



NEWSLETTER #69 SUMMER 1998

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IT IS WITH MUCH SORROW THAT WE MENTION THE DEMISE OF ONE OF THE EPISCOPAL ADVISERS OF THE LATIN LITURGY ASSOCIATION. His Eminence, the Most Reverend John Cardinal Carberry, Archbishop Emeritus of St. Louis, passed from this life to the next on Wednesday, June 17th, at the age of 93. His service to the Church will long be remembered. His funeral Mass at St. Louis Cathedral Basilica on June 23rd was attended by seven cardinals, 22 bishops, some 300 priests, and over 16,000 of the laity. *Lux perpetua luceat ei!*

This summer the Edgeworth family spent a full month traveling in Australia, the land in which we lived for most of the 1970's. In addition to renewing old friendships, the visit afforded an opportunity to take part in the Church's liturgy under several different forms.

All told, we assisted at Mass six times: thrice each in English and in Latin. The Latin liturgies ranged from good to glorious. The settings and styles of these Masses reflected the considerable diversity to be found within the Latin Mass movement.

In Sydney we assisted at a Solemn High Mass offered according to the Dominican Rite by Fr. Ephrem Chifley, O.P., as celebrant, with Fr. Michael Rowe as subdeacon and an actual deacon of the Dominican Order as deacon. One was almost overwhelmed by the incense, and at times the congregation appeared to be roaring out the responses. But one could not fail to be moved by the wondrous singing of the *Salve Regina* after Mass, as well as by the use of some of Cardinal Newman's hymns earlier in the liturgy. And all this on a Thursday night! The location was the large and well-appointed chapel of the Little Company of Mary. All three clergymen are quite young.

In Canberra the setting was quite different. Sunday Mass is offered in the Tridentine form at St. Brigid's parish church by the dignified and scholarly Fr. John Parsons. This was a Mass for families, and it was so very heartening to see the children being formed in the Church's international mode of worship.

In Melbourne the generosity of our member Mr. William Bell and his spouse made it possible for me to attend the Latin Mass at St. Ann's parish in East Kew on the Feast of the Assumption. Our celebrant was a retired Jesuit missionary and former Senior Lecturer in the Classics. Here all was solemn, sparse, dignified, and very silent—not a word was spoken by the congregation, who seemed caught up in the vision of another world entirely.

In contrast, although I hold no particular brief against the use of the vernacular in the Mass, the simple truth is that of the English Masses two were disappointing and one was infuriating.

While in the Diocese of Cairns, we attended two English Masses, one offered in the resort town of Port Douglas by the ordinary, the Most Rev. James Foley, and one offered at his cathedral in Cairns by a young priest newly returned from overseas.

With all due respect to the worthy celebrants, two aspects of these liturgies were troublesome to us. First, there was a good deal of improvising. New prayers were offered (edifying ones, to be sure) in place of some of those mandated in the Roman Missal. And second, the hymns were of an extraordinarily banal and insipid character: very few words over one syllable, very short lines, one note per syllable, with a rhyme scheme unworthy of a greeting card and a content of almost comical simplicity. We love God, God loves us, we're a happy family . . . I could not stop thinking of the songs sung by Barney, the Purple Dinosaur on television. I asked myself: if the young and unconverted Thomas Merton had attended such a Mass as his first experience of the Catholic liturgy, would he ever have returned? This is not merely a matter of "taste"; we have a solemn obligation to bring Christ to the world, and we fail in this duty if we make our principal act of public worship a prolonged indignity.

But matters could get worse—much worse. On Sunday, August 16th, I attended Mass offered at St. Monica's Church in Glenbervie, a pleasant suburb of Melbourne. Or at least I think it may have been a Mass. The celebrant, a Father Stanley, entered the sanctuary half-vested (no proces-

FROM THE CHAIRMAN

sion) and finished vesting in front of the congregation. Then, without any reverencing of the altar or of the crucifix, Mass was begun. Father saw fit to use the feminist Sign of the Cross ("In the name of God the Creator, God the Redeemer, and God the Sanctifier") in preference to that devised by Jesus Christ Our Lord (St. Matthew 28:19). He omitted the Creed (which of course is mandatory on every Sunday) and had the congregation recite their Baptismal promises instead. On no less than three occasions he inserted into the ceremony prayers taken from the Liturgy of St. John Chrysostom (this is "cut and paste" liturgy). Most unsettling of all, even though he appeared to be walking normally, at no point whatsoever did he ever genuflect — not even at the consecration, which made me wonder uneasily whether the celebrant was trying to affirm the Real Absence. There is an auxiliary bishop (and Vicar) serving as pastor of this parish, but evidently this person gets away with this every Sunday.

At the time of the Vatican Council, a few voices expressed the concern that, once the liturgy was put into the vernacular, the temptation to appropriate and "improve upon" the text of the Mass prayers would prove overpowering to many celebrants. We were assured that such fears were groundless, since no bishop would tolerate such an abuse.

It is not for me to tell the bishops of Australia anything at all about correcting abuses. But I will say that, at English Masses attended on Sunday by me over the last year or so (when not in my own diocese), about half have seen the Creed omitted. The distressed faithful would be happy to learn exactly what disciplinary measures are being taken by our spiritual shepherds to stop these rampant abuses. Unless you know the celebrant in advance, it seems that the only way to guard yourself against such abuses (and who can pray effectively while being subjected to such misconduct?) is to attend the Latin Mass. I have never seen a celebrant of a Latin Mass intentionally depart from the text established by the Church.

It was a busy summer for the Holy Father, too. No less than three major papal documents were issued: *Ad Tuendam Fidem* (June 30), *Dies Domini* (July 7), and *Apostolos Suos* (July 23).

The first one drew most of the attention. In it, the Holy Father amended the Code of Canon Law to make it definitive that anyone who rejects any one of the truths taught by the Catholic Church is "opposed to the doctrine of the Catholic Church." In a second change, it is provided that such persons may be punished for their dissent by appropriate ecclesiastical penalties.

Certainly salutary —if enforced. A good popular exposition of the matter is found in *Our Sunday Visitor* for July 19 ("Is Papal Letter a Sign of a Coming Crackdown?", p.17, by Russell Shaw); a fuller and far more profound analysis is presented by the ever urbane Msgr. Michael J. Wrenn and by L.L.A. member Kenneth Whitehead in the August/September issue of *Catholic World Report* ("Rome Has Spoken— Again." pp.44-52).

The second declaration reaffirms the solemn moral obligation of every Catholic to attend Mass on every Sunday and Holy Day of Obligation, as well as to refrain from most

forms of work on the Sabbath. This is greatly needed: the latter point is often lost sight of in contemporary Western society, and our children are being taught in more than a few Catholic schools that the Sunday Mass obligation does not bind under pain of sin, but is merely a "goal."

The last of the three is the real blockbuster. Since the close of the Vatican Council, national and regional conferences of bishops have wielded immense influence over the lives of Catholics. But the Holy See now declares that the decrees of an Episcopal conference are not binding on the faithful, unless they were either (a) passed unanimously, or (b) subsequently approved by the Holy See. The document adds that such approval will not be given unless the majority recorded is "substantial."

This has profound consequences. For one thing, it settles the dispute about the degree of authority to be assigned to those documents which are passed by a committee of the bishops' conference, then published by authorization of the conference's Executive Committee, but never put to a vote by the bishops themselves in conference assembled. Such documents have no authority —or, rather, they have a degree of authority no greater than would be assigned to such a document if issued by a private group of scholars or theologians.

This pertains to the document called "Art and Environment in Catholic Worship," which was approved by precisely such a process. Its status was debated in the pages of this Newsletter not long ago, and Rome has now resolved the question along the lines maintained by Fr. Pokorsky, Fr. Fessio, and Mrs. Hitchcock.

(There are those who maintain that, to win an argument of such a nature, all that is necessary is to get Fr. Fessio on your side; the phones will ring and the motu proprios will follow. Would that it were that simple.)

In the same way, official stauts is now removed from the document entitled "Always Our Children," which was faulted by its critics for presenting unproven scientific claims as fact, as well as for giving bad practical advice to the parents of practicing homosexuals.

Yes, quite a summer.

Last, we thank our readers for their patience in awaiting each issue of the Newsletter. I am finding it hard to get them out as promptly as I would wish. But I believe that a return to a fairly precise ninety-day cycle is both possible and likely. Please keep me in your prayers. You are always in mine.



**ADDITIONS AND REVISIONS
TO THE DIRECTORY OF**

**LATIN
MASSES**

CALIFORNIA

Archdiocese of Los Angeles

St. Timothy's Church
Los Angeles, CA
This Mass has been discontinued.

COLORADO

Archdiocese of Denver

Church of the Good
Shepherd
Denver CO
Time of this Mass is now
12 Noon.

FLORIDA

Diocese of Pensacola-
Tallahassee

*Please add the following
location to your Directory:*
St. Stephen's Church
900 West Garden Street
Pensacola FL 32501
Sun at 10 AM
1970

GEORGIA

Archdiocese of Atlanta

*Please add the following
location to your Directory:*
Sts. Peter and Paul Church
2372 Collier Drive
Decatur GA 30032
Sun at 10 AM
1962

ILLINOIS

Archdiocese of Chicago

St. Peter Church
Volo IL

Time of the Mass is now 12:15 PM

Diocese of Peoria
Sacred Heart Church
Granville IL
This Mass has been discontinued.

Diocese of Rockford

*Please add the following
location to your Directory:*
St. Mary's Church
400 East Downer Place
Aurora IL 60505
Sun at 12:30 PM
1962

INDIANA

Archdiocese of Indianapolis

*Please add the following
location to your Directory:*
Holy Rosary Church
520 Stevens Street
Indianapolis IN 46203
Sun at 10 AM (sung)
Also every weekday (time
varies; phone 317-636-4478)
1962

St. Patrick's Church
Indianapolis IN
This Mass has been discontinued.

NEBRASKA

Diocese of Lincoln

St. Mary's Church (the "Old
Cathedral")
Lincoln NE
*This Mass has been discontin-
ued.*

*Please add the following
location to your Directory:*
Our Lady of Good Counsel
Retreat House
R.R. #1, Box 110
Waverly NE 68462
Sun at 12:30 PM
1962

NEW JERSEY
Diocese of Paterson

Our Lady of Fatima Chapel
Pequannock NJ
The 11 AM Mass is no
longer Solemn High;
however, it is a sung Mass
from Sept. to May.

NEW YORK

Archdiocese of New York
Chapel of the Monastery of
St. Clare
Bronx NY
This Mass has been discontinued.

Diocese of Syracuse

St. Vincent's Mission House
Utica NY
This Mass has been moved to
the Mother Seton Chapel; we
will publish the address and
time as soon as we obtain it.

OHIO

Diocese of Cleveland

Immaculate Conception
Church
Cleveland OH
Sunday schedule unchanged.
On Holy Days (except
Christmas and Jan. 1st)
Mass is at 6:30 PM. Also
every Wed. at 7:30 AM.

St. Rose of Lima Church
Cleveland OH
Sunday schedule unchanged.
On Holy Days (except
Christmas and Jan. 1st)
Mass is at 5:30 PM on the
evening before the feast.

OKLAHOMA

Archdiocese of
Oklahoma City

St. Michael Chapel
Bethany OK
The Sunday Mass here is
now at 10 AM.

PENNSYLVANIA

Diocese of Allentown

St. Roch Church
Pen Argyl PA
This Mass is now offered
every Sunday; the time is
changed to 9:20 AM.

Diocese of Scranton

Holy Rosary Church
Wilkes-Barre PA
The time of this Mass is
now Sunday at 8 AM.

VIRGINIA

Diocese of Arlington

St. Lawrence the Martyr
Church
Alexandria VA
Time of this Mass is now
9 AM.

*Please add the following two
locations to your Directory:*
St. Andrew the Apostle
Church
6720 Union Mill Road
Clifton VA 20124-1115
Sun at 10:30 AM (Hybrid)
Wed at 7 PM (1970); Holy
Hour follows.

St. Catherine of Siena
Church
1020 Springvale Road
Great Falls VA 22066
Sun at 10:30 AM (Hybrid)
Fri at 8 PM (1970); Holy
Hour follows.

WISCONSIN

Diocese of La Crosse

St. Francis of Assisi Church
Necedah WI
Time of this Mass is now
11:30 AM.

BOOK REVIEW

Barbara Lawatsch-Boomgaarden with Josef Ijsewijn, *Voyage to Maryland (1633): Relatio Itineris In Marilandiam: Original Latin Narrative of Andrew White, S. J.* ISBN 0-86516-279-4 Bolchazy-Carducci Publishers, Wauconda, IL, 1995) (pp. 113+vi, casebound: alk. paper).

Dr. Boomgaarden has prepared for us the first critical edition of Fr. White's *Relatio*; it is taken from a seventeenth century copy kept in the Archives of the Society of Jesus in Rome. The scheme of the work is: 1) full introduction with bibliography; 2) English translation of text; 3) vocabulary and notes directly opposite the appropriate passages of the Latin text (variant readings found in the ms listed at bottom of Latin text); 4) photographic reproduction of Latin ms; 5) maps and illustrations throughout text.

A fully detailed introduction tells us of George Calvert's conversion to Roman Catholicism, his selection of Fr. White (a very able scholar, teacher, and missionary) as chaplain to the colonists and natives in Maryland, and of the religious freedom granted by George Calvert's son, Cecilius, to the settlers. The high quality and style of Fr. White's narrative is quite properly noted, for he writes a polished, elegant Neo-Latin, and his use of hyperbaton, sonorous clausulae, the historical present, and syncope (cap. 8, l. 213: *finieram* for *finiveram*) are of particular interest. Clearly, he knows what he is about. Again, his exact and colorful descriptions of flora and fauna demonstrate a modern, empirical, almost Baconian approach to natural science. Fr. White's Latin reveals a writer well versed in Roman writers of the highest rank. Note, for example, his use of these strictly classical expressions: *solvere, vela dare, vela facere*, all "to set sail." *rationem reddere*, "to give an accounting of," *causam afferre*, "to allege," *venatum ire*, "to go hunting," *excubias agere*, "to stand guard," *annona*, "the grain supply," *exilio pellere*, "to force one into exile," *vitam trahere*, "to drag out one's life," *se recipere*, "to withdraw," *se sustentare*, "to rest." Other classical expressions are used for his priestly duties: *litare*, "to offer the Holy Sacrifice of Mass," *Deo propitio*, "by God's kind favor," *animum sacra exomologesi expiare*, "to use the Sacrament of Penance, go to Confession."

It was, however, as an observer of plant and animal life that Fr. White was at his best. The following is a partial list, from the Latin text, of what he saw in the New World:

A. Animals: *piscis solis*, "sunfish," *passer, -eris*, "sparling, brill," *splanula*, "smelt," *delphinus*, "dolphin," *falco -onis*, "falcon," *caprea*, "goat," *nefrens -ndis*, "suckling pig," *pullus Indicus*, "turkey," *altilis -is*, "fowl," *bovina*, "beef," *vervicina*, "mutton," *psittacus*, "parrot," *apis -is*, "bee," *culex -icis*, "gnat," *castor -oris*, "beaver," *sciurus*, "squirrel," *perdix -icis*, "partridge," *ostreum*, "oyster," *cervus*, "deer," *lepus -oris*, "rabbit," *aquila*, "eagle," *ardea*, "heron," *cygnus*, "swan," *anser -ris*, "goose," *anas -atis*, "duck."

B. Plants: *triticum*, "wheat," *panis Indicus*, "Indian bread, corn bread," *gossipium*, "cotton," *berberis -is*, "barberry," *iuglans -ndis*, "walnut," *vicia*, "vetch," *brassica*, "cabbage," *piper -ris*, "pepper," *carduus Hispanicus*, "Spanish thistle, arti-

choke," *nux avellana*, "hazelnut," *malum aureum*, "orange," *citrinum*, "lemon," *granatum*, "pomegranate," *guavar -ris*, "guava," citrus, "lemon," *cydonium*, "quince," *pupaes -is*, "papaw, papaya," *nux Pinea*, "pineapple," *fraga -orum*, "strawberries," *saccarum -i*, "sugar," *pepo -onis*, "melon," *cucurbita*, "gourd," *locusta arbor*, "locust tree," *ulmus arbor*, "elm tree," *castanea arbor*, "chestnut tree," *cedrus abror*, "cedar tree," *tobaccus*, "tobacco," *saxifragium*, "sassafras tree," *glands -ndis*, "acorn."

A Linnaean-like listing which would have delighted Linnaeus himself!

The *Relatio* also gets an A-1 rating in its Latin nautical terminology. Consider the following words and expressions found in the text (which, by the way, Dr. Boomgaarden turns really accurately and well): *lembus*, "a cutter," *celox -cis*, (from *celer, -ris, -re*, "fast,") "pinnace," (a small, fast vessel, e.g. the Dove,) *oneraria . . . vasorum sexcentorum*, "a merchantman of six hundred tons," *sip(p)arum*, "topsail," *charchesium*, (from Gr. *karchesion*), "masthead," *per multas ambages*, "making frequent tacks," *acatium (velum)*, "main sail," *clavus*, used here for: "tiller, helm, rudder," *puppis*, "stern," *aphractus*, "long boat," *leuca*, "a league, i.e., three and one half miles," *malacia*, "a calm, windless sea," *littori applicare*, "to land," *anchoram subducere*, "to weigh anchor," *aplustrum*, "stern," *orgyia*, "fathom (six feet), naufragus, "shipwrecked," *linter, -ris*, "boat, skiff," *nauarchus*, "captain," *sarcina*, "cargo," and finally: *celocem conscendere*, "to board the pinnace." Clearly Fr. White was completely at ease aboard ship and was a knowledgeable sailor. (In passing, I note what appears to be a misprint. At cap. 6. 154, Fr. White gives us this polished and poetic circumlocution for the date 11/30: *lux insequens Andreae apostolo sacra*; the note opposite, however, has *lux . . . sacro*, obviously a typographical error.)

Among nautical considerations in the Latin text, the following are geographical place names found in Fr. White's account of the voyage to the New World: *Cona*, "Coves," *insula Vecta*, "the isle of Wight," (departure points); *Acus -uum*, "The Needles," (dangerous rock formation at end of Isle of Wight) *Oceanus Britannicus*, "the English Channel," *Insulae Sillinae*, "The Scilly Isles," (a region filled with *Turci et piratae*, i.e., Barbary Pirates, who preyed on smaller vessels), *Paumonii -orum*, "Falmouth," *littus Hibernicum*, "the Irish Coast," *Oceanus Virginius*, "the Virginian Sea," (waters off the coast of Southern Ireland), *Insulae Antillae*, "the West Indies," *littus Hispanicae*, "the Spanish Coast," (where again *verebamur Turcas*), *Fretum Herculanum*, "the Strait of Gibraltar," *Maderae -arum*, "the Madeira Islands," *Fortunatae -arum*, "the Canary Islands," *Monserate -is*, "Montserrat," *Noevis*, "Nevis," *Insula Sancti Christophori*, "St. Kitts," *Carabes Insulae*, "the Caribbean Islands." In Capita 11, 12, and 15, Fr. White again demonstrates his skill as geographer and observer of nature when he posits reasons for equatorial winds and rains and describes the harsh terrain of Bonavista Island.

On the 27th of Feb., 1634, Fr. White and his fellow colonists arrived at Cape Comfort (Caput Consalations) in Virginia. From there they proceeded into Chesapeake Bay (Sinus Chesopeach), then into the Potomac River (Fluvius Patomeach), and finally to the Heron Islands (Insulae Ardearum), which were sequentially named in honor of Saint Clement, Saint Catharine, and Saint Cecilia. On March twen-

ty-fifth, 1634, Fr. White celebrated Mass for the first time in the Mid-Atlantic area of our country on St. Clement's Island:

Die Annunciationis Sanctissimae Virginis primum in hac insula litavimus: id in hac caeli regione numquam antea factum. Sacrificio facto, sublata in humero ingenti cruce quam ex arbore dedolaveramus . . . trophaeum Christo Servatori ereximus . . . (Caput 27)

On Annunciation Day we first offered the Sacrifice of the Mass on this island; this had never been done before in this place. When Mass was done, we hoisted a huge cross, which we had hacked and shaped from a tree, upon our shoulders and raised it as a victory standard to Christ the Saviour.

Soon after, the present St. Mary's City (the first capital of Maryland) was founded; as Fr. White says:
. . . ad mille passus a littori avulsi civitati designatae nomen a Sancta Maria posuimus: (Caput 29)

. . . removing ourselves about a thousand paces from the shore we gave the name of St. Mary to the future city.

A really fitting name for this delightful small city!

Regarding the Native Americans he encountered, Fr. White gave us this apt and true description of them:

Nil temere decernunt aut subito motu animi, sed ratione; ideo cum quidquam momenti aliquando proponitur, silent aliquandiu cogitabundi, tum aiunt breviter aut negant, et propositi sunt tenacissimi. (Caput 32).

They decide nothing rashly nor are they moved by sudden emotion but rather by reason; so whenever anything of import is proposed they sit in silence thinking, then they simply say "yes" or "no" and are very steadfast in the course of action chosen.

From the above citations alone, it is obvious the *Relatio* is a key document for students of both American and Catholic History, but its truest value is as a transparent reflection of the character of its author: devout priest, scholar, Latinist, sailor, geographer, scientist, in sum: vir humanissimus! Fr. White belongs to that wonderful class of men who flourished from 1450 to 1910. Among Catholics we may mention, in addition to Fr. White, St. Thomas More, St. Robert Bellarmine, St. Peter Canisius, Erasmus, Helgesen, Alexander Pope, Angelo Cardinal Mai, and Popes Urban VIII and Leo XIII; among non-Catholics: John Milton, Issac Newton, Jonathan Swift, Samuel Johnson, Thomas Jefferson, James Madison, the Adamases, and James Monroe. What common link unites these men in greatness? Answer: a sound, thorough, extensive Classical Education! 'Nuff said! "Go thou and do likewise." Thank you, Dr. Boomgaarden, for making Fr. White and his wholesome integrated mind and spirit better known to us.

Reviewed by Mr. Thomas Sullivan, a member of the L.L.A.'s Cleveland Chapter.

LETTER TO THE EDITOR

Leslie L. Hunt
Fort Washington MD 20744
August 3, 1998

Dear Bob,

I thought I would mention a few things for possible inclusion in the next Newsletter regarding my parish of St. Mary's, Piscataway, (Clinton) Maryland. We have enjoyed the talent and efforts of Director of Music and Liturgy, Mr. Scott Turkington, for several years now, and even though he is not on our rolls, he is definitely "one of us." (I think, with gentle persuasion, he could be induced to join.) During his years with us he has built up a good choir of around thirty voices, and we are singing superb repertoire. The Kyrie and Agnus Dei are being sung in their respective mother tongues by the congregation, the other parts of the (vernacular) ordinary and the vernacular hymns are of high quality, and during the Christmas and Easter Masses we have done Masses of Haydn and Charpentier with small orchestra. In addition, a men's schola has been formed of around five or six that is capable of sight-reading Gregorian notation. We always sing the communio verse, and during Lent the introit.

Thanks so much for your wonderful efforts. I hope this finds you well.

Sincerely,
Leslie L. Hunt



FROM THE LOCAL CHAPTERS

BATON ROUGE

The Baton Rouge chapter has sponsored several major events this summer.

First, from July 12th through 18th the chapter sponsored two retreats along Ignatian lines, one each for men and for women. The retreat master was Fr. James Buckley, F.S.S.P. The location was Rosaryville, near Ponchatoula LA. Both retreats were well attended, and much credit must go to the organizer, Mr. G. Allen Kirkpatrick, a former chairman of this chapter.

Second, the chapter sponsored a visit to Baton Rouge on the part of two priests and one postulant of the Institute of Christ the King, Sovereign Priest. The clergy were Fr. Timothy Svea, North American Superior of the Institute, and Fr. Glenn Gardner, a native of New Orleans who is now stationed in France. Fr. Svea celebrated the Latin Mass at St. Agnes Church in Baton Rouge at 6 PM. on Friday, July 24th. Afterwards Fr. Svea delivered a talk on the Institute in the parish cafeteria (which functions as the parish hall), which was followed by a reception hosted by the chapter. The visit was an edifying one, and new friendships were forged.

Next, on Sunday, August 16th, the Most Rev. Alfred C. Hughes, Bishop of Baton Rouge, celebrated the Tridentine Mass at 9:30 AM. at St. Agnes Church, as he has done every year since his appointment to the see. His Excellency's steady support is a great source of encouragement to the chapter.

Last, on Saturday, September 12th, two members of the local chapter were joined in Holy Matrimony at a beautiful Tridentine nuptial Mass celebrated at St. Agnes by Msgr. Robert H. Berggreen, pastor of the parish and chancellor of the diocese. The fortunate couple are Mr. and Mrs. Robert Myers; the bride is the former Miss Elizabeth Badeaux. The bride's brother, Rev. Mr. James Badeaux, was present and as deacon proclaimed the scripture readings. (Both the deacon and his sister are converts to the Holy Faith, for which may God be praised.) The Latin Liturgy Association extends its every good wish to the Myers.

Your prayers are requested for the recovery of Mr. Kenny Trotter, brother of the chair of this chapter; he is seriously ill.

CHICAGO

In our last issue we mentioned the Latin Stations of the Cross and the chanting of the Passion in Latin, both at St. John Cantius in Lent. If any reader would be interested in organizing the chanting of the Good Friday Passion in Latin, we can supply a copy of the official "Praenotanda" and "Notae" for this service, issued by Archbishop (now Cardinal) Noe on Ash Wednesday, 1989. (They were sent me by the ever attentive Patrick Flaherty, secretary of this chapter.)

I omitted one Lenten item which, I feel, deserves a mention even at this late date. Through the good offices (no

pun intended) of the Jesuit fathers, Solemn Vespers were chanted in Latin at 4:30 PM. on Sunday, March 29th, in Madonna della Strada Chapel on the Lakeshore (i.e., main) campus of Loyola University. Latin Benediction followed. This is a matter of particular joy to me, since I am an alumnus of that noble institution.

St. John Cantius Parish remains the hub of the Latin revival in the archdiocese. Three courses were offered at the parish this Summer (June 21 through August 30) for a mere \$25 each: Intensive Beginner Latin, Latin Readings for Intermediate and Advanced Students (including the Vulgate, Papal encyclicals, the Roman Ritual, conciliar decrees, and the like), and Beginner Greek Part Two.

Moreover, this fall the parish will host a total of six language classes (two Greek and four Latin, including "Latin for Children") at this same bargain rate. The courses will run from October 4th through January 5th. Those interested are invited to contact Mr. Joseph G. Phelps at (312) 236-5454, or by e-mail at genuslatin@aol.com.

More news from Chicago will be found below under "Noteworthy Items."

CLEVELAND

It was a quiet summer in Lake Woebegone . . .

Members of this chapter had the opportunity to attend the feast of Corpus Christi twice in once week: at Immaculate Conception Church on Thursday, June 11th, and at St. Rose of Lima Church (with procession after Mass) on Sunday June 14th.

During this summer, the Schola Cantorum of Immaculate Conception Church remained in the fifteenth century, singing Masses and motets by Water Frye, Nicholas Ludford, Johannes Ockeghem, Reginaldus Liebert, Antoine Busnois, Guillaume DuFay, Costanzo Festa, Francisco de Layolle, Johannes Regis, and John Hothby. There was also organ music from the same period, as well as selections from the Cypriot French School. On the Feast of the Assumption (Aug. 15th) a Missa Cantata was sung with a Palestrina setting. Earlier in the Summer (in June), Fr. Kenneth Baker, S. J., was guest celebrant of the Sunday Tridentine Mass at St. Rose of Lima Church.

As noted above, Immaculate Conception Parish recently added to its schedule a Tridentine Mass said at 7:30 AM every Wednesday. The celebrant is Fr. Michael Troha, pastor of the parish and a member of the L.L.A.

PITTSBURGH

As usual, much to report.

Growth continues. Over 700 persons attended the Latin Masses at St. Boniface on May 10th, the highest total ever for a "regular" Sunday and a growth of 17% in five months!

Our much beloved member, Fr. Marcel Pasiecznik, O.F.M., passed away peacefully in his sleep on May 27th after a life of 90 years and a priesthood full of blessings. He will be sorely missed! His funeral Mass was on May 29th, and a special Latin Requiem was offered for him on June 19th. Requiescat in pace; run to meet him, o angels.

In June two additional dates were added to the list of

days on which Bishop Wuerl permits the Latin mass: Corpus Christi Thursday and the Feast of the Sacred Heart (this year, June 11th and 19th).

First Holy Communion was received at the Latin Mass on June 14th.

July 12th was the day of the annual picnic of the Latin Mass Community held in North Park. About 300 attended. At this time the community presented to Mr. Ralph Ruggiero (now a sub-deacon: see "News from Overseas") the gifts of a tunic and a maniple, through the generosity of the chairman of the local L.L.A. chapter.

The chapter also donated fifteen copies of the late Msgr. Gamber's *The Reform of the Roman Liturgy* as prizes for the "runners up" in the local raffle. (One copy went to Scott Calta, our Secretary-Treasurer, who doesn't even live in Pennsylvania! File this under "Communion of Saints.")

The Latin choir from St. Boniface is coming into demand. Over the summer they were invited to sing at an English Mass offered at Sacred Heart Church in Shadyside in honor of Bd. Jose Maria Escriva. About 500 attended. And on August 30th the choir sang the 11 AM Latin Mass at St. Bernadette's Church in Saegertown. Some 200 attended, and the annual barbecue followed.

Meanwhile, back in Pittsburgh, Fr. Angelus Shaughnessy, O.F.M., was visiting celebrant at St. Boniface on that day.

Pittsburgh, too, is offering introductory courses in Latin, meeting at the St. Ambrose Library on Tuesday nights beginning on September 15th and continuing through May. If interested, contact Joe Spisak at (412) 683-3257.

Looking ahead: On October 11th the community will be visited by Fr. John Melnick, F.S.S.P., recently appointed Vocations Director for the Priestly Fraternity in this hemisphere. Father will offer the 11 AM Mass and then deliver a talk on the Fraternity in Norbert Hall.

May God's blessing rest on all these hard-working laborers in His vineyard.

ST. LOUIS

On March 9th Mr. Theodore L. Cover, chairman of this chapter, delivered a carefully prepared talk on the Mass to all seven classes of sophomore Religion students at St. Louis University High School. This is one of the schools which requires all of its students to attend the old Latin Mass at St. Agatha's once or twice a year. The talk was a comparison of the old and the new texts of the Mass—what is the same, what has changed, and what difference does it make?

Students and faculty were quite impressed, and faculty members began talking about having Latin Masses (of both the old and the new form) offered in the school chapel during the upcoming school year. That should work out well, since the old marble high altar is still in place in the chapel (as well as a lower "modern" one). The kneelers were all ripped out in a fit of "renovation" a few years ago, but Mr. Cover tells us that a proposal to re-install them is receiving serious consideration at the school.

On Sunday, July 26th, St. Agatha's was the site of an Open House sponsored by the local chapter. Thirty people attended and several new members were recruited.

I salute Mr. Cover for both of these initiatives, and point out that some of our other chapters (not all of which are as active as one might wish) would do well to imitate such moves.

Lastly, at the end of the summer the national officers approved a request to rename this the "St. Louis—Belleville" chapter. Belleville is the diocese in southern Illinois which lies just east of the famous Gateway Arch.

SAN FRANCISCO BAY

In this part of the world it is the choirs which bear much of the load of keeping Latin worship alive.

In Palo Alto, after many uncertainties, the famous St. Ann Choir sang its last note at St. Ann Chapel (on the campus of Stanford University) on August 16th, and began singing at its new home, St. Thomas Aquinas Church, 3290 Middlefield Road, Palo Alto, at the noon Mass on the following Sunday (the 23rd). Their closing weeks were marked by the glories of sung Masses by Josquin Des Prez, Palestrina, and Byrd, as well as the beauty of sung Vespers on Sunday evenings. May the Lord's favor attend them in their new home.

Up in Berkeley, the Schola Cantemus is chanting Vespers about once a month on Thursday evenings at Grace North Church, Cedar at Walnut. Recent and upcoming choices include: June 18th: First Vespers of the Sacred Heart; July 16th: Our Lady of Mount Carmel; September 3rd: St. Gregory the Great; October 15th: St. Teresa of Avila; November 12th: St. Martin; December 3rd: St. Francis Xavier; Services begin at 8 PM.

And we haven't even mentioned Schola Cantus (see below, "Noteworthy Items" for July 4th). More on them at a later date.

So long as singers aspire to sing the very best there is, Latin Church music shall never vanish. Let us hope it will be honored at least as much in its true home — Catholic churches — as it is in the concert hall.

NEW YORK

One hundred and forty souls attended the Mass for the feast of the Assumption, Saturday August 15, at Mount Loretto on Staten Island. Father Richard Trezza celebrated the sung Mass according to the 1962 missal. Full Gregorian propers and ordinary (Cum Jubilo) were chanted by two members of the Saint Agnes Schola of Manhattan—LLA member Donald Cherry and John Olund. Mr. Olund is also a member of the early music sextet *Lionheart*. A summer garden party followed at the home of member and acolyte Armand Paccione.

Fulfilling the final request from the deceased, a solemn high Requiem Mass was offered at Saint Agnes Church, Manhattan, for James McFadden, editor and publisher of *The Human Life Review* who died on October 16. Msgr. Eugene Clark, pastor of our LLA national convention host parish and LLA member, served as deacon and gave the eulogy. The propers and ordinary were chanted by the Saint Agnes Schola.

NOTEWORTHY ITEMS

1. Somehow we have failed to mention the excellent Church music to be experienced at St. Brendan Church, 455 Whalley Avenue, New Haven CT 06511. The pastor, Fr. Donald J. French, is a member of the Latin Liturgy Association, as is the music director and organist, Mr. Christopher M. Schaefer. Although the parish does not have (so far as I know) a regularly scheduled Latin Mass on a continuing basis, on major feasts the glory of the Catholic heritage lives anew.

There is a Sunday Liturgical Choir as well as a Special Events Choir, both under Mr. Schaefer's direction. They are at times assisted by the remarkable gifts of Alex Weill, who, though a mere ten years of age, is regarded as a prodigy as a violinist.

For example, on November 2nd of 1997 All Souls' Day was observed by the singing at the 9 AM Mass of the famous Requiem (1888, revised 1893) by Gabriel Faure (1845-1924). On Christmas Eve, the 4:30 PM hybrid Mass featured the sung ordinary of a Mass by Healey Willan (1880-1968), along with the chanted propers and also such familiar treats as "Adeste Fideles."

At this parish the congregation sings the ordinary in Gregorian chant during Advent and Lent. The congregational song sheet for March 1st (the first Sunday of Lent) included the important passages from the Vatican Council's Decree on the Sacred Liturgy, requiring that primary emphasis in Catholic worship be given to Gregorian chant. The Mass on Palm Sunday (Apr. 5th) featured the Palestrina Adoramus Te Christe, and on Easter Sunday (the 12th) liturgical settings by Faure (Messe Basse), Mozart, and J. G. Rheinberger (Missa Puerorum) were featured.

Our admiration for all those responsible for such enrichment of the parish liturgy is unbounded. Well done!

2. During the month of May Msgr. Gilles Wach, founder and head of the Institute of Christ the King, Sovereign Priest, visited the United States. In addition to visiting the three dioceses in which the Institute is active (Rockford IL, LaCrosse WI, and — since May 3rd—Green Bay WI), he also took part in the Human Life International Conference in Houston TX. Please keep these dedicated young men in your prayers.

3. Tridentine nuptial Masses are "bustin' out all over" — or so it seems from the frequency of the reports which we keep receiving. We are aware of one at St. Anthony's Church in Buffalo NY on March 27th, one in the Syracuse Diocese on April, one in Scranton in the Spring, one in California in July and another in New York City that same month (see below, items #12 and 13), as well as one in Baton Rouge in September (see above, "From Local Chapters").

I repeat here what I have said before: if you want your wedding at a Latin Mass and your pastor tells you it cannot be done, respectfully point to these many other cases

and contact the bishop directly.

4. On Friday, May 15th, the Chorale and Chorus of Northwestern University presented David Fanshawe's "African Sanctus" at the Pick-Staiger Concert Hall in Evanston IL. The work is described as follows: "African Sanctus is a unique setting of the Latin Mass integrated with African chants, traditional drumming, and music recorded by Fanshawe from over fifty tribes. The Northwestern performance will also include Fanshawe's new *Dona Nobis Pacem*."

5. In our last issue (p. 8 #13) we made mention of the canonical erection of the new Society of St. John on the Feast of Mary, Help of Christians (May 24th). Additional details are now available.

Bishop Timlin of Scranton offered a Pontifical High Mass at his cathedral on the day in question. Some 700 of the faithful were in attendance.

Present clergy members include Frs. Carlos Urrutigoity (the superior of the new society), Eric Ensey, Daniel Fullerton, and Marshall Roberts. Other ordinations will be forthcoming shortly (see below, items #20 and 22).

According to the account published in *The Wanderer*, June 4th, pp. 1, 8-9: "Members will, for example, learn to read, write, think, and speak in Latin." The society proposes "a conscious, deliberate, informed restoration of the Church's liturgy, which is now in a state of advanced 'decadence'."

In addition to the founders, twenty candidates have applied for admission to the society.

Further details may be found in the accounts by James McCoy in the new (Fall) issue of *Sursum Corda*, pp. 28-30, and also by our own Mrs. Peggy Smith in the newsletter *Angelus* (Spring/Summer issue).

6. For the fourth consecutive year, a band of seminarians from Our Lady of Guadalupe Seminary made the long pilgrimage by foot from the tomb of St. Elizabeth Bayley Seton (in Emmitsburg MD) to the National Shrine of the Immaculate Conception in Washington DC. Twenty brave young souls participated, beginning with a Tridentine Mass in her honor at her shrine, and concluding with the Mass of Our Lady of Guadalupe, their patroness, offered at Mt. St. Sepulchre Franciscan Monastery in Washington.

7. On June 4th and 5th the Board of Governors of the International Commission on English in the Liturgy (ICEL) met in Washington DC. Nine of the eleven members (all bishops) were present. This was the first such meeting attended by the newest member, Francis Cardinal George of Chicago (who is a member of the Episcopal Advisory Board of the L.L.A.).

The proceedings of the meeting were supposed to be confidential. However, in its issue of June 18th, the *National Catholic Reporter*, in an article by John Allen, Jr., supposedly based on information received from one of the participants in the meeting, claimed that His Eminence had immediately established his position in a candid set of remarks.

Mr. Allen claims that Cardinal George said that "Rome wants dramatic changes in the way ICEL does its work," that "there is 'significant opposition' within the American bishops to ICEL," that "the policies from Rome

with respect to liturgical translation have changed,” and that “there is great dissatisfaction within the American hierarchy with ICEL’s work.” The anonymous source claimed that all the other bishops present took issue with His Eminence.

The article went on to claim that, at the (supposedly confidential) meeting of the Administrative Committee of the National Catholic Conference of Bishops, held on March 24th and 25th, the members were informed that the Holy See had mandated no less than 400 changes to the “Praenotanda”(or “general introduction”) to the new version of the lectionary proposed by the ICEL, and had also mandated that the imprimatur be removed from the 1995 “translation” of the Psalms issued by the ICEL; it is called *The Liturgical Psalter*, but has never been put into liturgical use. (See item #16 below.) It is remarkable for its use of degenerated language.

We have one or two concerns in all of this. First, if all of these meetings (of bishops!) are intended to be confidential, how is it that the *National Catholic Reporter* (of all people) is so knowledgeable about the proceedings? We cannot vouch for the accuracy of the *NCR* report; but if the remarks attributed to Cardinal George are correct, we say “Bravo!”

The same report says that His Excellency Bishop Pilla, president of the NCCB, has called for the drafting of “an authoritative protocol on the principles for preparing translations and the processes for approving them.” Again we say Bravo, and we earnestly hope that more than one school of thought on translation questions is involved in the drafting of this protocol. This is indispensable; but it will happen only if those responsible take great care to see that the process is not hijacked by a faction, whether entrenched or insurgent.

The *NCR* accompanies its article with a dyspeptic editorial entitled “Time For Leadership Amid Liturgical Strife.”(Well, at least the title was sound.) In it the editors flagedged the members of a vast liturgical conspiracy for blocking the work of ICEL, and blasted by name Fr. Joseph Fessio (taking pride of place), Ignatius Press, Adoremus, CREDO, Catholics United for the Faith, the Eternal Word Television Network, and *The Wanderer*.

At this point we must register a mild protest to the editors. Why isn’t the Latin Liturgy Association included in this list of demonic forces? Clearly we must raise our profile in the Catholic media. (If only we could get Fr. Fessio to join our National Council . . .)

The best account of all of this is in the current (July) issue of the CREDO newsletter: P.O. Box 7004, Arlington VA 22207.

8. What do the faithful really want? We quote from the June 12th issue of the *St. Louis Review*:

“In his plea to parishes throughout the archdiocese, Archbishop Rigali has requested adoration of the Blessed Sacrament on a weekly basis in *every parish* [emphasis added]. The response has been tremendous, with over 110 parishes responding so far.” Another Bravo, and a large serving of Kudos, for His Excellency Archbishop Rigali.

9. On Sunday, June 21st, Fr. Frank Phillips, C.R., made an important announcement at all Masses at the

parish of which he is the pastor, St. John Cantius in Chicago.

First, a new parochial society is being formed: the Society of St. John Cantius. Its members are to be either external or internal. External members will be men and women who commit themselves to prayer for vocations to the priesthood and for the restoration of the Sacred in Catholic worship. Internal members will be seminarians and prospective seminarians who desire to live the common life: some of these will be housed at St. John Cantius Rectory.

Second, discussions are under way with Cardinal George and with the appropriate Roman authorities regarding the establishment of a new religious order, which would be called the “Canons Regular of St. John Cantius.” This group would be unique; Fr. Phillips writes: “The Canons Regular of St. John Cantius will teach the Mass and Sacraments using the Tridentine Missal and Rites (1962), the Paul VI Missal and Rites (1970), and finally the Byzantine Rite (Ruthenian Rite).” There is no other group on earth which does all this.

There are now several groups of clergy devoted to the celebration of the Tridentine Mass, but all of them say it to the exclusion of all other forms of the Mass. Fr. Phillips’ initiative, if successful, would provide an unprecedented degree of flexibility. A parish could be entrusted to the care of the Canons, and they could provide both English and Tridentine Masses at it, as well as Slavonic Masses (if needed).

The Benedictines of St. Procopius Abbey in the nearby Diocese of Joliet all have the biritual privilege, and may offer Mass either in the Byzantine form or in the Roman form, as needed. And in Flint MI Fr. Anthony Spinoso celebrates Mass both in the Tridentine form and in the Maronite Rite. Even so, this venture will be something new under the sun.

Postings on the Internet to the effect that the order had already been formed, or would be so momentarily, were premature. (I am learning to regard Internet postings with a good deal of reserve.) However, Cardinal George has been very helpful in assisting the venture, and has expressed his delight at the intended motto of the Canons: *Instaurare Sacra* (To Restore the Sacred), a motto which can be taken as alluding both to the reign motto of St. Pius X (*Instaurare Omnia in Christo*) and to an important work by L.L.A. founder James Hitchcock (*The Recovery of the Sacred*).

The Cardinal’s favorable interest in the project was attracted at a remarkable dinner given at St. John Cantius Rectory on April 18th. Dining with His Eminence that night were 30 young men who wish to become priests of Our Lord Jesus Christ—and 28 of them are parishioners of St. John Cantius!

(An aside: When Fr. Phillips was appointed pastor a few years ago, the parish was down to a mere 100 families and some thought it would have to be closed. But he restored the liturgy [Tridentine, Paul VI Latin, and English], he restored the sense of the sacred, he restored parish life - and now, in addition to the numerous parishioners already in various seminaries and novitiates, 28 more present themselves to the Church! He who has ears to hear, let him hear.)

Cardinal George remained with the young men for 4 1/2 hours that night, and we pray that the fruits of the meet-

ing will extend through the ages.

One last point: if this venture obtains formal approval, Fr. Frank Phillips, Fr. Jerry Twarog, and Bro. Al Tremari will leave the Congregation of the Resurrection and will become founders of the new Canons. Evidently it is to be an amicable parting.

For more news, see item #17 below.

10. Here is another new religious foundation based upon the spirituality of the traditional Latin Mass. The Most Rev. Charles V. Grahmann, Bishop of Dallas, has given his approval to the Institute of Divine Mercy, a new congregation of nuns who intend to implore the Divine Mercy upon priests and religious, and indeed the whole world. Their chaplain is Fr. Karl Claver, who has the *celebret*. The address: 2661 Midway Road, #244-144, Dallas TX 75006.

11. Fr. William Ashley has been laboring mightily to set up the new headquarters of his Opus Mariae Mediatrix in Berlin NJ (Diocese of Camden). His burdens were eased somewhat by the arrival on July 3rd of Fr. Frank Poncelet, of the Diocese of St. Cloud MN, who has been a member of the L.L.A. since before his ordination, and who has been offering the Latin Mass at Immaculate Conception Church in Sedan MN for several years. His arrival is a welcome addition to the group.

We are happy to confirm that Fr. Ashley will be one of the speakers at the Seventh National Convention of the L.L.A. in New York City this June 5-6.

12. As mentioned above (item #3), Archbishop Levada of San Francisco is permitting the solemnization of the Sacrament of Matrimony at Masses said according to the 1962 Missal, if requested by the couple. One such took place on July 4th, when Mr. Tom Girossia wed the former Miss Michele Stoca at Nativity Parish in Menlo Park CA. The Mass was sung by Schola Cantus, a local group in which our member Mr. Ken Solak is a participant.

13. Here's another wedding. On July 26th, Mr. Riccardo Vicenzino and the former Miss Lori Petrone were married at a Tridentine Mass offered at St. Vincent Ferrer Church in New York City (on Lexington Avenue in Manhattan). It was a Solemn High Mass, with Fr. John Perricone as celebrant, Fr. Richard Trezza, O.F.M., as deacon, and Fr. Cyprian LaPastrina as subdeacon. The Ordinary of the Mass was Palestrina's *Missa Aeterna Christi Munera*, sung (along with the Gregorian propers) by the Schola from St. Agnes Parish. We thank our member, Fr. Kevin A. McGrath, O.P., for sending us this information. He adds: "All was done with diocesan approval and with the gracious permission of the pastor of St. Vincent Ferrer, the Very Rev. Boniface Ramsey, O.P."

14. Students from 15 Catholic colleges attended a four day workshop held at Marymount University in Arlington VA and sponsored by the Cardinal Newman Society. Among the speakers was Fr. Jerry Pokorsky, Secretary of CREDO and a member of L.L.A. He spoke on the liturgy, and observed: "The Mass is not entertainment. The Mass is not meant to amuse . . . Some look to the Mass for cheap thrills rather than a sacrament." In some cases the situation could fairly be described as "liturgical promiscuity."

(Exactly; see "From the Chairman," above.) Another one out of the ballpark, Father. Mark and Sammy are looking over their shoulders.

15. During the summer the Most Rev. Aleixo das Neves Diaz, Bishop of Port Blair (in India), visited several locations in the United States. On Sunday, August 2nd, His Excellency celebrated a Pontifical Low Mass at 8 AM at St. Michael's Church in Scranton PA. The following Mass (at 10:15 AM) was a Solemn High liturgy, offered *coram episcopo*, with L.L.A. member Fr. Dennis Duvelius as celebrant, Fr. Daniel Oppenheimer as deacon, and Mr. Joseph Portzer as subdeacon (all three are members of the Priestly Fraternity). His Excellency preached at both Masses. Both used the 1962 Missal.

16. On August 6, the Most Rev. Anthony M. Pilla, Bishop of Cleveland and President of the National Conference of Catholic Bishops, formally removed the imprimatur from *The Liturgical Psalter*. (See above, item #7.) The work was published by the ICEL in 1995. According to the dispatch written by Mr. Jerry Filteau and issued by Catholic News Service on August 13th, the Holy See ordered the removal of the imprimatur in 1996. We do not know the reasons leading to the two year delay.

17. On August 15th, in a ceremony in Chicago on the Feast of the Assumption of Our Lady, thirteen young men were received as the first members of the Society of St. John Cantius. (See item #9 above.) Of these, seven are "interior" members who will reside at the parish rectory.

It is presumed by many parishioners that, if the Canons Regular receive official approval, the parish will be taken from the care of the Congregation of the Resurrection and entrusted to the care of the new order.

18. For a long time no new seminaries have been opened in the United States. Imagine our surprise, then, when we learned that not one but two new seminaries were about to open — and in the same diocese!

The fortunate diocese is Lincoln NE, famous for its steadfast devotion to the Faith and for its abundance of vocations.

First, on Sunday, August 23rd, the Most Rev. Fabian W. Bruskewitz, Bishop of Lincoln, officially blessed and dedicated the new diocesan seminary, which is known as St. Gregory the Great Seminary, housed in the former Rivendell Hospital in Seward NE. Over 2,000 persons attended the dedication, including 50 of the 4th degree Knights of Columbus in full uniform. Classes began the very next day.

Fr. John Rooney will serve as rector, and Fr. Chad Ripperger, F.S.S.P., will serve as a professor of philosophy.

The second seminary comes as something of a surprise. In their April 1998 newsletter, the Priestly Fraternity of St. Peter announced their intention to "build a seminary here in the diocese of Scranton." (Having outgrown their original quarters, the seminary is temporarily located in a rented hotel in the Poconos.) But plans changed, and in their September 1998 newsletter the District Superior announced: "The new seminary will be located in the diocese of Lincoln, Nebraska." It will be situated near the town of Denton, and the construction will be overseen by Fr. Charles Van Vliet, F.S.S.P. The Fraternity has secured the services of the man

who is probably the most distinguished practitioner of Catholic architecture in the U.S. today: Thomas Gordon Smith, Chairman of the School of Architecture at Notre Dame University in Indiana. (He is also the potential architect of the church for the proposed Fraternity parish in the Atlanta archdiocese. For an article setting forth his beliefs on the theory and practice of religious architecture today, see "Reconnecting to Tradition," in the latest [Fall '98] issue of *Sursum Corda*.)

The initial building, which could be ready for use by Summer of 2000, will house the chapel (Romanesque, and properly oriented), the classrooms and rooms for faculty and 100 students. The property is a large one, so that if—as some believe — the Fraternity grows mightily in the new century, there will be plenty of room to add new buildings.

The closing date of the purchase of the property is October 1st.

Costs of constructing these two seminaries will not be small. The Diocese of Lincoln has spent \$1.2 million and needs to raise \$5 million more. The Priestly Fraternity has raised \$3 million for this purpose but will need about \$6 million more. Your prayers are requested for these intentions. If you wish to make a donation, the persons to contact are: For St. Gregory the Great Seminary: Fr. Liam Barr, 402-488-2040. For Our Lady of Guadalupe Seminary: Mr. Jude A. Huntz, tel. 717-842-4000; fax 717-842-4001.

How much interaction and mutual enrichment will take place between the two seminaries? Only time will tell. My own guess: more than a little.

19. More good news: the Benedictine Abbey of Fontgombault in France, which has the prerogative of using the 1962 liturgical books, has finalized its plans to build a daughter house in the United States. It is to be called "Annunciation Monastery," and will be built at Clear Creek OK in the Diocese of Tulsa. The closing date for acquisition of the property was September 8th. The founding monks are expected to arrive "in the next several months," that is, before construction has neared completion. Here, too, both prayers and monetary donations are needed. The latter may be sent to: Foundation for the Annunciation Monastery at Clear Creek, P. O. Box 2556, Bartlesville OK 74005. (And don't be surprised if you get a handwritten note of thanks from the Abbot of Fontgombault himself!)

There are several Benedictine (and Cistercian) monasteries in the U.S. which have kept their liturgy — both Mass and Divine Office — in Latin. These are all listed in the L.L.A. Directory of Latin Masses, available for \$5 from the L.L.A. Secretary or Chairman. All of these use the current liturgical books; this will be the first case where the old liturgy is the norm.

20. On Tuesday, September 15th, in the chapel of St. Gregory's Academy in Elmhurst PA, six men received tonsure from the Most Rev. John M. Dougherty, Auxiliary Bishop of Scranton, and were accepted as novices in the Society of St. John. (See item #5 above and #22 below.) They are: Drs. Brendan Kelly and John Nieto, and Messrs. Joseph Levine, Anthony Myers, Joseph Orłowski, and Gary Selin.

21. The Fifth Annual Midwest Conference on Sacred Music was held in Donaldson IN from September

24th to 26th. The St. Charles Borromeo Award "Pro Musica Sacra" was presented to the talented Fr. Stanley R. Rudcki of the Archdiocese of Chicago. Speakers included two very gifted members of the L.L.A.: Fr. Eduard Perrone of Detroit and Dr. Kurt Poterack of East Lansing MI.

22. On Saturday, October 3rd, the new Society of St. John (see items #5 and 20 above) is to see its first ordinations. In the Cathedral of St. Peter, the Most Rev. James C. Timlin, Bishop of Scranton (and an L.L.A. Adviser), will ordain four of its members: Dominic Carey and Basel Sarweh to the holy priesthood, Christopher Manuele to the subdiaconate, and Dominic O'Connor to the minor orders of exorcist and acolyte. The ceremony will be at 9:30 AM. Let us remember to offer our prayers for these new ordinands.

For a nice sketch of this new order, see "Fishers of Men" by James McCoy in the Fall 1998 issue of *Sursum Corda*, pp. 28-30. Several of the members are graduates of Thomas Aquinas College in California.

23. The admirable and spirited Mrs. Helen Hull Hitchcock will be among the speakers featured at the Third Annual Call to Holiness Conference, to be held in Sterling Heights MI (at the Best Western Sterling Inn) on November 20th through 22nd. The speakers' list is a virtual checklist of those who are laboring most vigorously on behalf of the health of the Catholic Faith in the U.S. One may register (at a cost of \$5) by phoning 313-372-0762.

24. Last but far from least, we must note an important changing of the guard. For 23 years Msgr. Richard J. Schuler of St. Paul MN has served as editor of the journal *Sacred Music*, and for a comparable period has served as president of the Church Music Association of America. Recently he passed on both of these responsibilities to a pair of well qualified successors. The new editor of *Sacred Music* is Dr. Kurt Poterack, and the new president of the C.M.A.A. is Fr. Robert Skeris of Christendom College. All three gentlemen are Ph.D.'s, and all are members of the L.L.A. Msgr. Schuler and Fr. Skeris are members of the L.L.A. National Council, and Msgr. Schuler was one of the founders of the Association.

We offer our thanks and our admiration to Msgr. Schuler for a job very well done. (Some L.L.A. members will remember him as the genial host of our 1989 and 1997 national conventions.) And we offer our congratulations and our prayers on behalf of Fr. Skeris and Dr. Poterack as they assume their new duties.



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