



*Episcopal Advisers*

# NEWSLETTER • #67 Winter 1998

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ON SATURDAY, FEBRUARY 21, HIS HOLINESS POPE JOHN PAUL II ELEVATED 22 PRELATES TO THE RANK OF CARDINAL OF THE HOLY ROMAN CATHOLIC CHURCH. Two of these men are Americans, and both are Episcopal Advisers of the Latin Liturgy Association. They are: Francis Cardinal George, Archbishop of Chicago; and James Cardinal Stafford, President of the Pontifical Council for the Laity and formerly Archbishop of Denver. This Association offers its heartfelt congratulations as well as our sincere and prayerful support to both of these godly gentlemen.

This Association is honored to have the public support of forty-three members of the U.S. hierarchy, and as of this writing four are members of the Sacred College: in addition to the two newly elevated prelates, we list with pride Cardinal Bevilacqua, Archbishop of Philadelphia, and Cardinal Carberry, Archbishop Emeritus of St. Louis. We will be hearing more of Cardinal George later in this issue, in no less than three places. Virtually all of those named are men whose fidelity to Catholic teachings is conspicuous, including Christoph Cardinal Schönborn, Archbishop of Vienna (a principal author of the Catechism of the Catholic Church), and Jorge Cardinal Medina Estevez of the papal curia (of whom more in a moment).

But before returning our gaze to the activities of the hierarchy, let me take a moment to announce a humbler elevation of two worthy men: this Newsletter is now blessed with two new staff members. One is Mr. James Pauer, Chairman of the Association's Cleveland chapter, who will serve as Associate Editor; in that capacity he will write certain sections of the Newsletter, beginning with this issue. The other is Mr. Donald Cherry, Secretary-Treasurer of our New York chapter, who will serve as Assistant Editor and will have responsibility for layout and format. It is he who is responsible for the "new look" on which many members commented so favorably in regard to the last issue. But he was not responsible for the mysterious replacement of many apostrophes and semicolons by an accented "i" in the last issue! No, that was no doubt the work of some "printer's devil" whom your Chairman failed to exorcise. Our thanks and good wishes to both these good gentlemen.

Before we return to the subject of the hierarchy, a basic point must be addressed. From time to time members write in expressing surprise that we occasionally carry items pertaining to the translation of the Holy Mass into English, as well as other matters of general Church policy. If our concern is the Latin Mass (and it certainly is!), why do such matters merit a mention at all?

The answer, surprisingly, is provided by Fr. Andrew Greeley, sociologist and compulsive logographer with whom we have had occasion to express our differences in the past. In a syndicated column (which ran in the first week of December) dismissing the hopeful signs from the recent national bishops' meeting (it is very difficult for the bishops to do anything which will win Fr. Greeley's approval), he writes: "However, what's done is done. To try to restore it [abstinence] now is like locking the proverbial barn door after the stalling has run off."

There you have it: the refusal to discuss the merits of any proposal which would involve the reversal of any of the policies imposed over the last thirty years, on the (specious) grounds that all such changes are irreversible anyway, so the merits of the question don't matter.

As we mentioned in our last issue, it is precisely this attitude which has kept the Latin Mass from making headway headway over the past generation. But there are signs that this "I-refuse-to-discuss-it" attitude is beginning to vanish. When it goes, and only then, we will get a fair hearing for our pro-Latin Mass case at last. Consequently, any signs that the old stance of "irreversibility" is beginning to go are as welcome as the first swallows after a long, hard winter. The place where we find such swallows, increasingly, is none other than the official acts of the hierarchy and the curia.

And so, with that said as explanation (but not apology), we proceed to consider two significant developments since our last issue.

In 1996 the International Committee on English in the Liturgy (ICEL) produced a new translation of the ordination rituals, taken from the Pontificale Romanum, and the U.S. bishops sent it over to Rome seeking approval.

Rome spoke on the matter with a bluntness which I

## FROM THE CHAIRMAN



cannot recall seeing from the curia at any time in my lifetime. A letter was sent to the Most Rev. Anthony Pilla, president of the National Conference of Catholic Bishops, on September 20th, 1997, written by the Most Rev. Jorge Medina Estevez, Pro-Prefect of the Sacred Congregation for Divine Worship and the Discipline of the Sacraments.

The letter rejected the request for approval. But the Archbishop went far beyond what was necessary: he included a 13-page listing of 114 specific errors and flaws in the "translation." It is clearly his intent to prevent the sending to Rome of any more liturgical documents translated along the lines of the faulty principles used in translating the ordination ritual. (He adds that the list "cannot be considered in any way exhaustive.")

The letter is too long to reproduce, but here are a few highlights.

"...the shortcomings are so diffused that minor isolated corrections will not suffice."

"A large number of adjectives present in the Latin have been omitted in English translation." E.g., the Holy Spirit is called the "Spirit," St. Peter is called "Peter," and so on.

The archbishop objects to ICEL's consistent practice of deleting words such as "beseech" or "implore" from the text: "...these terms . . . are traditional in orthodox Christian prayer, have been retained in the Latin, and must [!] be translated into English."

"...the moment is long overdue to provide the English-speaking liturgy with an accurate translation for 'Et cum spiritu tuo.'"

"...[the translators] seem to have made a deliberate choice not to respect the style of the Roman Liturgy . . . The number and nature of the problems and the general quality of the texts suggests that they certainly cannot be approved by the Holy See and that it would be probably best simply to discard them en bloc."

The real zinger is, of course, that the false principles of translation which the archbishop is blasting here are precisely the principles upon which the PRESENT English translation of the entire liturgy was produced. What the letter implies is that Rome wants the English-speaking bishops to go back to square one. And, to confirm that impression, His Excellency writes:

"At the same time this Congregation considers it may be helpful to recommend that there be a complete change of translators on this project [*arrividerci*, ICEL] and that a new, independent, and definitive English version be made afresh from the Latin texts." (I know where some well qualified volunteers can be found . . .)

This bombshell drew much comment and analysis. Among the best are the brief summary in *Catholic World Report* (January 1998, pp. 19-20) and the more extended analysis in the CREDO Newsletter (entire issue of January 1998, containing the English text of the entire letter).

And what happened to this worthy Chilean prelate after lobbying the bombshell? Why, he was given the Red Hat, of course (see above). Bravo, Your Eminence.

The second flock of swallows was spotted during the

meeting of the National Catholic Bishops Conference in Washington DC on November 10-13th. Two particular votes are bellweathers: Friday abstinence and "Ascension Sunday."

On the latter, Roger Cardinal Mahony of Los Angeles moved to transfer the Feast of the Ascension from the traditional Thursday (40 days after Easter) to the previous Sunday. Only one other bishop spoke in favor of the motion, while a small army rose to oppose it in debate, including several of the Episcopal Advisers of the L.L.A.: Cardinal Bevilacqua of Philadelphia, Archbishop Curtiss of Omaha, Bishop Hughes of Baton Rouge, et al. The motion was overwhelmingly defeated.

On the former, Bernard Cardinal Law of Boston moved to initiate a study of the revival of the practice of abstinence from meat every Friday, and possibly upping the Lenten Friday abstinence to a day of fast. Speaking in favor of the motion, Archbishop (now Cardinal) George of Chicago observed that such abstinence, if brought back, should not be presented as "optional" or merely "recommended"; the U.S. hierarchy had already "recommended" fasting and abstinence in 1983, an act which has had absolutely no consequences. (In this remark His Eminence shows the eminently practical side of his mind.) The motion passed on a voice vote, with no negatives being audible.

As matters now stand, Catholics are morally obliged on every Friday either to abstain from meat or to substitute a penance of comparable dimensions—but how many readers have ever heard this explained from the pulpit? It's a well kept secret, due perhaps to the "cringe" which some clergy experience at the thought of following practices rejected by Protestant and secular America.

One final word. We have in stock extra copies of the back issues of many (not all) of the numbers of this Newsletter. We are interested in attracting new members; one way to do so would be for you to hand a copy of an issue to a friend. Copies are available from the Chairman at \$2.50 apiece. If you would like to order 25 copies or more, the cost falls to \$1 per copy. A member or a chapter could also order 25 copies (or more) of an upcoming issue to use for recruitment purposes; but place your order with the Chairman in advance, so that we may increase the print run.

May all our members experience a Holy Lent and a Blessed Easter.

**ADDITIONS &  
REVISIONS  
TO THE LISTING OF  
LATIN  
MASSES**



**ALABAMA**

Diocese of Birmingham

St. Mark's Church  
Birmingham AL  
*This Mass has been discontinued.*

Please add the following  
locations to your Directory:

Private Chapel (De Fazio)  
7404 Colony Park Drive  
Birmingham AL 35243  
Sat at 8:30 AM  
1962

Private Chapel (Kassuba)  
3536 Bermuda Drive  
Irondale AL 35210  
Sun at 10 AM  
1962

**ARKANSAS**

Diocese of Little Rock

Church of St. Peter the  
Fisherman  
Mountain Home AK  
Time of Sunday Mass  
is now 4 PM.  
Weekday schedule  
unchanged.

**CALIFORNIA**

Archdiocese of Los Angeles

Nativity Catholic Church  
Torrance CA  
*This Mass has been discontinued.*

Diocese of Sacramento

Please add the following  
location to your Directory:  
Immaculate Conception  
Church  
3263 First Avenue  
Sacramento CA 95817  
Sun at 10:30 AM  
1962

St. Rose Church  
Sacramento CA  
Weekday schedule is now:  
Mon at 8 PM, Tue-Fri at  
7:30 PM, Sat at 7 AM (all  
subject to variation on Holy  
Days).  
Sunday schedule unchanged.

Diocese of San Bernardino

San Secondo d'Asti Church  
Guasti CA  
*This Mass has been discontinued.*

Our Lady of Solitude  
Church  
Palm Springs CA  
*This Mass has been discontinued.*

St Francis de Sales Church  
Riverside CA  
*This Mass has been discontinued.*

Please add the following  
location to your Directory:  
Sacred Heart Church  
12704 Foothill Boulevard  
Rancho Cucamonga CA  
91739  
Sun at 1:30 PM  
1962

Diocese of Stockton

St. Gertrude's Church  
Stockton CA  
Time of this Mass is now  
Sun at 3 PM.

**COLORADO**

Archdiocese of Denver

Chapel of Colorado  
Catholic Academy  
Wheat Ridge CO  
Sun Mass schedule is now 8  
AM and 10:30 AM.

**CONNECTICUT**

Diocese of Bridgeport

Please add the following  
location to your Directory:  
Sts. Cyril and Methodius  
Church  
79 Church Street  
Bridgeport CT 06608  
Sun at 10 AM  
1962

Holy Name of Jesus Church  
Stamford CT  
*This Mass has been discontinued.*

Please add the following  
location  
to your Directory:  
Sacred Heart Church  
37 Schuyler Avenue  
Stamford CT 06902  
1st Sun at 5 PM  
1962

**DISTRICT OF COLUMBIA**

Archdiocese of Washington

Old St. Mary's Church  
Washington DC  
Mass on Holy Days is now  
at 7 PM.  
Sunday schedule unchanged.

**ILLINOIS**

Diocese of Belleville

Holy Family Church  
Cahoka IL  
Schedule is now: 2nd Sun at  
9:30 AM (sung); all other  
Sundays at 9 AM (Low).

Archdiocese of Chicago

St. Peter Church  
Antioch IL  
Schedule is now: 2nd Sun at  
12:15 PM.

Diocese of Peoria

Please add the following  
location to your Directory:  
St. John the Baptist Church  
110 East Ash

Fairbury IL 61739  
Sun at 11 AM  
1962

Diocese of Rockford

Corpus Christi Monastery  
Rockford IL  
*This Mass has been discontinued.*

Priory of Our Lady of the  
Sacred Heart  
Rockford IL  
*This Mass has been discontinued.*

St. Mary's Church in  
Rockford is now known as  
"St. Mary's Shrine."  
Schedule is now: Sun at 9  
AM, Mon-Fri at 6:45 AM  
and at 12:05 PM, Sat at 8 AM  
1962

**IOWA**

Diocese of Davenport

St. Boniface Church  
Clinton IA  
*This Mass has been discontinued.*

Please add the following  
location to your Directory:  
Sacred Heart Church  
316 South 4th Street  
Clinton IA 52732  
Sat at 4:30 PM  
(anticipated Sunday Mass)  
1962

**KENTUCKY**

Diocese of Lexington

Chapel of Taylor Manor  
Nursing Home  
Versailles KY  
*This Mass has been discontinued.*

Please add the following  
location to your Directory:  
St. Peter Church  
153 Barr Street  
Lexington KY 40507  
1st and 3rd Sun at 5 PM  
(sung on 1st Sun).  
Occasionally on Holy Days  
or their eves at 7 PM. 1962

<p><b>LOUISIANA</b></p> <p>Archdiocese of New Orleans</p> <p>St. Patrick's Church New Orleans LA Time of this Mass is now Sun at 9:30 AM.</p> <p><b>MARYLAND</b></p> <p>Archdiocese of Baltimore</p> <p>St. Alphonsus Church Baltimore MD Time of this Mass is now Sun at 11:30 AM.</p> <p><b>MICHIGAN</b></p> <p>Archdiocese of Detroit</p> <p>Holy Family Church Detroit MI Sunday schedule now is: 9:30 AM (sung, followed by Benediction) and 10:30 AM (Low; not offered in July and August).</p> <p><b>NEW JERSEY</b></p> <p>Diocese of Metuchen</p> <p>Shrine Chapel of the Blessed Sacrament Raritan NJ This Mass is now celebrated only on the 4th Sun at 11 AM.</p> <p><b>NEW YORK</b></p> <p>Diocese of Albany</p> <p>St. Mary's Church Hudson NY <i>This Mass has been discontinued.</i></p> <p>Archdiocese of New York</p> <p>St. Agnes Church New York NY (Manhattan) Time of this Mass is now Sun at 11 AM; schedule for Holy Days varies. Mass is now in main church, not in chapel.</p>	<p><b>OHIO</b></p> <p>Archdiocese of Cincinnati Old St. Mary's Church Cincinnati OH Mass on Sun (and Christmas and Jan 1st) is at 9:15 AM. Rest of schedule unchanged.</p> <p>Diocese of Cleveland</p> <p>Please add the following location to your Directory: St. Rose of Lima Church 11411 Detroit Avenue Cleveland OH 44102 Sun at 9:15 AM 1962</p> <p><b>OKLAHOMA</b></p> <p>Archdiocese of Oklahoma City</p> <p>St. Michael Chapel Bethany OK Mass on Sun is now at 6 PM. Monday schedule unchanged.</p> <p><b>OREGON</b></p> <p>Archdiocese of Portland</p> <p>St. Patrick's Church Portland OR Saturday evening Mass unchanged. Mass on morning of 3rd Sat (sung, 1962) is now at 9 AM.</p> <p><b>TEXAS</b></p> <p>Diocese of Austin</p> <p>St. Edward's University Austin TX <i>This Mass has been discontinued.</i></p> <p>Please add the following location to your Directory:</p> <p>Our Lady's Maronite Catholic Church 1320 East 51st Street</p>	<p>Austin TX 78723 Sun and Holy Days at 1 PM 1962 (No kneelers; bring your own cushion.) 512-255-5458 galcom@compuserve.com.</p> <p>Diocese of Corpus Christi</p> <p>Christ the King Church Laredo TX <i>This Mass has been discontinued.</i></p> <p>Please add the following location to your Directory: San Augustin Church 200 San Augustin Avenue Laredo TX 78040 Sun at 8 AM 1962</p> <p>Diocese of El Paso</p> <p>Please add the following location to your Directory: Private Chapel (Milano) 4916 Marie Tobin Drive El Paso TX 79924-7012 Sun at 9:30 AM; Mon-Sat at 8:30 AM 1962</p> <p><b>VIRGINIA</b></p> <p>Diocese of Arlington</p> <p>Please add the following location to your Directory: Queen of Apostles Church 4329 Sano Street Alexandria VA 22312 Sun at 10:30 AM Hybrid</p> <p>Please add the following location to your Directory: St. Ambrose Church 3901 Woodburn Road Annandale VA 22003 Sun at 9 AM Hybrid</p> <p><b>WASHINGTON</b></p> <p>Archdiocese of Seattle Blessed Sacrament Church Seattle WA</p>	<p>The Latin Mass is offered at 6:30 AM every day in the Dominican Rite.</p> <p><b>WISCONSIN</b></p> <p>Diocese of La Crosse</p> <p>Please add the following location to your Directory: St. John the Baptist Church State Highway 153 Peplin WI 54455 Atlernate Sundays at 11 AM 1962</p> <p><b>CANADA</b></p> <p><b>ALBERTA</b></p> <p>Archdiocese of Edmonton</p> <p>Immaculate Heart of Mary Church Edmonton Now on alternate Sundays at 8:45 AM; not offered in July and August.</p> <p><b>ONTARIO</b></p> <p>Diocese of London</p> <p>Chapel of Assumption High School Windsor Time of this Mass is now Sun at 11 AM.</p> <p>Diocese of St. Catharines</p> <p>The Carmelite Chapel St. Catharines <i>This Mass has been discontinued.</i></p> <p>Diocese of Sault Ste.-Marie</p> <p>Divine Mercy Hermitage North Bay P1B 5S2 Address of Hermitage is: 849-A Morin Street. Mass Schedule: Sun at 10 AM, weekdays at 9 AM.</p>
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First, we received one or two "late responses" to the question discussed in our last issue, that is, places where the "new" Mass is celebrated facing the Risen Lord rather than the congregation. Here they are.

Father Scott Archer, Pastor of St. John the Baptist Church in Fairbury IL, reports that in about 1994 the practice of receiving Holy Communion while standing was discontinued at his parish. Then at Christmas of 1996 the free standing altar was permanently removed from the sanctuary, and since that time all Masses at this church, whether in English or Latin, have been celebrated facing the high altar, which is traditionally oriented toward the East. His comment: "The response was overwhelmingly in favor of the practice."

And we have learned that the Church of St. Ambrose in Annandale VA is constructed in such a way that the celebrant is always facing the tabernacle and the crucifix during Mass, with half the congregation to his left and half to his right. This is an unusual floor plan, and almost suggests (incongruously?) a hint of the Final Judgment.

In our last issue we asked for reports on the singing of the Latin Mass by the congregation rather than by a choir. The question was posed by Fr. D. W. Neumann, Pastor of St. Luke's parish in British Columbia, who reported that at his parish, "congregational singing is more evident at the Latin Mass than at Mass in English."

The response to the question was light. Mrs. S. Pusateri writes that the congregation is the choir for the regular Sunday noon Mass in Latin at the Basilica of St. Francis Xavier in Dyersville IA. "Participation ranks with pre-Vatican II days, as the congregation makes the spoken responses and sings either the Missa de Angelis or the Jubilate Deo Gregorian Chant Mass XVI, according to the season." This Mass is offered in the Archdiocese of Dubuque, whose ordinary (Archbishop Hanus) is the Chairman of the Bishops' Committee on the Liturgy.

Dr. Benjamin Lockerd writes that at the 6 PM Latin

## QUESTION OF THE ISSUE



Mass (new Missal) at Sts. Peter and Paul Church in Grand Rapids MI, "the men's schola sings all the propers, but the congregation joins us in singing the responses and the ordinaries. Our wives are gifted musicians, and they have worked on the ordinaries so that they can give strength to the congregational singing. Our children have, of course, picked up the chant almost effortlessly . . . so far, we have used the Missa Primitiva . . . and the Missa de Angelis."

Mr. Patrick Flaherty writes from Chicago that "...when there is a high Mass [at St. John Cantius Parish], the congregation drowns out the choir at the various responses. True fact! The choir cannot be heard because of the very loud response of the 'assembly'."

A priest who celebrates the Latin Mass regularly in the San Francisco Bay area reports that about a year ago, the practice of congregational recitation of the "Angelus" just before Mass was switched from English into Latin. He writes: "After a little initial hesitation, the recitation in Latin is more spirited than it ever was in English."

Some congregations pray the rosary in Latin before Mass. Copies of a prayer card for this purpose may be obtained @ 25¢ (first copy free with s.s.a. envelope) from the L.L.A. Chairman.

An interesting article which has a bearing on this point is "The Choral Sanctus after Vatican II?" by Fr. Anthony Ruff, O.S.B., of St. John's Abbey in Collegeville MN. The piece appears in the Winter 1997 issue of *Antiphon* (pp 18-23), the journal of the Society for Catholic Liturgy. His cautious conclusion is that, while current norms permit the singing of the Sanctus by a choir, they are designed to encourage its singing by the congregation. Surely this would mean that congregational singing of such elements of the Mass is encouraged whenever the "new" Mass is offered in Latin.

Since so few responses came in, I am suspending this feature until we figure out how to make it work. Your suggestions are welcome.

**William F. Buckley, Jr., *Nearer, My God: An Autobiography of Faith*, New York, Doubleday, 1997, Pp. 313 + xx, hardback \$24.95. ISBN: 0-385-47818-6.**

Mr. Buckley, the renowned social and political commentator who is a member of the National Council of the Latin Liturgy Association, provides us with a reflective, poignant, and searching account of his life as a Roman Catholic. This wide-ranging memoir describes his Catholic upbringing, his education, his views on the disruptions and achievements of Vatican II, his trip to Lourdes, the impact on him of the vivid account of the Crucifixion by Maria Valtorta, his nephew's ordination to the priesthood, his mother's death, and the special problems and blessings of being Catholic. Interlarded in his sometimes humorous and always engaging prose are generous chunks of the thoughts of Ronald Knox, Arnold Lunn, Malcolm Muggeridge, Clare Boothe Luce, Russell Kirk, and other luminaries, always put through the inimitable Buckleyian filter. All this and much more is recounted in the elegant and literate style people have come to associate with this often controversial conservative who is the author of thirty-eight books, the founder and editor of *National Review*, and the major domo of the long-running television program *Firing Line* (where people have jocularly claimed to confuse him with God).

In this book he discusses how the traditional Latin Mass inspired him as a youth and how twenty-five years later he would write "a scorching denunciation of the changes authorized by Vatican II and of the heart-breakingly awful English translations that accompanied the jettisoning of the Latin" (p. 9). He tells how when his sister Aloise died in 1967, the priest in a little town in northwestern Connecticut was prevailed upon by the family to use the traditional Latin Mass for the Dead, to the immense spiritual and emotional comfort of all in attendance. However, when six months later Aloise's oldest daughter was married, the same priest when asked to perform the Mass in Latin said that "unhappily it would not be possible inasmuch as he would be performing on this occasion not in a remote corner of Connecticut, but in West Hartford, practically within earshot of the bishop" (pp. 95-96). The family was made to feel "wicked for having attempted anything so heterodox - Latin in church!" Buckley goes on to describe the vernacular wedding Mass ("J\*\*\*\*—it was awful").

He quotes a famous letter addressed to the *London Times* signed by Evelyn Waugh, Arnold Lunn, and others pleading for one Latin Mass each Sunday in larger churches and saying that if "the Latin Mass is only for the educated few, surely Mother Church, in all her charity, can find a place for the educated few" (p. 97). Quoting *in extenso* his "aggressive essay" written for *Commonweal* in 1967, he refers to "the fascistic static of

the contemporary Mass". He reiterates his belief that the substitution of the vernacular for Latin "was grounded on wobbly hypotheses" (p. 98). He reviews the value of Latin in the Church as a means of communication à la Reginald Foster and as a means of accessing the great Christian and non-Christian writers of the past. He states that "the loss of universal Latin, together with the efforts to congregationalize the liturgy, has not inspirited the Mass and certainly has not brought converts to the churches" (p. 107). Though he says that he is not yet willing to lay declines in Catholicism on the liturgical reforms alone "given the spiritual acedia throughout Christendom", he ends the chapter dealing with liturgical changes by citing the precipitous diminution in the number of seminarians, infant baptisms, students in Catholic schools, and religious sisters and brothers in the United States, as well as the huge increase in the number of annulments (pp. 107-108).

He discusses at some length the multireligious services and practices being encouraged at prominent private schools in the United States and wants to know where one learns about the Christian God. Persons who have been subjected to ecumenical services of various kinds will delight in his account of the "Candlelight Service" at Millbrook School which apparently attempted to please everyone by uniting elements from Christmas, Hanukkah, Kwanzaa, and winter-time (p. 32).

I think that his offhanded (though incidental) dismissal of the followers of Archbishop Marcel Lefebvre as "schismatical" and his use of the term "Lefebvrites" to refer to them (pp. 103, 251) are unfortunate. After all, one doesn't go around labeling other groups as schismatical, and one doesn't call groups by opprobrious names or names that they themselves do not wish to have applied to themselves. Many traditional Catholics believe that without Archbishop Lefebvre and the Society of St. Pius X there would be no indult Tridentine Latin Masses in the dioceses and no *Ecclesia Dei* movement. In short, progress made on the Latin liturgy front in recent years owes much to the Society of St. Pius X and the many traditional Roman Catholics associated with it.

Mr. Buckley's book is a "must read" for lovers of the Latin liturgy and for Catholics concerned about the present and future of the Church. More than that, it is a true delight to read.

*Reviewed by Dr. Rudolph Masciantonio, Chairman of the Philadelphia Chapter of the Latin Liturgy Association and Director Emeritus of Foreign Language Education for the School District of Philadelphia. The views expressed are those of the reviewer.*

## BOOK REVIEWS

**Cuneo, Michael.** *The Smoke of Satan: Conservative and Traditionalist Dissent in Contemporary American Catholicism.* ISBN 0-19-511350-0 (Oxford University Press, 1997). 432 pp.

Those who are aware of factions in the so-called “right wing” of American Catholicism will take great interest in this sociological-anthropological volume. Cuneo, a sociologist at Fordham University, examines the ideas, attitudes, and activities—the “what makes them tick” data—of both “mainstream” and “extreme” Catholic groups. It is important to note that the book is sociological, and not ecclesiastical, liturgical, or theological in nature. As such, its interviews and character studies are to be taken in the proper context.

Three reasonable group identifications are used in the book: conservative, traditionalist, and apparitionist; each is intended to define features of its respective group. Cuneo concedes that there are many overlaps between the three groups (particularly the latter two), but his terms, while perhaps uncomfortable to the reader at first, ultimately prove workable, if not also terse. The conservative group, as represented by James Hitchcock and also the Catholics United for the Faith (CUF) organization, is comprised of orthodox Catholics who see their role best defined by working within the framework of the established Church. (This might be, one could say, where the L.L.A. finds itself.) For these Catholics, Vatican II is a perfectly valid and legitimate council, but one also quite misunderstood and misinterpreted. As such, conservatives strive to promote fidelity to true conciliar teaching, inter alia, as opposed to a misperceived “spirit of Vatican II.” *Humanae Vitae* is of particular importance to this group, as it represents, Cuneo says, a sort of postconciliar litmus test.

The traditionalist segment is, as one would expect, where the Societies of St. Pius X and V are to be found, along with a myriad assortment of “independent” Latin Mass chapels and similar Tridentine groups. For those clusters, the missal of St. Pius V is the central issue—its suppression or allowance, the primary focus. Members are generally not involved in, nor are they recognized by, their local diocese; in fact, they may or may not recognize their own bishop, or even the Holy Father himself, as canonically in possession of their respective sees.

The final group is the apparitionists, who are particularly disposed toward various reported apparitions and locutions involving the Blessed Mother, St. Joseph, the saints, or even Our Lord Himself. Some of the more commonly-known sites are mentioned (Bayside, Necedah, Garabandal), but some unfamiliar ones are also discussed (St. Jovite and the Infinite Love Community). Catholic millennialism and apocalypticism are the principal topics here, including in one case, the tale of a self-proclaimed pope. There are, Cuneo notes, a wide variety of temperaments, ranging from the not-so-very-unusual to the downright bizarre. Nevertheless, adherents have in common a devotion to one or more reported apparitions; in each case, these are without the sanction of the local Church. In some instances, the reports have been denounced by the bishop himself.

An L.L.A. member might open such a book with trepidation, expecting to find some of his own contemporaries the subject of derision. In some cases this might actually occur, but bearing in mind that Cuneo is a sociologist, one then settles in to read of his interviews with the parties concerned. Hopefully, it

becomes clear that the intent is the understanding of the subjects’ experiences—whether real or imagined. It is indeed ironic, Cuneo rightly notes, that groups who see themselves as true upholders of Catholic Faith and tradition should find themselves at odds with so much of the institutional Church. He does not attempt to assign fault for these matters; merely seeks to understand their sociological ramifications. This he does successfully, provided the reader is willing to take an often hapless look at the groups discussed.

*Reviewed by Scott Calta, Secretary-Treasurer of the L.L.A. Views expressed are those of the reviewer.*

***The Adoremus Hymnal* (Fort Collins CO: Ignatius Press, 1997).**

Since 1965, Catholics have witnessed the publication of a number of new Church Hymnals for use at Sunday Mass. Regrettably, most of these new hymnals either contain no Latin Hymns at all, or at most four or five hymns out of the great treasury of Latin Sacred Music! Well, help has arrived! A few weeks ago, the *Adoremus Hymnal* was published by the Ignatius Press. This project was a joint effort by Adoremus, the Society for the Renewal of Catholic Liturgy and the Church Music Association of America. The hymnal is a solidly built, hard bound edition which measures 6 1/4 inches wide by 9 1/4 high. The book has a substantial binding and looks like it will last for many years, if properly treated.

The *Adoremus Hymnal* consists of three major sections. The first is the Order of the Mass, which has the Latin on the left page and the English translation on the right page. For those readers who have or are who presently serving Mass at the Tridentine Rite Latin Mass, you are used to the Missal being entirely in Latin, with the instructions for the celebrant to be written in small red letters. Well, you will not be disappointed as the left-hand page is completely in Latin and contains all of the instructions for the priest. For example, for the readings on the left-hand page one finds the heading “Prima Lectio” and on the right side of the page, “First Reading”. For those with some ability to read Latin, it is fun to see the instructions in the Latin language. For example, under the section entitled “Psalmus Responsorius” one finds in small red letters the following instructions: “Psalmista, seu cantor, psalmum dicit, populo responsum proferente”, that is, “The cantor sings or recites the song, and the people respond.” The Order of the Mass includes traditional or square notation of Chant for some of the phrases chanted by the priest and people, such as the chant notation for the Dominus Vobiscum, Et cum spiritu tuo, Laus tibi Christe, the response to the General Intercessions “Te rogamus, audi nos”, the responses to the prayers leading up to the Preface, etc.

The second major section of the hymnal consists of a number of musical settings for the Ordinary of the Mass. These settings will include the Missa Jubilate Deo, the Missa Primitiva, the Missa de Angelis, the Missa cum Jubilo, the Missa Orbis Factor, and the Missa pro Defunctis. The hymnal also includes five chant Ordinaries in the English language, including the English Chant Mass, the English

Missa Primitiva, the Psalm Tone Mass, the Mass of Saint Theresa and the Community Mass. The English Ordinaries are in modern notation.

The third and final section of the hymnal is the section which includes well over two hundred hymns, divided by the various seasons of the liturgical year, such as hymns for Advent, Christmas, Epiphany, Lent, Pentecost, etc. One will also find hymns to the Sacred Heart, to Christ the King, to the Blessed Sacrament, to the Blessed Virgin Mary, etc. The hymnal ends with both the prayers for Eucharistic Exposition and Benediction of the Most Blessed Sacrament, including both Latin and English texts. Interestingly, given the fact that the hymnal is generally designed for use at novus ordo Masses, the benediction rite includes the prayer that was only said before the council, to wit, the prayer which begins "Panem de caelo praestitisti eis", to which the congregation would respond "Omne delectamentum in se habentem". Technically, this prayer is not in the official rubrics for Benediction under the present rite.

Many traditional Latin hymns are given in both the Latin and English versions. For example, one finds Ave Maria and Veni, Emmanuel (Hail Mary and O, Come Emmanuel) set to ancient tunes and given in both languages. There are also classic non-chant Latin hymns such as O Sanctissima and ancient Latin hymns such as Salve Festa Dies. Ever popular English hymns, such as Jesus Christ is Risen Today, Come Holy Ghost, Holy God We Praise Thy Name, Hail Holy Queen Enthroned Above, and many more can be found in the hymnal.

While this wonderful hymnal is obviously directed to those who worship at Latin Masses, it certainly has a wide enough number of choices in both Latin and English to be used as the only hymnal in any Catholic church in the United States.

If you, like me, are tired of missalette publishers unilaterally changing the words of centuries old hymns, you will be pleased to note that the publisher has not tampered with the original English lyrics in this treasury of hymns. *Mirabile Dictu*—words such as "thee", "thine", "beseech" and "blessed" are still in the Catholic vocabulary!

Any Catholic who takes the liturgy seriously, and especially those Catholics who sing in parish choirs, or who are cantors or music directors at their parish, should not miss this wonderful hymnal!

The hymnal comes in three editions. The regular edition, which is the one reviewed here, costs \$9.95. There is also a choir edition which costs \$14.95, and finally there is an organ edition which costs \$19.95. Shipping is \$1.50 per hymnal. The hymnal can be ordered with a major credit by calling Ignatius Press at 1(800) 651-1531. All in all, this hymnal is a wonderful resource for all Catholics who love the Latin liturgy. You won't want to be without it!

*Reviewed by William J. Leinger, Vice-Chairman of the L.L.A. Views expressed are those of the reviewer. (The Chairman of the Committee which produced this hymnal is Dr. Kurt Poterack of Grand Rapids MI, a long-standing member of the L.L.A.)*

Walter M. Miller, Jr., *Saint Leibowitz and the Wild Horse Woman* (New York: Bantam, 1997), 434 pp. Hardback \$23.95 US (\$32.95 Canada). ISBN 0-553-10704-6.

One member of the Latin Liturgy Association, now a pastor in Chicago, likes to say that his favorite book is *A Canticle for Leibowitz*, a thrilling depiction of the Church and its struggles in the centuries after a nuclear holocaust. Now the sequel emerges, after almost forty years; for the original work's fans, who are legion, it was a long wait. Anticipation was high. But the book will, I fear, fall short of those anticipations.

The events transpire in and after the year of Our Lord 3244. Much of the tale involves a series of extraordinarily papal conclaves and their extraordinary consequences. At one point a mob storms the apostolic palace and demands the election of a local man as pope. A conclave long deadlocked turns to the election of a non-cardinal, a saintly but eccentric hermit who resigns after a short and unsuccessful pontificate. In another case, the electors choose a man canny in the ways of this world who seeks to end a long "exile" by returning the holy see to its proper location, despite great political factors to the contrary. Clearly, the author is combining elements from the dramatic conclaves of 1294 and 1378. A reviewer of the first Leibowitz book commented that the author tells us our past in terms of the future, and our future in terms of the past.

It is an exciting tale, and one which presupposes that the Church will always remain the one constant point of reference in tangled human affairs—and also that it will always retain Latin as its international tongue.

Nevertheless, most of the readers of this Newsletter—even those who loved the original book—are likely to be sorely disappointed. The central character, Brother Blacktooth St. George, is a man with little interest in the spiritual life who throws away his call to virtue as often as he can. His patron, Elias Cardinal Brownpony, believes in the Church as an institution far more than he believes in the power of grace and holiness. All of the major characters appear to lose their souls to eternal perdition. And many readers will be repulsed by the occasional descent to coarseness of language which disfigures the narrative. (How much of this should be attributed Terry Bisson, who finished the book after the author's death, one cannot say.)

Perhaps the author was right to keep the book from the public's eye. In a way it seems to be a working through of the author's own inner feelings. Some think he never forgave himself for taking part in the U.S. bombing mission which destroyed the Abbey of Monte Cassino during the Second World War. May God give rest to his soul.

*Reviewed by Robert Edgeworth, Chariman of the L.L.A. Views expressed are those of the reviewer.*

Thanks to the courtesy of Bolchazy-Carducci Publishers, we have three works on hand which await suitable reviewers. Please contact the Chairman if you would like to review any of the following:

• *Voyage To Maryland*, a bilingual edition of the Latin journal of pioneer missionary Fr. Andrew White, S. J. (1633);

• *Latine Cantemus*, a collection of popular songs rendered into Latin by Franz Schlosser; and

• *Latin Music Through The Ages*, by Cynthia Kaldis.

Members who find the titles interesting and do not wish to wait for the reviews may contact the publisher directly: Bolchazy-Carducci Publishers, 1000 Brown Street, Unit 101, Wauconda IL 60084; tel. 847 526-4344; e-mail orders@bolchazy.com.



## FROM THE LOCAL CHAPTERS

### BATON ROUGE

This chapter held its regular meeting on October 26th. Plans were finalized for holding two retreats this summer. Both will be given at Rosaryville, a retreat center located near Ponchatoula LA. The first, for women, will be held July 12th through 15th; the second, for men, on July 16th-19th. The retreat master will be Fr. James Buckley of the Priestly Fraternity of St. Peter. Liturgies will be in Latin, using the old Missal. All L.L.A. members and friends living in the South are invited to take part. Cost of the retreat will be \$185. In order to reserve a place, you must pay a deposit of \$50 by May 1st. This deposit is non-refundable, but is transferable. For further information, contact the chairman of this chapter, Mrs. Linda Robinson, at 504-756-4818, or by e-mail at [www.premier.net/~magistra/LLA](http://www.premier.net/~magistra/LLA).

The chapter is already sponsoring the recitation, in Latin, of Vespers on the afternoon preceding the first Sunday of each month. Consideration is being given to the possibility of reciting the office of Prime, from the old breviary, on Friday mornings after the 6 AM Mass at St. Agnes Church.

Lastly, your prayers are requested for the repose of the soul of a member of this chapter, Mr. Christopher A. Mattox, Latin teacher at Scotlandville Magnet High School, who passed away early this year.

### CHICAGO

At St. John Cantius Church in Chicago, the Latin Mass is now offered on a number of "special days" which are not Holy Days of Obligation, but which nevertheless deserve special liturgical attention. These have included January 6th (Epiphany in the old calendar: Kronestiener's Krippen-Messe) and February 2nd (Candlemas: Cardoso's Missa Paradiso Porta). Others still to come will include: March 19th (Feast of St. Joseph: Palestrina's Missa Brevis), April 8th (Spy Wednesday: Solemn Office of Tenebrae, with music of de Victoria and G. Allegri), as well as all the Sacred Triduum. Solemn Vespers will be sung on March 22nd (Laetare Sunday, at 4:30 PM) and on May 31st (Pentecost, at 4 PM).

His Eminence Joseph Cardinal Glemp, Primate of Poland, celebrated a Pontifical Latin Mass (using the current Missal) at this church at 7:30 PM on Friday, February 20th. His Eminence also formally blessed the newly completed floor of the church, a work of amazing beauty. One who knows writes: "I am confident that people will come from all parts of the United States to see this work of art, as there is no floor (at least in any church) which can rival the beauty of this design in size or detail." Symbolic and pictorial works of art have been inlaid into this floor, somewhat in the manner of the Basilica of St. Mary Major in Rome. It bears the inscription: "Hinc humilibus venia, hinc retributio superbis." No, that does not mean "Wipe your feet before entering." It is taken from the Ponte San Angelo in Rome, and means "From this, pardon to the lowly; from this, punishment to the proud."

Last, your prayers are requested. Frs. Thomas Paprocki and Eugene Winkowski, both members of this chapter, lost their earthly fathers during December. Please pray for the repose of the deceased and the consolation of their families.

### CLEVELAND

On Saturday, Nov. 15th, the wedding of Mr. Michael Jay Sweet and the former Miss Maura Burke was solemnized at a Tridentine Mass offered at Immaculate Conception Church in Cleveland. The Missa de Angelis was sung at the bride's request.

Again we see that those diocesan chanceries which contend that permission cannot be granted under the indult for the use of the Old Missal at a wedding or a funeral are sadly mistaken about the law of the Church. The ordinary of the Cleveland diocese, Bishop Pilla, is the Chairman of the National Conference of Catholic Bishops, and he freely allows such Masses upon request.

On Dec. 8th this same parish observed its patronal feast with a Solemn High Mass of the old form. The schola cantorum sang DuMont's Mass in the Sixth Mode, accompanied by organ, harp, and viola da gamba.

Many members of this chapter are taking advantage of the opportunity to view the "Treasurers of the Vatican" exhibition being held at the Cleveland Museum of Art from Feb. 8th through April 12th. Among the priceless and breathtaking objects on loan from the Holy See are: the Cross of the Emperor Justin II (6th century), the Reliquary of Pascal I (9th century), the Dalmatic of Clement VIII and the Antiphony of Leo X (both 16th century), and Caravaggio's stunning "Entombment of Christ." See it if you can.

### NEW YORK

This chapter sponsored two special events during the month of December.

First, on Tuesday, Dec. 2nd at 7:30 PM, the chapter held a special Latin Vespers Service at St. Peter's Church on Staten Island. Presiding was Fr. John Thenen; cantors were Messrs. Donald Cherry and Daniel Pross. The congregation took part in the chanting of the office, which was followed by Benediction. All of those mentioned are active members of the chapter. The news release issued by the chapter chairman proclaimed: "The chant hymns will be sung in Latin, the official language of the Catholic Church." (Say it loud . . . say it proud . . .)

And then on December 8th, a special Tridentine Mass was offered by Fr. Thenen in honor of the Immaculate Conception at the historic church of Sts. Joachim and Ann, located on the grounds of Mount Loretto Orphanage, also on Staten Island. (Most Americans have seen the interior of this church: it was the location used for filming the wedding in "The Godfather.") Mass was at 7:30 PM. Cantor for the occasion was Dr. Dorothy Matthews, who led the congregation in singing the Missa de Angelis.

Both of these events, of course, provide an additional answer to our "question of the issue": yes, congregational participation in a Latin Mass or liturgy can be most vigorous. Our compliments to the local zealots.

## PHILADELPHIA

Our chapter chairman, Dr. Rudolph Masciantonio, reports that the needs of the Latin Mass community in his archdiocese have been assisted by the Mass now offered every Sunday at the Cathedral of the Immaculate Conception in Camden NJ. "This cathedral," he writes, "is a mere nine minutes by subway from Center City Philadelphia." The celebrant, Fr. William Ashley, recently enrolled some 60 persons in the Carmelite scapular using the traditional Latin ceremony. (Father is an L.L.A. member.)

## PITTSBURGH

Much to report here, as usual.

Our condolences to the family of Mr. Joseph Vignone, who was buried from St. Boniface's Church with a Tridentine Requiem Mass on Friday, October 24th. Mr. Vignone was the father of pro-life crusader Randy Engel.

Two days later the High Mass in honor of Christ the King was followed by the annual outdoor procession.

St. Boniface is a part of Holy Wisdom Parish. Recently the parish decided to introduce periodic Eucharistic adoration. The first such devotions were held on Friday, Nov. 7th, from Noon to 7 PM at St. Boniface, followed by Benediction, the recitation of the Rosary, and the Latin Mass.

The Lord must have been pleased, for on the following Sunday (the 9th) more than 600 persons attended the two Latin Masses (over 300 at each). Although such numbers have been seen before at Christmas or Easter, this marks a high point for a "Sunday in ordinary time." (All that advertising hasn't hurt, either.)

The Latin Mass Community held its annual Christmas party on Sunday, December 14th. No, we don't know why it was held at Holy Trinity Greek Orthodox Church Hall. (A new form of ecumenical outreach, perhaps?)

From December 24th to January 4th the worshippers were treated to the seasonal Mass "Missa Adeste Fideles," sung by the choir and composed by the late Fr. Carlo Rossini, organist and choir director at St. Paul's Cathedral in Pittsburgh from 1927 to 1949.

Fr. Timothy Svea, regional superior of the Institute of Christ the King, Sovereign Priest (and an L.L.A. member), visited Pittsburgh on Sunday, January 11th. He preached at the

Low Mass and celebrated the High Mass, and was suitably feted at two receptions. He received generous support from the Latin Mass Community, and we must mention in particular that the Pittsburgh L.L.A. Chapter made a cash contribution as well as a donation of several valuable Latin texts, including the complete *Summa Theologiae* of St. Thomas Aquinas. If curious about the Institute, check their website at [www.easyaccess.com/institute-of-christ](http://www.easyaccess.com/institute-of-christ).

Finally, on Thursday, April 9th, a Solemn High Tridentine Mass of the Lord's Supper will open the Sacred Triduum at 7 PM, followed by Eucharistic Adoration until Midnight.

## SAN FRANCISCO BAY AREA

Several special Masses were sung at St. Ann Chapel at Stanford University. On Monday, Oct. 20th a special Latin Mass (de Victoria's *Missa O Quam Gloriosum*) was sung in honor of the elevation of St. Therese of Lisieux to the rank of Doctor of the Church. Other Special Masses were sung for All Saints' Day (William Byrd) and Immaculate Conception (de Machaut). As usual here, the liturgies for Candlemas and for Ash Wednesday were of exceptional quality.

The possible sale and demolition (!) of St. Ann Chapel has been under discussion for some time. Surely this would be a disaster of major proportions. Persons interested in helping to avert this calamity should contact the chairman of the local L.L.A. chapter, Professor William Mahrt, at 650-493-7933.

## WASHINGTON/ARLINGTON

In the current issue of the chapter newsletter, the local chairman calls for prayers for two worthy intentions. First, for the beatification and eventual canonization of the late Mother Teresa; second, the return to the Church of those supporters of the Latin Mass who have left it, such as the Society of St. Pius the Tenth. Surely the latter intention is one for which we should all be praying, and the good offices of Mother Teresa can be invoked privately but fervently for such an end.

If you live in the area but are not receiving the local newsletter, you may obtain a subscription by sending \$5 to the local chairman: Mr. M. J. Moses, 3635 Moses Way, Waldorf MD 20602.

## NOTEWORTHY ITEMS

1. Christendom College in Front Royal VA is a source of quality liturgy on all occasions, but a new high was reached last September 14th. The Feast of the Exaltation of the Holy Cross was observed by a Pontifical Mass offered by the Most Rev. Thomas J. Welsh, Bishop of Allentown (and an Episcopal Adviser of this Association) in the presence of His Eminence Jan Cardinal Schotte. The music was under the direction of Fr. Robert A. Skeris (a member of the L.L.A. National Council). It included: the Gregorian propers; Tu Es Petrus by Perosi; Alleluia, Dulce Lignum by de Victoria; portions of the *Missa Susanne Un Jour* by Mangon; *Locus Iste* by Bruckner; *Sicut Cervus* by Palestrina; and, as a recessional, Vaughan Williams' *At the*

Name of Jesus. How we wish we had been there! After Mass His Eminence blessed the col-

lege's new shrine to Our Lady of Fatima.

2. This same glorious day was observed by a Solemn Mass in Latin (new Missal) offered at St. Joseph Parish in Lake Linden MI. (See last issue, p. 9 item #2.) The music, which was under the direction of Mr. David L. Short, included: the Convent Mass in C by Gounod; Palestrina's *Adoramus Te, Christe*; and Widor's *Adagio* (from his Fifth Symphony).

3. The Ancilla Domini Motherhouse in Donaldson IN was the site of the 4th Midwest Conference on Sacred Music, held on Sept. 14th-16th. This year the St. Charles Borromeo Award Pro Musica was presented to Fr.

Eduard Perrone, Pastor of Assumption Grotto Church in Detroit (see #14 below) and chaplain of the L.L.A.'s Detroit chapter. Fr. Perrone was also the keynote speaker this year, and to him we extend our proudest congratulations.

All recipients of this award (there have been four so far) have been, and are, members of our Association.

4. Una Voce America held its first general meeting at Cooperstown NY on Sept. 26th. Officers and Directors were elected, and we offer our congratulations to all those who were chosen, but in particular to three persons who are also members of the Latin Liturgy Association of long standing: they are Fred Haenel of Missouri (elected President), Mary Kraychy of Illinois, and Byron Smith of New York (elected Directors). The three principal "Latin Mass" religious congregations were represented, and it is expected that close ties will be maintained. We extend our good wishes to the officers and members of this group.

That same weekend, expert liturgist (and L.L.A. member) Fr. Cassian Folsom, O.S.B., was elected a member of the Board of the Society for Catholic Liturgy. Our congratulations to you, Father.

5. Here is a very hopeful sign from the NCCB "bureaucracy." Mr. Dennis D. McManus, visiting scholar at Georgetown University, took up his duties on October 1st as Associate Director of the Bishops' Conference's Secretariat for the Liturgy. This is significant because Mr. McManus is an authentic moderate (yes, there are some) with an abiding respect for positions such as those held by the readers of this Newsletter. He is an accomplished scholar (editor of the Ancient Christian Writers series) and a fine Latinist. It was he who first proposed the idea of holding a Forum on Principles of Translation of Liturgical Texts. The bishops scheduled such a Forum, then canceled it; but it seems likely that something along those lines will take place later this year, possibly in November. We extend to Mr. McManus our hopes and our prayers.

6. Blessed Sacrament Church in Belleville IL was the site of a remarkable concert of sacred music given on Sunday, October 12th. The singers were the Masterworks Chorale, under the direction of A. Dennis Sparger. The program included Mozart's Coronation Mass (apparently all of it!) as well as the familiar Schubert Ave Maria and the Mozart Ave Verum.

7. The very same Mr. Sparger is also director of the Bach Society Chorus, who presented a concert of sacred music one week later (Oct. 19) at the Cathedral Basilica in St. Louis MO. The Mass on that occasion was one of Vaughan Williams', and Barber's Agnus Dei was also featured.

8. The secret of perpetual motion has evidently been discovered by British author Michael Davies, head of Una Voce International, who, it seems, it always on a plane to somewhere. On October 21st and 22nd he was back in the U.S., delivering a series of talks at St. Gregory's Academy in Elmhurst PA.

9. On October 28th the Holy See designated the Most Rev. John Vlazny of Winona MN to head the archiepiscopal see of Portland OR, in succession to Cardinal George. The significance? His Excellency was once a Latin teacher at the junior seminary of the archdiocese of Chicago (as was your

editor, at about the same time). It has been my experience that the former teachers of Latin who become bishops are rarely indifferent to the Latin Mass: they either love it or hate it. Let us pray that in this case it will be the former. God be with you, Your Excellency.

10. A solemn Latin Mass of Requiem (new missal) was offered on Nov. 2nd by Fr. Cedric Sonnier at St. John's Cathedral in Lafayette LA. The choir with chamber orchestra sang Faure's Messe de Requiem under the direction of Mr. Michael Goudeau.

11. We said we'd have some more on Cardinal George. It appears that his "take charge" style has offended some of the more liberal pastors in the archdiocese. Times have changed! When the late Cardinal Bernardin forbade the abuse of the Sacrament of Penance by routine group absolutions, fifty of his pastors publicly declared that they were going to ignore the mandate. And they got away with it.

The members of this group apparently wished to show the "new man" who was boss. There are 1,817 priests in the Chicago archdiocese. Of these, 175 are members of the "Progressive" Pastors' Forum. Of these, 43 attended a "gripe session" (at the cathedral, no less) on October 7th. In consequence, three high profile liberal pastors sent His Excellency a highly critical letter intended to represent the groupthink on the new ordinary. (The signatories were Fr. Robert McLaughlin, Rector of Holy Name Cathedral; Fr. Frank Jenks, Pastor of Ascension Church in Oak Park IL; and Fr. Thomas Ventura, Pastor of Sts. Faith, Hope and Charity Parish in Winnetka IL. The last named parish is probably the wealthiest in the archdiocese, and is sometimes described insouciantly as "Sts. Faith, Hope and Cadillac." All hold "plum" appointments.)

The letter was sent October 10th. It begins by informing His Excellency that by his errors he has earned the nickname of "Francis the Corrector." (Apparently abuses must not be corrected—at least, not by the ordinary of the diocese.)

There follows a bill of particulars. The archbishop has erred by insisting that the seminarians at Mundelein (Chicago's major seminary) are to kneel during the Consecration. (That's right, they have not been doing so hitherto.) He has required all deacons to be retrained so that they will understand their proper liturgical role. He has banned the wearing of white vestments at funerals (gray is to be used). And on and on.

One lengthy section is headed "The Virtues of A Good Chief Pastor"—apparently on the assumption that he does not know what these are. And eventually the main point is reached: "Be careful not to intimidate us," growl the authors.

Well, we won't go so far as to call the letter "a case of terminal chutzpah" (that's what *The Wanderer* called it—but they are less circumspect than the L.L.A.). But it's certainly a very vigorous attempt on the part of the tail to wag the dog.

The contents were leaked, and appeared in the *Chicago Tribune* on November 11th. But Archbishop George responded with the greatest mildness. In an interview given to the *Chicago Sun-Times* and published on the 12th, he declared that he had taken no offense, that he appreciated the input, and so on. The bottom line? "I'm not worried, though," he affirmed.

Quite so. In Chicago it is not the archbishop who needs to be worried. Stay tuned.

12. On Wednesday evening, November 19th, the Most Rev. Thomas G. Doran, Bishop of Rockford IL, administered the Sacrament of Confirmation in Latin at St. Peter's Cathedral. The pre-Vatican liturgical books were used. For another item involving this fine man, see #16 below.

13. St. Ambrose Church in Annadale VA (see under "Question of the Issue" above) was the site of an exceptionally impressive liturgy offered on Sunday, November 23rd (Feast of Christ the King in the revised Missal). Celebrant was Rev. Dr. Franklyn McAfee, Pastor of St. Catherine of Siena Church in Great Falls VA. Music was provided by the parish choir and schola combined with the choir of Christendom College, under the direction of Fr. Skeris (see item #1 above). The Gregorian propers were chanted, and the ordinary was Hassler's *Missa Secunda*. Also featured were motets by Peeters, Josquin des Prez, and Palestrina.

14. At Assumption Grotto Church in Detroit (see #3 above) this Solemnity was observed by an unusual Latin Mass. The ordinary was Gounod's Mass in Honor of St. Cecilia; the propers were in Gregorian chant; but Guilmant's "Symphony No. 1 for Organ and Orchestra" was performed in toto, the first movement before Mass, the second during the offertory, and the third after Mass ended. During Holy Communion the worshipers were inspired by Marcel Grandjany's "Aria in Classic Style for Harp and String Orchestra." Wow.

I should also mention that this same parish presented Dvorak's Mass in D, along with the Bach Magnificat, three times during Christmastide.

15. Some churches offer the Latin Mass on selected secular holidays, as well as on the Church's holy days. For example, St. Anthony's Church in Buffalo NY offered the Latin Mass at 10 AM on Thanksgiving Day, Nov. 27th. We'd like to see this practice become more widespread.

16. Important developments have transpired in the Diocese of Rockford IL.

Historic St. Mary's Parish, 112 years old, had been shrinking steadily due to changing patterns of residence, and the end of the parish seemed a foregone conclusion.

But on October 27th Bishop Doran (see above, #12) met with the parishioners and made a startling announcement. True, the Parish of St. Mary's was to be dissolved. But the church building would remain open as St. Mary's Shrine, entrusted to the care of the Institute of Christ the King, Sovereign Priest. Since this fairly new religious congregation uses the pre-Vatican II liturgical books, this means that all Masses at the church would henceforth be in Latin. The worshippers there were to be not merely permitted but encouraged to develop the types of programs which most parishes sponsor, e.g., an Altar and Rosary Society, soup kitchen for the urban poor, and so on.

The decision was front page news (literally) in both the *Rockford Register Star* (on Oct. 28th) and in the *Observer* (Oct. 31st). Public comment reported by the media was almost unanimously positive—indeed, it was joyful. The bishop had saved the beautiful old church from closure, and the Rockford Latin Mass Community now had a new and much bigger home in which to worship the Almighty.

Fr. Brian Bovee, I.C.R., was appointed the first Rector

of St. Mary's Shrine and assumed his new duties on November 30th.

17. The name of Joaquin Nin-Culmell is greatly respected among professional musicians on more than one continent. A student of Paul Dukas at the Paris Conservatory, he taught composition at the University of California at Berkeley from 1950 to 1974. He will soon celebrate his 90th birthday.

It was fitting, then, that the Cathedral of the Immaculate Conception in Denver CO should be the site of the American premiere of his major work, "Symphonie des Mystères," a work for organ and Gregorian chant, completed in 1993, which is a meditation upon the fifteen mysteries of the Holy Rosary. (A recording of the work had been made in this same cathedral on Oct. 12th.) The organist was Richard Robertson, and the choral director Timothy Krueger.

Professor Nin-Culmell was one of the earliest members of the Latin Liturgy Association, serving on its initial Advisory Board and remaining an active member to this day.

A compact disc of the December performance may be obtained for \$25 from: Rev. Msgr. John V. Anderson, Rector, Cathedral of the Immaculate Conception, 1530 Logan Street, Denver CO 80203. (Monsignor is also an L.L.A. member.)

18. Your prayers are requested for the repose of the soul of Mrs. Dorothy A. Svea, mother of Fr. Timothy Svea, I.C.R. She passed away on New Year's Day. *Anima ejus requiescat in pace!*

19. Another society of clerics dedicated to the Latin Mass has recently formed. Called the Society of St. John, the group has eight members: four priests, two deacons, and two seminarians, all of them former members of the Society of St. Pius X. Bishop Timlin has welcomed them into his Diocese of Scranton.

An American priest who is on the staff of the Ecclesia Dei Commission in Rome is Monsignor Arthur B. Calkins. Monsignor came to Pennsylvania and conducted a retreat for this group from Jan. 2nd through 6th of this year. At the close of the retreat, Monsignor (who is a member of the L.L.A.) celebrated a Solemn Tridentine Mass (his first) in honor of the Epiphany.

If you are interested in information about this new group, they are easy to contact: Society of St. John, P. O. Box 183, Elmhurst PA 18416. Tel. 717-842-9511; fax 717-842-9509; e-mail info@ssjohn.com; website www.ssjohn.com.

The Diocese of Scranton has been most hospitable to groups seeking to perpetuate the Western Rite's ancient liturgy. The Priestly Fraternity of St. Peter has its North American headquarters there, as well as its seminary and its academy. It is the home of the Oblates of Mary, Queen of the Apostles. It was the site of the first Tridentine ordination in the U.S. in the post-conciliar era. Bishop Timlin was the first U. S. bishop to appoint a priest of the Fraternity as pastor of a "regular" parish. The Opus Mariae Mediatrix was founded there. And now the Society of St. John.

Bishop Timlin deserves greater recognition for his invaluable services to the Latin liturgy. More on that in a later issue. But we must also note that this diocese is the site of Newman House in Mount Pocono, where five priests are in the process of setting up a new foundation of the Congregation of the Oratory (the order of St. Philip Neri and Cardinal

Newman). The Provost of the house is known to be well disposed toward the Latin liturgy in its new form. What role Latin is to play in the liturgical life of this new community remains to be seen.

20. This year about 150,000 persons took part in the March for Life, held on January 22nd in Washington DC. We offer our appreciation to all those who took part, and in particular to (then) Cardinal-Designate George of Chicago, Archbishop Buechlein of Indianapolis, and Bishop Welsh of Allentown, all of whom are Episcopal Advisers of this Association.

21. On Sunday, January 25th the Chorale of Southern Illinois University (Edwardsville campus) sang the Latin Mass at St. Agatha's Church in St. Louis MO. The Mass sung was Palestrina's Missa Ad Fugam. Benediction followed, during which the congregation sang Wenner's setting of O Salutaris Hostia. Attendance was at or near the capacity of the church (which is far from small).

22. In February the Thomanerchor, the 800-year old choir from Leipzig, visited the United States. The young men sang at the National Shrine of the Immaculate Conception in Washington DC on February 7th, performing works by Bach, Mendelssohn, Thiele and Brautigan. That same evening the choir took part in a program at Ward Recital Hall at Catholic University.

23. The Latin Mass Community of the Archdiocese of Miami experienced a new high water mark on Sunday, February 8th, when the ordinary of the archdiocese, the Most Rev. John C. Favalora, celebrated the Latin Mass according to the Tridentine form at 7:45 A.M. at St. Robert Bellarmine Church in Miami.

His Excellency was solemnly received at the door of the church by Fr. Joseph Fishwick, chaplain of Miami's Latin Mass Community, and by Fr. Omar Huesca, the pastor of St. Robert's. Chaplain for the Mass was Fr. Michael Carruthers, secretary to His Excellency. Several other clergy attended in choir. Master of Ceremonies was Mr. Scott Calta, Secretary-Treasurer of the Latin Liturgy Association. Music for this Mass was under the direction of Professor Aileen DiNino; it included the Mozart Ave Verum and Montani's Christus Vincit. Despite the early hour, some 250 of the faithful attended the Mass and the reception which followed.

A key to the success of such a gladdening event is adequate advance preparation and publicity. To this end, Fr. Fishwick and Mr. Calta were interviewed on the archdiocesan radio station on January 14th. News Items on the Mass appeared in *The Florida Catholic* on January 29th and also in *The Wanderer*. Our praise to all parties here for a job (Opus divinum) well done. Archbishop Favalora, Father Fishwick, and Mr. Calta are all members of the Latin Liturgy Association.

24. Supporters of the Latin Mass in the Diocese of Phoenix AZ sought, and obtained, extensive advance publicity for a five-mile walk held on Saturday, February 21st, culminating in a Tridentine Mass. What the organizers neglected to tell the Catholic media was that the 'pilgrimage' was being held against the wishes of the diocese, and that the celebrant had not received the authorization of the local ordinary to offer Mass in the old form.

In your editor's opinion, this is not the way to promote the Latin Mass. Authentic Catholicism cannot be separated from the sound maxim: "Nil sine episcopo" ("Let nothing be done without the bishop").

25. February was a busy month for Miami's Latin Mass community! (See item #23 above.) On Sunday, February 22nd, Father Arnaud Devillers, F.S.S.P., head of the Priestly Fraternity of St. Peter in North America, visited Miami and celebrated the Latin Mass at 8 AM at St. Robert Bellarmine's.

26. In recent years many churches were closed in the Archdiocese of San Francisco due to a variety of reasons. To the delight of the faithful, Archbishop Levada has found the means to re-open four of these "treasures of stone and prayer."

One of the four is St. Francis of Assisi, which was established in 1849 during the heady days of the Gold Rush. The Archbishop has erected the church into St. Francis of Assisi Shrine (see #16 above) and entrusted it, appropriately, into the care of the Conventual Franciscans.

Before its closure, this parish featured a sung Latin Mass as part of its liturgy. Whether the Mass will return following the re-opening of the church remains to be seen. Let us so hope and pray.

27. On Friday, March 6th, the Archbishop Quigley Distinguished Alumnus Award was presented (*inter alios*) to Fr. John J. Nicola, a member of the Latin Liturgy Association and former member of the faculty of Quigley Seminary in Chicago IL. Much of Fr. Nicola's priestly work has been spent, with great success, in the area of Catholic secondary education. Congratulations to you, Father!

In passing we note that this same award was presented last year to another L.L.A. member, Fr. Thomas Paprocki.

28. Turning to upcoming events, Notre Dame University will present its annual Pastoral Liturgy Conference on June 15th-18th. A look at the program shows that the same standards observed at previous such conferences are still in place. Consequently, our members will probably derive greater benefits from some of the alternative programs described below.

29. Christendom College will conduct its 8th annual Colloquium on "Liturgical Music and the Restoration of the Sacred" from June 16th through 21st. The campus is situated in the beautiful Shenandoah Valley of Virginia. Serious pastoral musicians would benefit greatly from this experience. The registration fee is \$285 if paid in advance, \$300 if paid at the door. To apply, contact: Office of Admissions, Christendom College, Summer Music Colloquium, 134 Christendom Drive, Front Royal VA 22630.

30. The Society for Catholic Liturgy (see #4 above) will hold its annual conference on Sept. 24-27, 1998, in Chicago. The theme will be "Liturgy and Culture." The next conference will be held in Washington DC on September 23-26, 1999, on the topic of "Ninety Years of the Liturgical Movement." The Society's meetings are for the scholarly rather than for the general public.

## NEWS FROM OVERSEAS

1. September 12th is the Feast of the Most Holy Name of Mary, which in Vienna is celebrated with great solemnity in thanksgiving for the liberation of the city from the Turks in the 17th century. Last year was no exception. A Pontifical Latin Mass (of the old form) was celebrated at the Church of St. Charles Borromeo. His Eminence Hans Hermann Cardinal Groer, Archbishop Emeritus of Vienna, presided. A magnificent choir and orchestra presented one of Schubert's finest Masses. Attendance was impressive.

Those who visit Vienna should be aware that the Latin Mass is offered there every day in the Church of the Knights of Matla (the "Malteserkirche").

2. On Sunday, September 21, supporters of the Latin Mass in Belgium walked for eleven hours from Leffe to the Shrine of Notre Dame de Foy. The pilgrimage, which imitates the better known one to Chartres every year, is in its third year. The walkers were encouraged to learn that Bishop Lanneu, the Auxiliary Bishop of Brussels, had recently consecrated an oratory for the purpose of the celebration of the old Latin Mass; it is at the Institute of Sts. Peter and Paul in Brussels.

3. CIEL (Centre international d'etudes liturgiques) held its third annual conference on October 1st-3rd. Some changes were evident. The location of the conference has been moved from Laus, in the mountainous southeast, to Poissy, which is on the outskirts of Paris. And, while at first two conferences were very much a Franco-German affair, this year about one third of the 100 participants were from English-speaking countries. Two of the speakers fit that description. One was Fr. Ephraim Chifley, O.P. (nephew of Australia's famous postwar Prime Minister, the Harry Truman of Australia), who made good use of anthropology in exploring the nature of the experience of the sacred. The other was Fr. Jerome Bertram of Oxford, a member of the Congregation of the Oratory, who spoke on the Christian concept of the altar.

The papers given have been collected and may be purchased (we don't know the price) either from: CIEL, 84 Av. Aristide Briand, 92120 Montrouge, France; or from: CIEL UK, P. O. Box 180, Hamel Hempstead, HP3 0UJ, England.

4. Among the participants in the conference was Fr. John Mole, O.M.I., probably Canada's best known Latin Mass promoter. He is of English birth, and celebrated in 1997 the 50th anniversary of his priestly ordination. He returned to the soil of his homeland and observed his jubilee by celebrating, on Sunday, October 5th, a Latin Mass of the old form at St. Dominic's Church at Newcastle-Upon-Tyne. For the next several days his Masses were at St. Wilfrid's Church in nearby Gateshead.

5. October 13th marked the 80th anniversary of the final apparition of Our Lady at Fatima and the great celestial sign. The event was observed by a pilgrimage of unprecedented proportions. Fully three-quarters of a million people took part in the procession on that day, including the King and Queen of Spain, Cardinal Lustiger of Paris, and countless bishops and clergy and laity from around the world.

Not lost in the multitude were Fr. Peter Gee, F.S.S.P., and his band of forty pilgrims from the U.S.A. Father was able to say the Latin Mass on several days at the Capelinha (the

Chapel of the Apparitions), and on Wednesday Oct. 15th he celebrated the Tridentine Mass at the high altar of the Basilica of Our Lady of Fatima. (This may have

been a post-conciliar first; we're unsure.)

6. The following Saturday, Oct. 18th, His Eminence Alfons Cardinal Stickler celebrated a Pontifical Latin Mass at the Church of St. Kunibert in Cologne. The church is spacious and beautiful, and was filled by a large crowd estimated at 2,000 worshippers.

7. For a man of his years (he is 87), Cardinal Stickler's energy is truly prodigious. On Saturday, Nov. 1st, he was back in Rome, where he celebrated another Pontifical Latin Mass, this time at the Church of the Holy Spirit (Espirito Santo). Many overseas pilgrims were present, including Fr. William Ashley of the Opus Mariae.

8. On the following day, our member Dr. Ruth Silbertstein was in Athens, where she discovered that the Catholic Church of St. Denis (in addition to Masses in Greek) offers a Latin Mass at 11 AM every Sunday. Travelers, take note. And thanks for the tip.

9. The Priestly Fraternity of St. Peter is slowly expanding its presence in Canada. (See item #17 below.) One of its most recent apostolates is in the Diocese of St. Catharines (in Ontario).

On Friday, November 7th, the superior of the order, Fr. Joseph Bisig, F.S.S.P., visited St. Patrick's Church in St. Catharines, along with Fr. Devillers, the regional superior. The local Latin Mass community welcomed them with a gracious reception (meatless, of course) in which even a few visiting "Yanks" took part.

10. The International Federation Una Voce (FIUV) held its biennial meeting in Rome (at Domus Pacis) on November 15th and 16th. Reports from sixteen nations indicated a mixed picture: the Latin Mass is making substantial progress in some countries, but almost none in others. One hopeful sign is the establishment of the St. John Fisher Association in the United Kingdom, a group of priests (mostly young, mostly diocesan) dedicated to the celebration of the Latin Mass, and now numbering 90 members.

On the 16th Fr. Bisig sung the Mass for the assembled delegates. Monsignor Arthur Calkins (see 'Noteworthy Items' #19 above) preached the homily, which was on personal holiness. Mass was followed by a concluding address on the role of the celebrant delivered by—you guessed it—Cardinal Stickler.

Out of all these efforts, may Our Lord grant a worthy outcome.

11. The Latin Mass community in Ottawa, Canada, is centered upon St. Clement's Church, which is entrusted to the care of the Priestly Fraternity of St. Peter. On November 23rd, His Excellency Marcel Gervais, Archbishop of Ottawa, erected St. Clement's as a canonical parish of the archdiocese. This makes Ottawa the third North American diocese to have a regular parish devoted exclusively to the Latin Mass. We predict that a fourth will not be long in arriving.

For more on this godly archbishop, see #16 below.

12. Late in the year we received an interesting report from Peru. In the city of Cuzco the Church maintains a

## FROM THE PRESS

home for "street kids" who are living without homes or families of their own. Recently the directors of "Hogar San Tarciso" began the practice of teaching Gregorian chant to the youngsters. To their surprise, they found that the "ruffians" loved the chant, and soon became quite proficient at it.

13. The Benedictine monks of Fontgombault (a French abbey which uses exclusively the old liturgical books) released a new CD. Entitled "Solenité de Sainte Marie Mère de Dieu," it provides the complete Divine Office for January 1st, as well as Benediction of the Blessed Sacrament.

14. In their January 1998 newsletter, the French Association Pro Liturgia discusses the U.S. organization called Adoremus. In the final paragraph, it is announced that the A.P.L. intends to invite Adoremus to become a member of its international federation. This is interesting. We were invited to become a member of that same federation, but on the condition that we would do nothing to promote the old (Tridentine) form of the Latin Mass. We declined. It will be interesting to see what reply Adoremus makes to the invitation.

15. On Saturday, February 21st, His Grace George Pell celebrated the Tridentine Mass at his own cathedral in Melbourne.

More about this interesting prelate may be found in the December 1997 issue of *Catholic World Report* (pp. 19-20, 40-43). On one front, by his dogged determination he managed to get the blasphemous and viciously anti-Catholic display of "art" by reprobate Andrew Serrano closed down after a mere three days at the National Gallery of Victoria. The courts would not help, the state government would not help, the arts community did nothing—but by an astute marshaling of public opinion the archbishop vindicated the Holy Name of Jesus. (Serrano was livid, and is threatening to sue—not the archbishop, but the National Gallery.)

On another front, certain persons who wish to see the Church give its approval to homosexual sodomy have taken to wearing rainbow sashes and fronting up for Holy Communion at the Melbourne Cathedral. Archbishop Pell announced that Holy Communion would be denied to any and all of the "rainbow sash" people, and he has made it stick. During a visit to Melbourne, John Cardinal O'Connor strongly defended His Grace's decisions in the matter.

16. Remember Archbishop Gervais? (See #11 above.) Looking ahead, on June 27th he will ordain several (yes, you read that word correctly) members of the Priestly Fraternity of St. Peter to the holy priesthood in his cathedral in Ottawa. This happy day will provide a wonderful opportunity for the spiritual and liturgical needs of many Canadian Catholics to be met more effectively in the days to come.

17. Last, this October will mark the tenth anniversary of the founding of the Priestly Fraternity. To commemorate the anniversary, two members of the Sacred College will celebrate Pontifical Tridentine High Masses in Rome. The first will be offered at the Church of San Carlo ai Catinari at 4 PM on Saturday, October 24th, by His Eminence Angelo Cardinal Felici. On the following day, the 25th, a similar Mass will be offered by His Eminence Josef Cardinal Ratzinger at a different church. It is expected that many pilgrims will be in the Eternal City to attend.

1. L.L.A. Founding Chairman Professor James Hitchcock was interviewed by Matthew A. Rarey in the November/December Issue of *The Wabash Commentary*, alumni magazine of Wabash College, Indiana. Professor Hitchcock is completing a new book on America's church/state relations. His 1973 bestseller, *Recovery of the Sacred*, was re-issued by Ignatius Press last year. The interview explored several key post-conciliar issues and their continuing controversy. The leadership role of the Western European bishops at the second Vatican Council, and, by contrast, the less significant role of the Americans, contributed to some differences in cultural perception and assumptions about the implementation of change. In Western Europe at mid-century, society was perceived as increasingly secular and, therefore, liturgical change would necessarily have to appeal to this mindset. Hitchcock observed that the reformers "wanted to purge the Mass of elements that intimated mystery and the supernatural...there was an insistence that the Mass had to be in the vernacular in order to transform it at every step into a fully conscious, rational activity... 'useless repetition' had to be cut, making the Mass analogous to streamlined architecture." Such a revised form, it was felt, would be more appealing to secular people. The new official form of the Mass preserved, however, the role of the priest addressing God in the name of the congregation, with a few specific places where the priest addresses the people directly. In practice, the result has often been quite contrary, with social interactions within the congregation often taking precedence, even, some liturgists now insist, being the primary manifestation of Christ's presence in Eucharistic celebration.

The result, Hitchcock calls a 'practical atheism' since "God, then, is something I find in myself or in my relations to other people, or else not at all." Out of a sense of deference to a hierarchy which had never actually specified many of the practical changes that followed, American church leaders implemented revisions which were, in fact, often an agenda of those who promoted secular appeal above traditional values, in the guise of 'restoring 'ancient church traditions,' a restoration which new historical evidence suggests was not authentic. Hitchcock's remedy: (1) do away with liturgical experimentation, (2) embark upon an adequate program of catechesis, and (3) clear up 30 years of fostered misconceptions.

2. George P. Foster, in the November 9th issue of *Our Sunday Visitor*, described his attending a Tridentine Mass for the first time in more than 30 years. Like many visitors to a contemporary Tridentine Mass community, he expressed surprise at seeing families with young children in the congregation, and describes adjusting to the quiet atmosphere of Low Mass, readings from the older scriptural cycle, and the emphasis on reverence.

Evaluating his experience, he comments that the Tridentine Mass is beyond nostalgia, “wonderfully comforting”, and “a marvelous, loving gift from the church.” He concludes that “gratitude, not smugness, should be the attitude of the ‘Tridentine Catholic.’” Apparently he picked up a cue from the homily, which encouraged the congregation to consider the parable of the Pharisee and Publican (10th Sunday after Pentecost) and the tendency of some quasi-Lefebvrists to see themselves alone as righteous in their worship.

3. Lyle Settle of the L.L.A. presented “A Visit to a Vatican II Church” in *Sacred Music*, Volume 124 #3, (Fall, 1997). The church he is describing is none other than St. Agnes Church in St. Paul during the L.L.A.’s convention there this past summer. He recalls the Corpus Christi Sunday Mass (Novus Ordo), with its large entrance procession, including the newly-ordained celebrant at his first Mass, followed by the outdoor Corpus Christi procession which included most of the congregation of 1500. The tradition of Mass in Latin according to the new order began under its former pastor Msgr. Rudolf Bandas, who actually attended the Council and served on several of its commissions. Msgr. Richard J. Schuler, current pastor, has continued to maintain this standard of excellence, especially in the parish’s internationally renowned liturgical music program, including the Twin Cities Catholic Chorale. Also noted are the highly enthusiastic efforts of parishioners, whose hospitality will long be remembered by those of us who were fortunate to be there that memorable weekend. The article was also published in the January 1998 issue of *The American Organist*.

4. The Associated Press reported the publication of the second volume of the modern Latin Dictionary from the Vatican. The first volume (A-N) appeared six years ago and this new volume completes the alphabet. Fr. Carolus Egger (latinized from ‘Carlo’) heads the Vatican’s Latin Foundation, instituted by Pope Paul VI to support the use of Latin as the official language of the church. Many of the new words have been coined for scientific terms and to describe social issues. The completed dictionary contains more than 15,000 modernized Latin words, often compounds built with existing words. Noting that the official version of the Catechism of the Church has been issued in Latin, the report also quotes Fr. Egger who describes the Pope as “up against a wall” in efforts to encourage Latin, due to the clergy’s decreased facility in the language. The novelty of some of the terms is irresistible to the reporter, Victor L. Simpson. He mentions *ludus pilae mensalis* (table tennis), and *pilamalleus minutus* (miniature golf).

5. The December 18th issue of *The Wanderer* reports the dismay of one Fr. Jan Larson, a liturgist from Seattle, when he discovered that Mass at several German cathedrals, which he expected to be “models for liturgy celebrated well”, did not include opening hymns, presentation of the bread and wine (by members of the congregation), the sign of peace, Communion under both species, female altar servers, and (*quod absit!*) no greeter at the door. Apparently what is *de rigeur* in Seattle is optional in

Germany (and in the Roman Sacramentary).

6. *The Detroit News* reported (November 5th, 1997) the ongoing efforts to inaugurate a Tridentine Mass there. A new local representative of Una Voce hopes to assemble a group large enough to convince Adam Cardinal Maida to permit it each week at a centrally located church. At present, only a non-sanctioned Tridentine Mass is available in the area. However, a novus ordo Mass is celebrated at Holy Family Church, near downtown Detroit. The Cardinal does not see “any necessity for having this Mass in the Archdiocese” according to a spokesman.

7. The church listing page of *The Plain Dealer* (December 6th, 1997) included two announcements of authorized Tridentine Masses in the Diocese of Cleveland. The newest addition, the weekly Sunday Mass at St. Rose of Lima Church, appeared in a column next to the announcement of the Solemn High Tridentine Mass December 8th at Immaculate Conception Church, where weekly Tridentine Mass has been offered since 1988. Not in the city’s daily paper on that day was the third location for the indult Mass, St. Mary in downtown Akron. An announcement for a concert of sacred music at St. John Cathedral, including Glorias by Vivaldi and Poulenc (talk about contrast), shared space on the same page.

8. *Opera News* magazine, the beloved journal of aficionados of that art form, contained an interesting surprise in its December 20th issue. Stephanie von Buchau, in a piece entitled “Something for Everyone? Opera and Vatican II”, draws a comparison between the efforts of some recent designers of opera productions and the liturgical reformers who followed Vatican II to ‘demystify.’ The writer was actually in Rome at the time of the opening of the Council and attended Mass (in Latin) celebrated by Pope John XXIII. By contrast, a memorial Mass for Robert Kennedy years later in San Francisco prompted her to consider “what a Pandora’s Box had been opened by the Vatican Council’s sincere efforts to become ‘accessible.’” She reflects, “After Vatican II, the celebrant faced the congregation, spoke in the vernacular, and urged us to embrace our neighbors while electric guitars wailed treacly pop music. ... The church service that had been awe-inspiring for everyone from Latin American peasants to heads of European royal houses was suddenly as banal as a Broadway musical.” She compares this result to a less-than-satisfactory production of *Tosca*, in which the vital passion of the opera was reduced to a “homogenized show.” These comments might be of interest to those who criticize Tridentine and novus ordo celebrations in traditional liturgical style as ‘show’ while maintaining that those which are congruent with pop culture are more authentic liturgy.

In a letter to the editor of *Opera News*, Brian Morgan, Artistic Director of Opera Quotannis in New York City, quoted Dom Prosper Gueranger, O.S.B., the 19th century abbot who wrote, concerning the disregard for Latin in his day: “Exposed to profane gaze like a virgin who has been violated, from that moment on, the Liturgy has lost much of its sacred character, and very soon people find that it is



not worthwhile putting aside one's work or pleasure in order to go and listen to what is being said in the way one speaks in the marketplace."

9. *The Mobile Register* of October 25th featured an article describing the Tridentine Mass at St. Bridget's in Whistler, Alabama, celebrated monthly by Rev. Leo Blanchett, and the national trend of increasing interest in and attendance at the older form of Mass. The majority of the feature concerned the Priestly Fraternity of St. Peter, its history, and its work in the U.S., especially the seminary at Elmhurst, Pennsylvania.

10. The December issue of *The Catholic World Report* includes "Dumbing Down the Breviary", observations concerning the editing of scriptural passages in the Breviary (English) in current use. Certain passages here and there have simply been dropped from the lessons or Psalms, or have otherwise been transformed by strategic editing. Apparently unpleasantness of subject, judgmental views, and statements in negative form are grounds for exclusion. The one-page article includes the texts of 17 such omissions, but suggests that there are others to be discovered. Some examples follow. 1 John 3:1 begins "See what love the Father has given us, that we should be called children of God; and so we are." But it stops there before continuing with "The reason why the world does not know us is that it did not know him." Comparison and contrast falls by the wayside when 1 Th 5:9 is transformed from "For God has not destined us for wrath, but to obtain salvation through our Lord Jesus Christ" into "For God has destined us to obtain salvation through our Lord Jesus Christ." Some verses are omitted altogether. Not good enough to make the cut were Gal 6:7 "Do not be deceived; God is not mocked" and even Rev 7:11-12 "And all the angels stood round the throne and round the elders and the four living creatures, and they fell on their faces before the throne and worshipped God, saying 'Amen!'" Perhaps those who pray the Breviary are not sophisticated enough, in the judgment of certain editors, to handle the intellectual challenges posed by views not palatable to Polyanna.

11. From the *Arlington Catholic Herald* comes news that a new chapter of Third Order Dominicans has been organized there in Virginia. L.L.A. member Fran Griffin, T.O.P., is prioress of the Immaculate Conception Chapter at the Dominican House of Studies in Washington, D.C., and participated in the ceremony of profession which included novices from the new chapter at St. Catherine of Siena Parish, Great Falls, VA.

12. St. Mary's by the Sea parish in Huntington Beach, CA, hosts a Latin Mass and is also the home parish of two families who combined their talents to form a choir, the St. Augustine Voices. Their story is related in "A Different Kind of Church Music" in the Winter issue of *Sursum Corda*. While all of the members of the Gates and Friesen families might not be professional musicians, they like to sing Palestrina, Vittoria, Bach, and Byrd, and are popular among parishes in the area. A Compact Disc recording of their music-making will be released this year. Ben Friesen, a convert from Anglicanism, provided interesting observations related to

his conversion: "If I thought that as a Catholic I had to have the same Protestant music, I would have despaired, because I would have had nowhere to go. . . . I joined the Catholic Church for strong reasons, and one of them was that there is the tradition. If it isn't there, . . . how empty, how worthless things are."

13. L.L.A. Episcopal Adviser Archbishop James Francis Stafford, head of the Vatican Council for the Laity since 1996, was interviewed in the November issue of *Inside the Vatican*. He discussed his enthusiastic involvement in World Youth Day celebrations in Denver in 1993 (while he was Archbishop of that city) and in Paris this past year. The Pontifical Council for the Laity was founded in 1967 and deals with international movements and associations of the lay faithful. Archbishop Stafford directs its efforts from Rome, and has now received the Red Hat.

14. The same issue of *Inside the Vatican* includes a short sketch in the genre of historical fiction from the pen of Fr. John Parsons, who regularly celebrates the Latin Mass in Canberra, Australia. This is one in a series in which Fr. Parsons blends history and imagination to portray Catholic life in Rome in past centuries. In this installment, he presents St. Benedict at the time of his 21st birthday, striving to rise above the vicissitudes of the time with youthful spiritual energy. In conversation with his friend Donatus, they speculate on the future of Europe now that Clovis and the Franks have converted. It concludes with an interesting detail, Benedict at Sunday Vespers, thinking to himself how he would like to end the hour's psalms with Number 112, just before the choir begins to sing "in a plaintive, eternal melody" *In exitu Israel*, the fifth and final psalm. Of course, he later arranged the Benedictine Office to include just four psalms at Vespers. His next installment appears in the December issue, concerning the debates between the Jesuits and Dominicans regarding predestination during the early 1600s. The January, 1998, issue's story moves back to the year 751 on a day following Christmas, thus fifty years before Charlemagne. Two monks discuss the shambles of the dark world around them as the West drifts apart from the East politically, iconoclasts are laying waste the ornamentation in churches, the Germans are gradually adopting Christianity, and Pepin assumes leadership of the Franks. One monk, Desiderius, a cousin of Childeric, the Franks' deposed leader, observes, "The old world is dying and a new one cannot be born...the Christian East seems more and more distant and weak here in Rome." The series should be of particular interest to students of Catholic history who are looking for understanding of the perspectives of people who lived at various turning points during twenty centuries of Catholicism.

15. Recommended reading: "The Stripping of the Altars and the Modern Liturgy," by Eamon Duffy of Cambridge University, delivered as an address in September 1995 and now published in *Antiphon*, Winter 1997, pp. 3-12. *Antiphon* is the journal of the Society for Catholic Liturgy.

16. Less than a year has elapsed since the

foundation of the Cantores Minores, a boys' choir in Chicago. The choir was established by Fr. Eugene Winkowski, Pastor of St. Wenceslaus Parish and a member of the L.L.A. (See issue #16 p. 6.)

But already the choir has begun to turn heads. The weekly newspaper of the Chicago archdiocese, *The New World*, gave them the front page of the issue of December 19th (the Christmas issue: pp. 1 and 20). It's an inspirational account, and indicates that plans are to double the size of the choir and to begin going on tour. Feliciter!

17. Not on liturgy, but very impressive and highly important: Cardinal George's address at Georgetown University, "The Catholic Mission Today in Higher Education," delivered on October 20th and now published in the Winter 1998 issue (pp. 15-22) of the *Fellowship of Catholic Scholars Quarterly*.

18. Much as I admire *Adoremus*, I cannot join them in what I see as an uncritical attitude toward the text of *Sacrosanctum Concilium*, the liturgy document issued by the Second Vatican Council.

Although some 'wild and woolly' pieces have been published in the pages of *The Remnant*, its issue of January 31st contains an article by Mr. Christopher Ferrara which examines the document in great detail and pinpoints many shortcomings.

In my personal opinion, Mr. Ferrara's critique is largely on target. The trouble with the document is that, after enunciating a number of sound liturgical principles, it issued an impatient and vague demand for the 'reform' of the liturgy, without putting in place any safeguards to ensure that the sound liturgical principles would not be lost in the rush. The document needs to be superseded by a new general directive on liturgy, and only the Pope can issue it.

19. Under "From the Local Chapters" above, much was said of St. John Cantius Parish in Chicago. A beautiful color photo of the interior of the church was published in the February 1st issue of *Our Sunday Visitor* (p. 11).

20. Dr. Patricia Bentivegna of the L.L.A.'s National Council remains active in a form of the apostolate which more of us should exercise: writing letters to the editor, especially of Catholic papers. Her latest is in the February 2nd issue of *The Catholic Register* (p. 50), taking issue with the 'dumbing down' and 'political correcting' of traditional hymns.

21. Any of our readers who may have the good fortune to read Dutch would surely appreciate a subscription to the newsletter of the Vereniging Voor Latijnse Liturgie, our sister society there. To subscribe, use the following number both for telephoning and for fax: 020-641-8586.

22. We have often had many complimentary things to say about *The Latin Mass* magazine—and the comments were well deserved. Not this time, though. The issue for "Winter 1998" is marred by harsh attacks on members of the Catholic hierarchy.

Having blasted one of the auxiliaries of the New

York archdiocese in a previous issue, Cardinal O'Connor himself is roasted over the coals at length (pp. 18-24). But it doesn't stop there. A bishop in New England authorizes a second Tridentine Mass in his diocese (p. 9). Think they'd be happy? Unh unh. His Excellency is blasted because the neighborhood isn't nice enough, and sarcastic reference is made to 'his munificence.' (The bishop is referred to by his surname alone—no title—three times. This is just rude, guys.) And there are other problems, but I have said (nearly) enough.

In my opinion, this is not the way to go about persuading the bishops to give greater scope to *The Latin Mass*, or to the Latin Mass. The events of recent years have given all of us reason enough to feel splenetic at times. But we hold it in, for the greater good.

What I have just written goes double for the incredibly offensive article by Stephen Hand, "Modernism and Creative Lying," published on the front page of the Feb. 15th issue of *The Remnant*, which heaps insult on Cardinal Mahony. You don't catch fish with nukes.

Contrast the recent words of one of America's finest theologians (one worthy of the name)—Fr. Ronald Lawler, O.F.M.Cap., writing in the Feb. 8th issue of *Our Sunday Visitor*. "These days, everybody, it seems, is against the bishops." He recalls an episode from the life of St. Francis, when his followers asked him, "Should we obey the Holy Spirit or the bishops?" The saint's reply: "Because we obey the Holy Spirit, we obey the bishops."

In his presidential address to the National Conference of Catholic Bishops on November 10th, the Most Rev. Anthony Pilla, Bishop of Cleveland and president of the conference, spoke to the problem. He said in part: "Worship is a deeply sensitive matter. If anything has strained even this body's civility in recent years, it has involved the liturgy. Those with differing views on the liturgy . . . must deal with these matters not across a chasm of misunderstanding but together, side by side." That is where the advocates of the Latin Mass should take their stand: right at the bishops' side, attempting to do our duty in the most civil of language. Our duty is to prepare a case for the Latin Mass which will be persuasive to the bishops—not just persuasive to ourselves (that's easy), and not just one which we think ought to be persuasive to the bishops. We have not yet discharged that duty. Let's get down to the task.

## PUBLICATION ANNOUNCEMENTS

1. The Salesian Fathers have undertaken a project to edit and reprint all of the major liturgical texts which were published in the era immediately following the Council of Trent (1568 to 1614). The first volume has already appeared: the *Pontificale Romanum* (1596). For information, contact: Libreria Editrice Vaticana, 00120 Citta del Vaticano, Italy

2. Fr. Robert Levis of Gannon University, who is a member of the National Council of the L.L.A., has a new book out: *Jesus, the Catechism, and Me*, which explains the Catechism of the Catholic Church at a level appropriate for fifth and sixth graders. 134 pages. Available from the author: Fr. Robert Levis, Gannon University, Erie PA 16541. Cost: \$14.

3. Another prolific member of the L.L.A. is Fr. Brian Harrison, O.S. You can obtain a copy of his latest audio tape for free! The title is "Whatever Happened to Catholic Biblical Scholarship?" Contact Keep The Faith, Inc.; tel. 973-244-1990; fax 973-244-0437.

4. Ready for a novel? Journalist and Renaissance man Edward R. F. Sheehan has just produced *Cardinal Galsworthy*, which sounds very much like a modern replacement for Henry Morton Robinson's *The Cardinal*. *The Wanderer* (from whom you may order it) loved it, so it may not be in Fr. Greeley's league.

5. Fr. Anthony Brankin is pastor of St. Thomas More Parish in Chicago and a member of the L.L.A. He has arranged the production of *Ave Verum Corpus*, a CD of a remarkable concert at his church (which has the Tridentine Mass every Sunday) featuring seven different versions of that great hymn, as well as three versions of the *Tantum Ergo*. Available on CD for \$17 or on audio cassette for \$12 from: St. Thomas More Rectory, 2825 West 81st Street, Chicago IL 60652.

6. Another CD, *Non Nobis Domine: Hymns from the Liturgical Year*, has been issued by Seton School in Manassas VA. It contains 29 hymns sung by the school choir, of which about half are in Latin. For further information, telephone the Seton School, 703-791-4945, or write them at 9314 Maple St., Manassas VA 20110.

7. Nearly all of the best non-specialist titles on the subject of the Catholic liturgy are listed in the current catalogue from Preserving Press—even though the enterprise itself is not, I think, run by Catholics. To get a catalogue (the best goodies are on pp. 44-48), telephone them at 800-264-5422 or at 609-467-8902; or write them at P. O. Box 612, Swedesboro NJ 08085-0612.

8. Last, for those with a particular—and practical—interest in quality stained glass, be aware that the Stained Glass Association of America has a catalogue called "Sourcebook '98." You can reach the publishers at 800-888-7422 or at 816-333-6690; or by fax at 816-361-9173.

## M I S C E L L A N Y

1. We receive many interesting inquiries, including a recent one from a gentleman who wants to know all about the 'Knights of the Altar.' Does the organization still exist? If not, how can he re-found it in his parish? If you know, write to: Mr. Andre N. Coulombe, 25257 Anson Street, San Bernardino CA 92404.

2. We also have a letter from a young man who is trying to teach himself Latin, but says he cannot afford to buy himself a Latin dictionary. If you'd like to give him one, contact Mr. Anthony DeGiosafato, BY-2832, Box 244, Graterford PA 19426.

3. On the other side of the coin, one of our members is interested in giving away an incomplete set of the Latin Breviary: *Liturgia Horarum* Volumes I, II, and IV. If interested, let the L.L.A. Chairman know.

4. We usually enjoy the lively journalism to be found in the pages of the *New Oxford Review*. But I was taken aback by the advertisements which they have been running in *National Review* and other places, which are headed "Does St. Bozo's Parish No Longer Amuse You?" and feature a large illustration of a clown. The text blasts 'politically correct clerics,' 'lectors with weird agendas,' and 'amateurish entertainers.'

The problem with all this is that it presents the 'reformniks' as mere fools, buffoons, and nitwits. But let's be fair even to those at whose antics we cringe. Just three points:

(i) We're all in this together.

(ii) The other side is going to be right every now and then.

(iii) It is possible to persuade the 'other side' to adopt our views—but not if we ridicule them, and cut them to the quick with our scorn.

5. True fact: there are about 1,000 dioceses designated as "mission dioceses." In 1977 these dioceses had 92 seminaries and 7,700 seminarians. In 1997 they had 341 seminaries and 28,000 seminarians. No, Chicken Little, the Church is not collapsing.

6. A "quotable quote" from Mr. David Lawrence Alexander, writing in the November 1997 issue of *Catholic World Report* (p. 62) on the importance of the integrity of the Mass texts and scripture readings: "If you can change the Word of God in the readings at Mass, you can change the Law of God as it applies to your life." *Multum in parvo*.

7. The Last Word this time goes to Fr. Arnaud Devillers, F.S.S.P., who writes in a recent bulletin: "If you reside on the West Coast but are too far from Sacramento to attend Mass there, stay tuned, for we have plans for more foundations in that part of the country."

Hang in there. Cavalry's comin'.

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