the killing of those who are born less than 'perfect.'

6. The Redemptorist Fathers are the publishers of a booklet by Julia Dugger entitled *Thirty Questions About the Mass*. Sadly, it perpetuates the usual myths and delusions. For example: "All can now hear the Mass with much greater ease regardless of education because it is no longer in Latin but in vernacular language of the people." (But see David Jones on violets, above.) And: "All are united [in the new liturgy] in worship using language, symbols, and gestures designed to foster community participation and individual and group spiritual growth." That's the theory, all right; but the reality?

7. Don't be misled by the adjective in the title of *The New Missal Latin: Book One*, by Edmund J. Baumeister, S.M. This is a reprint of a work originally published in 1941 and not revised. It may be of some use in teaching a beginning course in Church Latin, though I personally find quite satisfactory the work by John Collins, *A Primer of Ecclesiastical Latin*, available from the Catholic University of America Press. Some readers

may be put off by the fact that the current publishers are the Lefebvrist community in St. Mary's KS; others will be influenced by the favorable on-line review by Fr. Martin Morrison.

8. The holiday catalogue of the Leaflet Missal Company has just gone out, reminding us of the valuable resources available from them. Among these are: the comprehensive *Daily-Sunday Latin-English Roman Missal* (using the current Latin text), item 03438 @ \$59.95; unused copies of the 1937 *New Roman Missal* by Fr. Lasance (1945 printing, similar to the 1962 Missal), item 04990 @ \$44.95; three video cassettes of beautiful Masses by *Gounod*, *Haydn*, and *Beethoven* celebrated in historic St. Agnes Church in St. Paul MN (\$30 each), or three CDs featuring the orchestral and chant portions of these same Masses (\$14.95 each.) The address: The Leaflet Missal Company, 976 West Minnehaha Avenue, St. Paul MN 55104-1556. Fax: 1-800-355-9650. Phone: 1-800-328-9582.

9. Also out: *Dictionary of Ecclesiastical Latin*, by Leo F. Stelten (Hendrickson, 1995: 330 pp., \$29.95.) The address: Hendrickson Publishers, Inc., P. O. Box 3473, Peabody MA 01961-3473.

10. Still available: *Dictionary of Latin and Greek Theological Terms* ('Drawn Principally from Protestant Scholastic Theology'), by Richard A. Muller of Calvin Theological Seminary (Baker, 1985, 340 pp., \$14.99.) The address is: Baker Book House Company, P. O. Box 6287, Grand Rapids MI 49516-6287.

11. Just out: *Intensive Latin: First Year and Review*, by Carl A. P. Ruck (Durham NC: Carolina Academic Press, 1997, 320 pp.) I do not have the price. The address: Carolina Academic Press, 700 Kent St., Durham NC 27701. Telephone: 919-489-7486; Fax 919-493-5668.

We already have a reviewer lined up for *The Smoke of Satan*, and would appreciate hearing from well qualified volunteers who might care to review some of the others here mentioned—in particular the books by Buckley, Miller, and Ruck. Reviews for this newsletter are submitted 'on spec,' that is, we do not undertake to publish every review we receive, and reserve the right to edit for length or content.

1. From the July/August issue of *Harvard Magazine* (a publication for alumni): "A closing prayer was offered by Manley Begay...It was a long prayer, in Latin, and even to some who did not understand the softly spoken words, it had a moving power."

Okay, I lied: the prayer was actually in Navajo. But nobody was shocked by a prayer—a long one—not in his own vernacular.

2. Latin surfaced in so many places this August that I don't know where to begin. Let's start with Microsoft, which was running a commercial with Latin music in the background. Actually, it was the Mozart *Requiem*, and ended with the verse of the *Dies Irae* in which the malefactors are consigned to the flames of Hell. (Anyone say 'Mac users'?)

3. Pro-Lifer Fred Barnes, writing in the August 11th issue of *The Weekly Standard* about the senior senator from North Carolina: "Helms engaged in some repartee with a Boston reporter who asked about Weld's status. 'Did you take any Latin in school?' Helms inquired. 'Yes,' the reporter said. 'Res ipsa loquitur,' Helms shot back, and walked on."

4. It's not Latin, but it's thought provoking. In the August 11th issue of *National Review* (the one with the Pope on the cover), Fr. Richard John Neuhaus discusses "The Very Liberal John Paul II." His point—well argued, as always—is that the Pope has done much to save the 'good liberalism' of former days, whose reputation had been sullied by 'bad liberalism' of more recent times. Personally, I side with Cardinal Newman: Liberalism was never good.

5. It was nice to see our Blessed Lady on the cover of *Newsweek* (August 25th), even if the story ("The Meaning of Mary") was predictably superficial. Funny, I never see pictures of Calvin or the Archbishop of Canterbury on the cover of *Newsweek*...

6. Most Rev. Matthew H. Clark, Bishop of Rochester, speaking in late August at Keuka College in Penn Yan NY: "Isn't it terrible there's this polarization over liturgy?"

7. Florence King, writing in 'The Misanthrope's Corner' in the September 15 *National Review*, complains

that neither her doctor nor her lawyer knows any Latin—nor does the defrocked clergyman who could not tell the difference between 'Noli me tangere' and 'Nolo contendere.'

8. It brings a tear to your eye, really—the newsletter of the North American College in Rome. A recent issue has a piece by a Fourth Year seminarian who refers to *Pastoris Davo Vobis* and to *Centessemus Annus* [sic]. And the piece is edited by the Rector of the College! For this we sent 'em to college?

9. The Association has received an appeal for Rosary beads (used, broken, new, etc.) and similar religious goods for distribution to Catholics in Poland and Lithuania. The address: Tom Wall, Ballinookera, Whitegate, Middleton, County Cork, Ireland; telephone 353-21-66-1552 (after 7 PM local time).

10. Honestly, I am not making this up. It is reliably reported that on the Island of Réunion in the Indian

Ocean, a resourceful priest has come up with a way of eliminating all need for the Missal during Mass. He has simply entered the relevant Mass texts into his laptop computer. The laptop is then carried into the church during the entrance procession and placed on the altar. All the celebrant need do is key up the appropriate passages as

needed. I categorically deny that any officer of the L.L.A. had anything to do with this remarkable development in liturgical renewal.

And this is the e-mail of the Lord.

11. The last word in this issue goes to our member Fr. Richard Trezza, O.F.M., who has won permission for the Midnight Mass on Christmas Eve to be in Latin at Assumption Church in Wood Ridge NJ. One problem: no Latin choir. Father sends out an S.O.S. for any singers willing and able to sing the *Missa de Angelis* for this occasion, along with the propers from the Gregorian Missal of Solesmes. The parish is on the Jersey side of the Lincoln Tunnel near the Meadowlands Complex and the Teterboro Airport. You may contact him at 143 First St., Wood Ridge NJ 07075.

We wish you a Blessed Advent, and Joy to come.

MISCELLANY



MELA: *GEOGRAPHY*, A.D. 43

Pomponius Mela: *De Situ Orbis*, A.D. 43, A translation from the Latin by Paul Berry

In 1983 Daniel Boorstin delighted the nation's readers by recounting, in *The Discoverers*, the ways in which the human family slowly added to its body of knowledge about the world, gradually filling in the blank spots of the map, discontent to stop too soon. Boorstin's approach was diachronic, striding across vast eras briefly. The alternative, and equally delightful, approach is the synchronic one, best exemplified by Paul Berry's translation.

Pomponius Mela put down in a single tome all the significant knowledge possessed by the imperial Romans in regard to their world: the teeming cities rimming the Mediterranean, the exotic customs of India and beyond, the fabulous animals and wonders of Africa, and far-off Thule, shrouded in both mists and rumors.

As the author points out, the work was composed in 43 A.D.; consequently, its pages reveal the way the most significant of Roman generations conceived of the world around them – the generation whose far flung soldiers and governors spoke with Christ, listened to

Paul's preaching, and, all unknowingly, prepared the way of the Lord.

No one reads Pomponius Mela for his rhetorical glory: He uses a plain prose style which is nicely captured by the translator. But there is beauty of a different sort to be found in the book, especially for true bibliophiles.

This is a bilingual edition, with Latin text on the left-hand pages and English translation facing on the right. The Latin text used is a wonderfully clear facsimile of the Vatican Library's copy of the edition printed at Venice in 1493 by Hermolaus Barbarus, in which the individual letters of the typeface emulate the careful and beautiful calligraphy characteristic of the late Renaissance at its best.

To dip into a book such as this one is to catch a rare glimpse into the psyche of those who shaped the foundations upon which our culture rests. Few readers – if any – will regret their decision to turn aside for a time to look, to listen, to take their place in the great chain which has brought us to this equally restless and inquisitive age.

From the Review by Robert J. Edgeworth, Dept. of Classics, Louisiana State University.

This small treasure from Latin literature is now available, for the first time, in an English translation. Readers of the New Testament have long needed Mela's geography as a source-book of conventional wisdom as it was accepted at the time of Christ, a statement of common knowledge as it was perceived at the dawn of Christianity.

For the present-day reader, surprises are encountered on every page: the Romans knew the world was a globe, and that the landmass of Africa could be circumnavigated. Mela's geography presents an

essentially correct world gazetteer, running in a continuous arc from Iceland to India.

Contemporary Biblical scholars could learn a great deal from this highly informative book. Mr. Berry is one of the most brilliant Catholic scholars in the U.S.A. today, and we are all in his debt for making available to us for the first time in English a work that will certainly be considered as essential primary source material by all students of the New Testament in the coming decades.

From the Review by Michael Davies, British Historian, *Cranmer's Godly Order*, 1995.

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O *Master of the Universe
who have willed
that you be praised
in every tongue of men
and angels,*

*grant that in our day too
the perfect sacrifice of your beloved Son
may continue to be offered to you
in the tongue of the Romans
in many churches of our land
and every land by a people
who have turned to you
with all their heart;
this we ask through Christ
our Lord. Amen.*

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