



NEWSLETTER #70 • FALL 1998

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IT IS MY SAD DUTY TO REPORT THE DEMISE, ON OCTOBER 6, 1998, OF ONE OF THE LEADING LIGHTS OF GOOD CHURCH MUSIC IN THE UNITED STATES: Monsignor Charles N. Meter. He was 87.

Msgr. Meter was for many years the director of the cathedral chorus at Holy Name Cathedral in Chicago, as well as director of the choir at Quigley Preparatory Seminary. He was a leader in the field of boys' choirs, and had served as president of the International Federation "Pueri Cantores." He was a source of inspiration to those who, like me, knew him in the days of our youth. Under Cardinal Cody he served very capably as pastor of Catholic parishes in the northern lakefront area, and resided at St. Joseph's in Wilmette for the last several years of his life.

He was a member of the National Council of the Latin Liturgy Association, and had been a member of the Association from early on. I

remember his saying to me in a telephone conversation in the Summer of 1985, "Bob, I think it's high time for us to strike back."

His funeral Mass was offered by His Eminence, Francis Cardinal George, at St. Joseph's at 10:30 AM on Saturday, October 10th. Five bishops attended, as did countless clergy and laity. The Mass was of the hybrid variety. The local Boys' Choir sang Franck's Panis Angelicus, and the parish

FROM THE CHAIRMAN

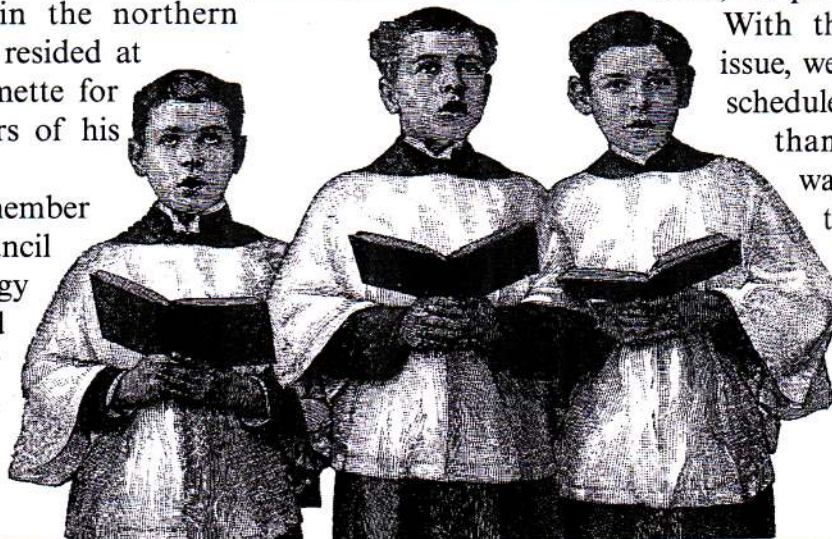
choir sang the Ecce, Sacerdos Magnus. Choir and congregation joined in the chanting of the Introit, the Sanctus, and the Agnus Dei in Latin, and His Eminence sang the Preface with élan.

We miss him greatly. Eternal rest to his soul, Dear Lord, we pray.

With the printing of this issue, we resume our regular schedule of publication. I

thank all those who waited so patiently for the previous issue.

We expect to mail the next issue in December, *Deo volente*.



**ADDITIONS AND REVISIONS
TO THE DIRECTORY OF**

**LATIN
MASSES**

ARIZONA
Diocese of Phoenix

St. Mary's Church
Chandler AZ
The time of this Mass is now 6:30
A.M.

FLORIDA

Archdiocese of Miami

*Please add the following location to
your Directory:*

St. John Bosco Church
1301 West Flagler Street
Miami FL 33135
Sun at 4:30 P.M.
1970

IDAHO

Diocese of Boise

St. Thomas Church
Coeur d'Alene ID
This Mass is now offered on the
2nd Sunday of the month.
The 1962 Missal is used, except for
the readings.

OREGON

Archdiocese of Portland

St. Joseph's Church
Salem OR
The time of this Mass is now
7 A.M.

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NEWS FROM OVERSEAS

1. During February and March of this year Fr. Josef Bisig, head of the Priestly Fraternity of St. Peter, paid a visit to Australia along with Fr. Peter Gee, F.S.S.P., who is currently laboring in Kansas. Visits were paid to various diocesan ordinaries. Will this lead to an apostolate of the Priestly Fraternity in Australia? Stay tuned . . .

What we can tell you is that there are at present five Australian seminarians studying at the Fraternity's seminary near Scranton. They are: Messrs. Richard Abourjaily, Laurence Gresser, Glen Tattersall, and John Wilkman (all of Sydney) and also Dr. Michael McCaffery of Adelaide. In addition, one young Australian woman is a postulant in Scranton with the Oblates of Mary, Queen of the Apostles. There is also one Kiwi (i.e., man from New Zealand) studying at Our Lady of Guadalupe.

2. On Saturday, May 23rd, a concelebrated Mass entirely in Latin was offered according to the new Missal in the church of the Nativity of St. John in Vlijmen in the Netherlands. The principal celebrant was the Most Rev. A. A. Acerbi, Apostolic Nuncio to the Netherlands. The sermon was delivered by Fr. A. J. J. Woolderink, Vice-President of the Vereniging voor Latijnse Liturgie (the VvLL is similar to the L.L.A.). The Gregorian chant was provided by the "Voci Bianci" choir under the direction of Dr. Matthieu Dijker.

3. And speaking of this group, on Saturday, June 6th, no less than five members of the VvLL were ordained to the holy priesthood for various dioceses in the Netherlands. They are: Frs. V. Blom, M. Claes, J. Smith, H. C. Versteeg, and R. Wilmink. All are interested in the frequent celebration of the Mass in Latin using the current edition of the Roman Missal. Congratulations to the newly ordained fathers.

4. The weekend of June 6th through 8th -- Pentecost weekend -- was the occasion of the annual pilgrimage from Parish to Chartres made by supporters of the Latin Mass in its old form. Approximately 16,000 pilgrims participated; the French newspaper *Le Figaro* reported that the increase over last year's figure was about 10%. Since the walk is 73 miles in length, the figure is rather impressive.

The pilgrimage began in the Cathedral of Notre Dame de Paris, where the pilgrims were greeted (in Latin, of course) by an auxiliary bishop of Paris, who transmitted the greetings and the blessing of Cardinal Lustiger.

The Mass of Pentecost Sunday was offered "in the fields" by Fr. Wladimir-Marie de St.-Jean, Superior of the Canonical Institute *Opus Mariae*. Several English speaking priests served as chaplains on the walk, including Frs. Timothy Svea, James Jackson, and Paul McDonald (of Port Colbourne in Ontario). I must not forget the bilingual presence of Fr. Michel Berger.

His Eminence Cardinal Medina Estevez, Prefect of the Sacred Congregation for the Sacraments and Divine Worship, had agreed to offer the closing Mass in the cathed-

ral at Chartres. However, on the request of certain elements within the French hierarchy, he withdrew. Nevertheless, he sent his personal blessing, conveyed to the pilgrims by Fr. Pozzetto of the Priestly Fraternity.

5. The procession in honor of the Feast of Corpus Christi, held at St. Patrick's Church in St. Catherines, Ontario, on Thursday, June 11th, drew worshippers from as far away as Buffalo and Toronto. The celebrant was Fr. Joseph Poisson, F.S.S.P.

6. Saturday, June 27th, was ordination day in several places. Let us begin with the seminary of the Priestly Fraternity in Wigratzbad, Bavaria, where the Most Rev. Hendrick J. A. Bomers, C.M., Bishop of Haarlem in the Netherlands, conferred ordination to the holy priesthood upon five young men. They are: Frs. Hubert Bizard, Gregory Botta, Daniel Eichhorn, Michael Roos, and Bruno Stemler. Of these, Fr. Bizard has already been assigned to Our Lady of Guadalupe Seminary near Scranton, where he will serve as Prefect of Liturgy. (It strikes me that this is a bit like serving as the parliamentarian at the convention of the National Association of Parliamentarians!) His assignment is part of a broader re-allocation of duties, which has resulted in the appointment of Fr. John Melnick (only recently the Director of Evangelization in the Diocese of St. John in New Brunswick, Canada) as Vocations Director of the Fraternity for North America, while Fr. Dennis Duvelius serves as Admissions Director and Registrar of the seminary.

Our good wishes and our prayers go out to these young men. And for more on Bishop Bomers, see item #12 below.

7. On the same day, three other members of the Priestly Fraternity were ordained to the priesthood at 9 AM in the Cathedral Basilica of Notre Dame in Ottawa, Ontario. The ordaining prelate was the Most Rev. Marcel Gervais, Archbishop of Ottawa.

Fortunately, many clergy of the Priestly Fraternity were able to be present for the ceremony, since it came at the end of a five day retreat (June 22-26) preached for the priests of the Fraternity at Aylmer, Quebec (not very far from Ottawa), by Msgr. Arthur Calkins, a noted Mariologist and member of the staff of the *Ecclesia Dei* Commission in Rome. The theme of the retreat was: Mary and the Priesthood.

Although the day was quite hot, there was no stinting of the ceremonies celebrated at the Basilica. Celebrant for the Solemn Mass of Ordination was of course Archbishop Gervais; Deacon was Fr. Charles Ryan, Pastor of St. Clement's Parish in Ottawa; First Assistant Deacon at the throne was Msgr. Calkins; Second Assistant Deacon, Fr. Charles Van Vliet; Subdeacon: Mr. Joseph Portzer; Master of Ceremonies, Fr. Paul Carr; Acolytes, Messrs. Michael Bennell and Ulrich Theuerer. All are members of the Fraternity, except Msgr. Calkins. In addition, Fr. Arnaud Devillers, North American Superior, served as Archpriest.

The three ordinands were Frs. Philip A. Creurer, Fr. Carlos A. Reyes-Barrios, and Fr. William Richardson, each from a different nation: Canada, Chile, and Ireland, respectively.

Fr. Creurer is a graduate of the University of

Saskatchewan who practiced as an attorney in Vancouver before entering the seminary. Fr. Reyes-Barrios is a native of Talcahuano, Chile, and a graduate of the University of Concepcion. And Fr. Richardson holds both B. A. and M. A. degrees in Classics from Trinity College, Dublin, as well as the Licentiate and Master's degrees in Canon Law from St. Paul's University and the University of Ottawa.

On the following day, Sunday, June 28th, two of the new fathers celebrated their first Solemn Masses at St. Clement's Church in Ottawa. (That parish is in the care of the Fraternity.) At 9 AM Fr. Richardson offered Mass with Fr. Charles Ryan as Deacon, Fr. Charles Van Vliet as Subdeacon, and Fr. Michael Irwin as Assistant Priest and homilist.

Fr. Creurer's Mass followed at 10:30 AM, with Fr. Dennis Duvelius as Deacon and Homilist, Fr. Van Vliet as Subdeacon again, and Fr. William Ashley as Assistant Priest. Msgr. Calkins was in choir for both Masses. The parish choir sang both Masses under the direction of Mrs. Beryl Devine. Afterwards the Belles of St. Clement's (love that name!) provided the reception for the new priests.

Fr. Richardson is to serve as secretary to Fr. Devillers, while Fr. Creurer will reside at St. Clement's while studying canon law at St. Paul's.

We also have some information on subsequent Masses of thanksgiving.

Fr. Creurer flew to western Canada. On Saturday, July 4th, he offered a Solemn Requiem Mass for the soul of his father, the late Etienne Creurer, who died on July 2, 1996. The Mass took place at Fr. Creurer's original parish of the Immaculate Conception in Kelowna. Fr. Duvelius served as deacon, and Mr. Glen Tattersall (see above, item #1) as subdeacon.

The following day, Sunday, July 5th, Fr. Creurer offered a Solemn Mass of Thanksgiving at Holy Spirit Church in New Westminster (a suburb of Vancouver). Fr. Duvelius and Mr. Tattersall repeated their respective roles. The homilist was Msgr. David Monroe, Vicar General of the Archdiocese of Vancouver. Some 350 of the faithful attended this happy event.

And on that same day (Sunday, July 5th) Fr. Richardson offered his Mass of Thanksgiving in Dublin. All present noted that the Mass was attended by the Most Rev. Desmond Connell, Archbishop of Dublin. Does this imply that there is a future role to be played by the Priestly Fraternity in Ireland? Stay tuned . . .

Meanwhile, on Monday, June 29th, also in Canada, Fr. Edwin Neufeld was ordained a priest for the Diocese of Nelson (in British Columbia). Fr. Neufeld is a convert to the Faith, having been received into the Church by Fr. Ashley some ten years ago. He is known to be well disposed to the celebration of the Latin Mass.

Congratulations to all these young men and to their families.

8. At about this same time, members of the Institute of Christ the King, Sovereign Priest were receiving Holy Orders at their seminary in Gricigliano, Italy (near Florence). Five young men were ordained to the holy priesthood on Wednesday, June 1st. In addition, one man was

ordained a deacon and seven were ordained subdeacons. The date for the latter ceremony is given by one source as July 4th, by another as late June. One of the new subdeacons is Mr. Ralph Ruggiero, a member of our Pittsburgh chapter. Our prayers and good wishes to him and to all these young men.

9. Also occurring in the closing days of June was the International Gregorian Chant festival, which was held this year in the city of Vács, in Hungary. His Eminence, the Cardinal Primate of Hungary, opened the festival with a solemn Mass in the cathedral at Vács.

Participation was somewhat more limited this year than last time, but choirs took part from Austria, Hungary, the Czech Republic, Norway, and the Netherlands. The Hungarian Bishops conference had formally invited the participants to come to Vács, a lovely city on the Danube about 50 miles from Budapest.

10. On July 9th through 12th, the Ecclesia Dei Society of Australia held its Ninth Annual Liturgical Conference, meeting this year at the Australian National University in Canberra. Solemn Mass and Solemn Vespers were offered in Latin each day according to the old form in John XXIII Chapel on campus. (This is the chapel, I remark in passing, in which both of my children were baptized — in both cases, in a Latin baptismal ceremony held during a Latin Mass [one of them pontifical].) Speakers addressed a diverse range of liturgical and paraliturgical issues, not merely questions of language.

This society publishes an excellent journal, and I take this opportunity to tell our members how they may subscribe. The journal, which is called *Oriens*, is edited by Messrs. Gary Scarrabelotti and Hugh Henry. Cost of subscription is \$20, which should be sent to: Ecclesia Dei Society, Attention: Treasurer, G.P.O. Box 2021, Canberra A.C.T. 2601, Australia. Selections from past issues may be viewed on the Internet at <http://www.ozemail.com.au>. ~orients.

This conference rotates geographically each year. The previous one was held on July 18th to 20th, 1997, in Melbourne and featured a paper by the well known Fr. Brian Harrison, O.S., who is himself an Aussie (and a convert) now laboring in Puerto Rico.

While in Australia, I learned that the Most Rev. Barry Hickey, Archbishop of Perth (in Western Australia) offered the Tridentine Mass and also conferred the Sacrament of Confirmation according to the old ritual on March 6, 1997, at the chapel of Mercedes College in Perth.

The celebration of the Latin Mass according to the new Roman Missal is rare in Australia. Despite diligent inquiries in several major cities, I was only able to locate one parish which has such a Mass on a weekly basis: St. Benedict's Church, 104 Broadway, Sydney, has the Latin Mass (sung by a choir, with organ accompaniment) at 10:15 AM every Sunday.

However, the hybrid Mass (i.e., part in English, part in Latin) offered at 10:30 AM every Sunday at St. Mary's Cathedral in Sydney is apparently one of the best of its kind. It is sung by the Cathedral Choir under the direction of Mr. David Russell throughout the year, except during the choir's brief Summer holiday which begins on the Feast of St.

Stephen ("Boxing Day" in the British Commonwealth)—remember that the seasons are reversed below the equator. Masses sung during July through December of the present year include classics by Lassus, Byrd, de Victoria, Palestrina, Hassler, Haydn, Benjamin Britten, and even Andrew Lloyd Webber. The motets are from equally distinguished sources. The cathedral is located on St. Mary's Road at the northeast corner of Hyde Park in downtown Sydney.

By the way, this cathedral, which was begun in the early nineteenth century, is finally to be finished in time for the Jubilee Year of 2000. All that remains to be added are the two spires, for which donations are coming in at a goodly rate. Tour guides will tell you that the structure was left incomplete to qualify for a lower tax rate, but that may be an apocryphal tale. When finished it will be the most impressive church structure in that vast, sun-kissed metropolis.

Of course, some parishes have the Latin Mass in its new form on certain special occasions. For example, the Church of St. Peter Julian featured Haydn's *Missa Brevis*, sung by a visiting choir from Germany, at the 11:30 AM Mass on Sunday, August 9th. This church is administered by the Blessed Sacrament Fathers; appropriately, it has exposition and public adoration of Our Lord in the Blessed Eucharist for about ten hours a day every day. It is situated on George Street in the district known as the "Haymarket," just south of Hyde Park on the edge of Sydney's Chinatown.

At the beginning of this issue I mentioned the very dignified Latin Masses offered by Fr. John Parsons in Canberra, the national capital. The time of these Masses is 11:30 AM on Sundays and 7:30 AM on weekdays. The location is St. Brigid's Church on Bancroft Street in the suburb of Dickson on the north side of town. (On major feasts, the weekday Mass is sometimes transferred to 7:30 PM for the convenience of the faithful.)

11. On August 30th through September 1st, the members of three Latin Liturgy Associations (supporting the use of the new Missal in Latin) held an unprecedented joint meeting at the Abbey of Solesmes in France. Members from France, England, and the Netherlands took part. Among the speakers were Frs. Guy Nicholls of the Oratory and Bruce Harbert, both of whom have served as speakers at prior conventions of our own Latin Liturgy Association.

12. A friend of the Latin Mass, the Most Rev. Hendrik J. A. Bomers, C.M., Bishop of Haarlem in the Netherlands (see above #6), passed from this life to the next on September 12th at the age of 62. His funeral Mass was offered at his cathedral on Saturday, Sept. 19th, and Masses for the repose of his soul were offered that day in some of the houses of the Priestly Fraternity. *Anima eius per misericordiam Dei requiescat in pace!*

13. On Saturday, October 3rd, a Gregorian chant workshop was conducted by Dr. Mary Berry of Cambridge University at Holy Rood Church in Swindon, England.

14. On the following day, Sunday, October 4th, a special Latin Mass was offered (new Missal) under the auspices of the Vereniging voor Latijnse Liturgie. The Mass commemorated the month of the Holy Rosary, and was offered at 1:30 PM in the Basilica at Kevelaer (on the

Dutch/German border, north of Venlo). The Sacred Heart Choir from Venlo sang the Mass under the direction of Mr. J.J.M. Quadvlieg.

15. As we go to press, the Annual General Meeting of the (English) Association for Latin Liturgy is scheduled to be held at the Church of our Lady and the English martyrs in Cambridge on Saturday, October 17th. The day begins with a Solemn Latin Mass and ends with Benediction. The speaker is Dr. Eamon Duffy, of the faculty of Cambridge, author of *The Stripping of the Altars* and of *Saints and Sinners*.

16. On October 23rd through 25th Australian supporters of the Latin Mass will conduct their annual pilgrimage from Ballarat to Bendigo. The pilgrims are accompanied by supportive (and physically fit!) priests from at home and overseas. The walk culminates in the Solemn Latin Mass of the Feast of Christ the King in Bendigo.

17. Last, we were delighted to learn recently that Latin is the prevailing language of worship at the Basilica of Our Lady of Peace in Yamoussoukro, located in the Republic of the Ivory Coast in West Africa. A news release declares in part: "A Yamoussoukro, les prières et la messe sont dites presque totalement dans cette langue." (That is: "At Yamoussoukro, the prayers and the Masses are said almost entirely in that language [i.e., Latin].")

I sometimes dimly foresee a day when missionaries from Africa and Asia will come to America to teach catechism — and Latin! — to the grandchildren of the Catholic "boomers."

FROM THE PRESS

1. The Holy Father's daily private Mass was described by a privileged journalist in the March, 1998 issue of *Inside the Vatican*. Thirty-two people were invited to attend on Shrove Tuesday this past March, occupying all seating in the small papal chapel. As they entered the chapel, the Pope was seen kneeling on a priedieu in front of the small altar against the back wall, a large crucifix suspended overhead. Booklets containing the Mass of 1970 in Latin were distributed to all visitors, who recited the responses along with the priests assisting the Pope. The first reading was in French, by one of a visiting choir of nuns who sang at various points during Mass. The Gospel reading was in Italian. Everything else was said in Latin, the common language of the Church uniting French, Italian, English, and Spanish-speaking people. Like his predecessor, Paul VI, and the earlier popes, Pope John Paul II says Mass in Latin every day in the Vatican.

2. In this same issue of *Inside the Vatican*, Francis Cardinal George, Archbishop of Chicago and one of the L.L.A.'s Episcopal Advisers, was featured in an interview

article by John Mallon. In six pages, a wide range of issues are presented for the Cardinal's comments, serving as an excellent introduction for readers who are not familiar with one of the newest Princes of the Church. The Cardinal made headlines last fall when his concerns for administration of the sacraments, the training of deacons, kneeling at the Consecration, and the color of funeral vestments were challenged by clergy of the archdiocese in an open letter which was discussed in the press. A group of Catholics reacted to the letter by defending the Archbishop, even calling a press conference to do so. However, the Cardinal said he saw no need for "a defense when there is no attack," defusing the situation. Throughout his comments, the Archbishop stressed a need for tolerance and forbearance, saying "don't write anybody off ... We have to be a sign of the unity of the human race." He also called for adherence to the body of liturgical norms which comes to us "from the Church and, therefore, we receive it and obey Obeying the Church. That's what is at issue as far as I'm concerned" Regarding the range of attitude and opinion among Catholics, including some younger, more conservative ones and older ones from the 60s generation: "... you can come from a too narrow base, with an anxiety to be faithful that in fact, ironically, brings you into association with people who are too narrow to be Catholic."

3. L.L.A. Council member Duane L.C.M. Galles contributed an article, "The Art of Basilica Making," to the winter 1997-98 issue of *Sacred Music*, in which he explored the role of basilicas in the liturgical life of the Church. From a Greek word meaning "royal house," a basilica is distinguished by human and material resources for celebrating the solemn liturgy. Physical size of the church is less important than in the past. A notable obligation of a basilica is the use of Latin, at least to some degree, in the liturgy. The process by which a church is elevated to basilican status is discussed as well as the leadership roles in liturgy and sacred music which basilicas should maintain.

4. Also in this issue of *Sacred Music* is "An Interview with William Mahrt," another L.L.A. council member, who discusses liturgical music. He distinguishes true sacred music, which has the express purpose of serving sacred worship, from merely inspiring music, even the symphonic genius of Beethoven, which does not have the same principal purpose. When high standards for sacred music are not met, the sacred character of the liturgy itself is compromised. Chant has a unique capability to enhance the role of silence in liturgy, since it can come out of silence and easily return to it. (For another topic involving William Mahrt, see number 9 below.)

5. "Guardians of the Chant" is the title of an article by Kevin Wright in the April 12, 1998, issue of the *National Catholic Register*, which describes how chant is maintained at the abbeys of St. Peter's (monks) and St. Cecilia (nuns) in Solesmes, France. Originally founded in 1010, St. Peter Abbey was a casualty of the French Revolution, but reopened in 1833 as a Benedictine house. The first abbot of the restored Abbey initiated extensive research into church history, liturgy, Gregorian chant, and scripture. The monks of St. Peter's have released a number of recordings of chant which have become best-sellers. The arti-

cle details hours of visitation and how to make arrangements to travel to these remarkable religious houses in western France.

6. Another pilgrimage destination in France is Chartres. During the Middle Ages, generations made the trek on foot from various places in Europe. Since the mid-1980s, young French Catholics have revived the custom, gathering with Catholics from around the world in front of Notre Dame in Paris on Pentecost, and walking the 70 miles to Chartres, sleeping in fields at night. According to *The Catholic World Report* of May, 1998, ("A Tradition Revived") about 16,000 pilgrims are expected this year. Last year, for the first time, Pope John Paul II sent a Cardinal to offer the concluding Mass at Chartres, which is celebrated in Latin. In the United States, pilgrimages in upstate New York are being made by young people to the Shrine of Blessed Kateri Tekakwitha and the Shrine of the North American martyrs. Mass in Latin is also celebrated in connection with these.

7. A letter from L.L.A. member Raymond Wacker, of Carbondale, Illinois, was published in the same issue of *The Catholic World Report*. A current controversy surrounds the status of the Jesuits' St. Louis University as a Catholic institution, and whether it will continue as such or as a secular one. Wacker makes the point that the University needs the Church more than the latter needs the University.

8. The February 12, 1998, issue of *The Georgia Bulletin*, the newspaper of the Catholic Archdiocese of Atlanta, contained a front-page article about the Tridentine Mass there, along with photographs of its celebration by Fr. Mark Fischer, FSSP. Fr. Fischer explained the structure of the Mass and some of its history. Comments from those who attended the Mass were also included. Most dealt with the emphasis on sacrifice and the overall beauty and mystery of this form of celebration. Fr. Fischer observed, "This form of the Mass is not merely for the elderly or nostalgic ... It corresponds to a true form of spirituality and joy of prayer in both old and young as can be seen by the many young families present." The article generated a storm of protest letters to the newspaper by critics of the indult Mass. Others vented their diatribes on the internet, according to reports received by the L.L.A.

Precisely one month later, the March 12th issue of the newspaper carried a letter from Archbishop Donoghue that occupied most of the editorial page, in which he responded to the ongoing criticism "here in the pages of *The Georgia Bulletin* and throughout the local church." The Archbishop then continued, "The Holy Father not only granted this permission, but has also requested that bishops be generous in allowing the celebration of the Latin Mass within their jurisdictions. I believe he did this according to the will of the Holy Spirit for the Church, and for the edification and inspiration of her people." It is interesting to note that the indult Mass in Atlanta is usually celebrated in a Maronite rite church, not in a Roman rite church of the archdiocese. Yet a report of its mere presence in the area elicited a reactionary response from many Atlantans.

9. *The San Francisco Chronicle* of December 12, 1997, contained "Fiercely Faithful Flock" concerning

efforts to save St. Ann's Chapel in Palo Alto, California. This chapel is the place where L.L.A. council member William Mahrt has led a Gregorian Chant choir for many years, benefiting from the chapel's excellent acoustics. Plans are in place to close and possibly raze the structure, originally constructed by Congresswoman Clare Booth Luce as a memorial to her daughter who died in 1944. Adjacent to Stanford University, the chapel served students for many years, but has seen its role superseded by other arrangements. One possible course of action would be to organize a tax-exempt corporation to buy the church from the diocese, continuing to use it for liturgical purposes.

10. Down the California coast in Santa Clara is Our Lady of Peace Church, which is highlighted in *Sursum Corda*, Spring, 1998. Here a Tridentine Latin Mass is celebrated once a month (not on Sunday). It is hoped that the impressive attendance to date will someday ensure that this Mass, currently on a trial basis, will continue into the future. Our Lady of Peace is a contrast to other nearby parishes of the San Jose diocese. About 65% of those attending are actually from other parishes. They are attracted by the exceptionally reverent liturgy here, which frequently contrasts with far-reaching innovation elsewhere. Also, there is 24-hour Eucharistic adoration. Several priests over age 70 serve the parish, obviating any need for Eucharistic ministers since a priest is always available around the clock.

11. Let's go a little farther down the coast to the Los Angeles area, home of Buddy Shepherd, a 41-year old black Catholic who is featured in the Spring, 1998, issue of *The Latin Mass* magazine. Originally involved in various evangelical Protestant groups, Shepherd became interested in Catholicism in 1984 after reading about the conversion of Dr. Thomas Howard, formerly a leading evangelical Protestant. Shepherd was puzzled about what he knew of Christian history whose 2000 year scope contrasted with his denomination's 500. He next became an Episcopalian, but soon found himself stagnating spiritually. He happened to find out about weekly Tridentine Mass at St. Mary's by the Sea, Huntington Beach, through the internet and attended one Sunday. His experience prompted him to enroll in an adult inquiry class. He was received into the Catholic Church in December, 1996. Of his first year as a Catholic, he says, "I have grown more in the past year as a Catholic than in 23 as a Protestant." He suggests that many Catholics should improve their knowledge of scripture, citing lack of this as a significant factor for the exodus of Catholic youth into fundamentalist and evangelical Protestant denominations.

12. In this same issue of *Sursum Corda* is "Latin for Christians" by Elizabeth Altham, a mother who has been home-schooling her children. She ran across comments by Dorothy Sayers and Laura Berquist about teaching Latin to children. After retrieving an old Henle text from among her husband's Jesuit prep school mementos, she began including Latin in the children's lessons. Her three-year old daughter learned to sing the chorus of Resonet in Laudibus and gleefully joined in with the church choir on Christmas morning. It turns out, according to this home-schooling Latinist, that answer keys for the Henle series are still available from Loyola University Press in Chicago, even though the texts are

now out of print. *Deo gratias* for (1) mothers who teach, (2) children who learn, (3) choirs that sing Resonet in Laudibus, (4) Fr. Robert Henle, S.J., and (5) Loyola University Press.

13. Joseph Cardinal Ratzinger addressed the Italian Bishops annual Eucharistic congress in September, 1997. His talk was entitled "Eucharist, the Genesis of Mission." *Inside the Vatican* has been providing coverage recently, the second installment appearing in the February, 1998, issue. In this segment, Cardinal Ratzinger discussed liturgy, Eucharist, and their importance to living the faith. Indeed, the Cardinal maintains that faith itself is in crisis in The contemporary Church. This crisis is intertwined with liturgical crisis, but to focus only on liturgical aesthetics is not enough to get at the heart of the matter. He deals at length with the role of Eucharist and the Christian mission and is critical of the view of Eucharist as "a type of propaganda action, by means of which one seeks to acquire men and women for Christianity [a view which] ruins both the Eucharist and mission. Rather, if we understand the terms correctly, we can understand Eucharist as the mystical center of Christianity, in which in a mysterious way God continually goes out from Himself and attracts us to His embrace." He then asks "Are not the difficulties of our missions in the past 30 years perhaps to be discovered precisely in the fact that we thought only about external problems, but almost forgot that all this activity must continually be nourished by a profound center?" He described a need for reform of post-conciliar liturgy which will restore an emphasis on the Eucharist as a profound "universal encounter of all those who believe in Christ beyond every human frontier." The Cardinal spent much time discussing St. Paul's admonitions to the Corinthian Christians regarding the Eucharist and its distinct difference from a profane meal. The exhaustive examinations of issues pursued by the Cardinal recommend the text of his address to all who are looking for a careful delineation and exposition of complex contemporary concerns.

14. Bishop James C. Timlin, Bishop of Scranton, Pennsylvania, and L.L.A. Episcopal Adviser, contributed "A Pastoral Letter on Capital Punishment" to *The Catholic Answer* of January-February, 1998. The Bishop echoes the Holy Father's observations on attitudes toward capital punishment in recent years. He cautions that to dwell on the horrific acts of criminals (the example of murder is presented) and to be caught up in the denunciation of inhuman activity and, therefore, of an inhuman perpetrator is to "lose a sense of reality. ... The light of the Gospel is given to us by God to dispel passions which blind us to His sovereignty over every life and our duty to ever respect and protect human life, in light of that sovereignty and the intrinsic worth of a human person."

15. Fans of Australian Father John Parsons and his prose dramatizations of events in Church history occurring in and around Rome during the past 20 centuries will not be disappointed with his offering in *Inside the Vatican* of April, 1998. This time the setting is a villa overlooking Lake Albano in 143 A.D. The clever narrative presents a plausible meeting between St. Pius I, the ninth pope, and Marcion, who would break with the church in 144 and whose followers, the Marcionites, would torment the church for five centuries,

eventually being absorbed by the Manicheans. Cerdo, whose teachings greatly influenced Marcion, is also there, and Marcion is trying to persuade the Pope to lift the excommunication leveled against Cerdo. Marcion also suggests that Pius change the liturgy since "That is the best way to change the way people think!" Marcion tries relentlessly to persuade Pius to change his thinking, even offering a large sum for the poor of the Roman Church. The Pope speaks of how he must convey authentic doctrine handed down to him by his predecessors. Once again, complicated aspects of church history are brought to life in a credible dramatic episode.

16. Fr. Evaristus Eshiwu is a Nigerian priest currently doing parish work in Texas. In "In with the Old" (*The Latin Mass*, Spring, 1998), he makes a few observations on some disturbing incidents in parish Mass celebrations. Among the worst: consecrated hosts left in pews after Mass, but fortunately collected by some devout members of the congregation; a lay Eucharistic minister about to pour sacred species into a sink until being halted by Fr. Eshiwu when he arrives in the sacristy after Mass. Reflecting on these incidents Fr. Eshiwu observes, " 'Active participation' of the faithful in the Mass has degenerated into active desecration." After affirming his obedience to the Pope and to the Magisterium, including the teachings of the Second Vatican Council, and his belief in the validity of the new order of Mass, he suggests that the traditional Mass can counter "alarming irreverence" and desecration of the Blessed Sacrament.

17. The *Minneapolis- Star Tribune* (June 6) featured "Priest Preserves Latin influence at Vatican" about Fr. Reginald Foster, the Carmelite from Milwaukee who translates Pope John Paul's documents into their official Latin versions. The article conveys the contagious enthusiasm with which "Reggie," as he prefers to be called, approaches the language. "For me, Latin is glorious," he says. "Like Bach is glorious. Like Handel is glorious. Like Bernini is glorious." Not only has he translated for three popes over 30 years, but also has celebrated the language of over 2000 years as a living element of culture. "Latin is a big deal. ... My friends, we cannot let this be lost to antiquity. There is so much that speaks to us today."

18. Fr. Foster might find encouragement in "Latin Sees Decline, Fall, and Now Resurrection" by Mark LeBien in *The Chicago Tribune* (May 17). He describes the resurgence of interest in Latin and the new teaching methods that teachers, especially younger ones, are using in today's classrooms. These include everything from newscasts in Latin to comparisons of Catullus with the rock band U2. There is more emphasis on learning about Roman life and culture. New technology including computers and the internet are helpful, but there is no getting away from grammar and vocabulary, the "bedrock" of Latin instruction. An interesting statistic: nationwide the number of high schoolers enrolled in Latin classes rose 15.2% between 1990 and 1994. The article generated some letters to the editor. Jon L. Hoh, Jr., (June 1) pointed out that LeBien's description of Latin as a language that died with the Roman Empire 1500 years ago was inaccurate. Martin Luther, among others of his time, wrote in Latin. Other letter writers elaborated on Latin cur-

ricula in other Chicago area schools.

19. *The Arlington Catholic Herald* (Virginia, May 14) presented "St. Ambrose Schola Revives Sacred Music." This 18-member choir sings every Sunday in the parish, located in Annadale. The schola supports the congregation in singing Gregorian Chant for the ordinaries of the Mass. Pastor Fr. Mark Pilon said that most parishioners who attend the 9 AM Sunday Mass do so to hear and to participate with the choir.

20. *The Maine Sunday Telegram* (June 7) carried an article by Tom Kirchofer, "Dispute Follows Popularity Surge for the Latin Mass," describing the Sunday Tridentine Mass at Portland's Cathedral of the Immaculate Conception. A range of views is represented by remarks made by local and national clergy. Rev. Gregory Coiro, speaking for the Archdiocese of Los Angeles, reiterates the often-heard objection that Tridentine liturgy is divisive. Fr. Calvin Goodwin, celebrant of the Portland Mass, said, "The old Mass is not going to replace the new Mass. ... The best way to achieve division is to continue to marginalize and deny people who want the old Mass." The article continued with a description of the sentiments of those who attend the Mass and why they prefer it. Fr. Coiro interprets the language of *Ecclesia Dei* to mean that Tridentine Masses are meant for those who knew them before Vatican II, not that the Masses should be available to all. "One would have to have been alive before 1970 to have the attachment [to the old Mass]."

The Kirchoffer piece was picked up through the Associated Press by a number of papers nationwide: *The Kennebec Journal* (June 10), *The Chicago Tribune* (June 26), the *Dallas Daily News-Sun* (June 26), among others. In its more complete version, the article included the following clear understanding of liturgical custom. "The priest ... faces away from worshippers in a gesture meant to show the entire congregation standing before God." This is a refreshing change from the hackneyed "priest with his back to the people" which reflects lack of awareness. The dissemination of the story nationally fueled some interest on the internet among the regular discussion groups there.

Ed. Comment: Fr. Coiro's argument presents a curious interpretation of tradition, that it can be terminated by chronological reference point and thereby ceases. Does Fr. Coiro understand that the Priestly Fraternity of St. Peter is ordaining men who were born after 1970? These new priests are committed to the Pre-Vatican II traditions exclusively.

21. The Lewiston, Maine, *Sunday Sun-Journal* (7-19-98) picked up the subject of Tridentine Latin Masses in Maine with a report on a seminar held by *Una Voce* to discuss the Tridentine Mass and pray for a local Mass there. As reported above, the Portland Diocese has authorized a traditional Latin Mass at its cathedral. The usual reasons for preferring the older Mass were articulated by many of those attending. All are awaiting a decision authorizing a Mass in Lewiston, a decision that has been delayed for several months. Some clergy are concerned that there is a movement to attempt to replace the new Mass with the old, which is not the agenda, according to Fr. Calvin Goodwin of Portland,

who celebrates the Cathedral Mass.

22. Fr. Roger P. Chabot writes a column named "M-Editations!" in *The Church World* of the Diocese of Portland, Maine. The column name itself is an odd migration of Latin into English, but the tone is set by the opening question: "I often wonder, 'Why would someone want to celebrate Mass in Latin?'" He says that it was "a daily occurrence!" (Exclamation included.) It was a relief to hear scripture in the vernacular after Vatican II. He goes on to describe the process leading up to the compilation and introduction of the new Lectionary. The old Lectionary has only two readings per day and a single annual cycle. He finds it sad that many of those who want Latin in the Mass reject the new Lectionary, which has inspired many North American Protestant churches to adopt a Revised Common Lectionary, which follows basically the same 3-year cycle as the Catholic revised Lectionary. He concludes, "I have also discovered that the Pope is allowing the Latin Mass only on a temporary basis in order to allow those who have difficulty with the new developments more time to study and learn to appreciate what Vatican II has done for the Church in opening up the richness of the Word of God in the new Lectionary."

A letter replying to Fr. Chabot appears in *The Church World* of July 30 from Robert P. Beurivage, who is mentioned prominently as one attending the Portland Tridentine Mass in the Associated Press article described previously. Beurivage points out that a vernacular translation of the readings is included in the Tridentine celebration in Portland and takes issue with the assumption that more different readings are necessarily better than the traditional cycle. There can be a benefit to having the same readings coming along each year: "repetition is the mother of learning." Moreover, Catholics have been encouraged to study scripture on their own. Mass is much more than a Bible-study class. Also, there is no indication in *Ecclesia Dei* that the indult is necessarily a temporary arrangement.

Ed. Comment: We are not sure what source may have led Fr. Chabot to his "discovery." *Ecclesia Dei*, which extended a wide-ranging indult to the church at large, does not mention a time limit. Moreover, an indult, while a special permission or dispensation from the general rules, does not necessarily carry the connotation of temporary. Would he perhaps greet the Pope in his chapel on a weekday morning saying, "Why would someone want to celebrate Mass in Latin!" (The Pope celebrates in Latin.) More commentary on the Lectionary after the next item.

23. *The Journal of the Canon Law Society of America* (June) carried a brief discussion of which Lectionary may be used for vernacular readings at Tridentine Masses for the people. It turns out that, a few years ago, the appropriate office of the Vatican responded to a dubium saying that any standard translation into the vernacular may be used for the translated reading of the Latin. However, if the people in the congregation so desire, the new Lectionary, and its separate cycle of readings may be used for purposes of catechesis and/or the convenience of the celebrant in preparing homilies. These are the translated readings, not the

ones read at the altar. This is a curious option for two reasons: first, the use of readings that do not correspond to the ones which must be read in Latin according to the rubrics of the 1962 Missal. Second, the latitude afforded the congregation in deciding which Lectionary the celebrant may use, a democratic departure from regulation by rubric. Here it is the people, not the priest, who decide which Lectionary they prefer.

Ed. Comment. This would appear to be an exception to the stipulation of *Ecclesia Dei* that the rites are not to be mixed: that 1970 is to be 1970 and 1962 is to be 1962. However, the translated vernacular readings at a Tridentine Mass (which Fr. Chabot apparently and unfortunately missed wherever he attended Mass during his youth, but which were a standard practice elsewhere) are, strictly speaking, not a part of the actual ritual of the Mass, but a catechetical interlude associated with the vernacular homily. Yes, it is an added chore for a priest to prepare two homilies each weekend, one for Tridentine and one for Novus Ordo. But is the liturgy of the Word of the revised Mass more significant than that of the Tridentine? This raises more interesting questions. Are we as Catholics losing a sense of liturgical flow where the readings are the reflective preparation for the Eucharistic liturgy? The Eucharistic liturgy has its own proper prayers that (at least in the Tridentine form) are often an extension of the ideas expressed in the readings. Has the link between the liturgies of the Word and of the Eucharist been diminished to the point that some are even ready to use texts that do not belong intrinsically to the celebration, borrowing instead from those of another? Using this logic, would it not be appropriate for a priest who is celebrating 2 Tridentine and 1 Novus Ordo on a given Sunday to base his homily on the former while preaching at the latter? Of course, it is not permitted to reverse the borrowing, but suppose this were the case in a spirit of reciprocity. Would the Novus Ordo congregation be permitted to vote to hear the Tridentine readings instead of the ones in the New Lectionary?

Some additional observations on the various issues raised. The single year cycle is a useful yardstick against which one can measure spiritual progress from year to year. It is not unique to Tridentine liturgy but is common in the oriental rites as well. In Catholic liturgy, scriptural readings have a ritual as well as an instructional purpose. The desire of the Council's Constitution on the Sacred Liturgy, to "open up more lavishly" the scriptures, sought evangelization. But Catholics do have access to Bibles and commentaries in book form, on tapes, and CD-ROM for individual or group study in whatever language they desire. There are also Latin Lectionaries for the new Mass, available from the Vatican bookstore. In some places, people who appreciate Latin use these. In Tridentine High Masses, it is increasingly common to hear the epistle as well as the Gospel chanted in Latin, an option of the 1962 Missal which was seldom used during the 1960s. Prior to this time, this custom was reserved for Solemn High celebrations. The Liturgy of the Word has become more significant to the people. And, by the way, the use of a third reading from the Old Testament was not an invention of

Vatican II. Look at the ember days and certain other liturgical days in the Tridentine Missal.

24. Pittsburgh's Holy Wisdom Latin Mass Community at St. Boniface received a lot of attention in the *Norwin Star* of Irwin, Pennsylvania (June 17). Nothing less than a two-page feature story with 5 LARGE photographs, including Bishop Donald Wuerl and Fr. Eugene Dougherty, chaplain of the Latin Mass Community. Much of the story is an introduction to the Latin Mass for those who might not be familiar with it. Among the many interesting remarks is one from Bill Redic, Vice President of the Community: "A lot of people, even important people in the church, think the (Latin) Mass is for nostalgia. Nothing can be further from the truth." Attendance at the two weekly Sunday Masses has been increasing about ten percent each year. The congregation includes Catholics of all ages. In the neighboring Diocese of Greensburg, an effort is underway to begin a weekly Tridentine Mass.

25. The August 9 *National Catholic Register's* front page was graced by an update concerning Scranton, Pennsylvania, in "New Latin Mass Orders Making PA Diocese a 'Spiritual Powerhouse'." The "powerhouse" term is Bishop Timlin's, in describing some special resources in his Diocese, the Priestly Fraternity of St. Peter and the newer Society of St. John. The former has made Scranton its North American headquarters for six years now, while the newer Society of St. John was solemnly established in May of this year. As in the case of the other order, there are several former members of the Society of St. Pius X who "wanted to get their situation regularized" in the words of Bishop Timlin. The new Society is putting less emphasis on staffing parishes than the Priestly Fraternity, and wants to advance piety, evangelization, and Catholic leadership in society. They hope to establish a new residential community and college in northeastern Pennsylvania.

26. *Inside the Vatican* (May) brings another installment from Fr. John Parsons' series on church history in and around Rome. This brief story is about St. Philip Neri, the "Apostle of Rome," and his circumstances in the city during 1540.

27. An overview of sacred music in the wake of Vatican II comes from Jeffrey Tucker in the Summer issue of *Latin Mass Magazine*. He attempts to make sense of the current situation and the disaffection that a large number of Catholics feel toward the music most usually encountered in parish Masses according to the new rite. He traces developments during Vatican II, the role of Cardinal Bugnini in deemphasizing chant and polyphony, and the "camp songs, rock ballads, and artificial compositions" that have been employed instead. His conclusions, based on perceived cause and effect, will probably not seem justifiable to everyone, especially to those who have developed ways to include traditional music in the new Latin Mass. But there are many interesting insights into why traditional music has worked and why the current climate has not been favorable to the development of new good music. He presents the familiar criticism that serious music presented in the setting of the new Mass is often so awkwardly incorporated that the liturgy becomes almost like a concert interrupted by prayer and

acclamation. He cites many longstanding and new publications of hymns and chant, but somehow has missed the excellent books that have come from Solesmes. Also, he does not seem to be familiar with the new form of *Missa Cantata* which can include extensive chant, even, for example, a chanted Eucharistic prayer. But he is very adept at identifying why the customs for music at Tridentine Masses are successful in enhancing the liturgy.

28. *Sursum Corda* (Summer, 1998) presents a fascinating picture of the history and personalities of St. Agnes Church in midtown Manhattan. "Risen from the Ashes" describes how the church, which burned in late 1992, has been reconstructed and reborn as a vital church for New Yorkers and city visitors. St. Agnes is, of course, the destination for those attending the L.L.A.'s national convention next summer. Msgr. Clark, the pastor who rebuilt the church in traditional style, has led the congregation for many years and also writes a column for *Crisis Magazine*. Bishop Fulton Sheen often preached here. Father George Rutler, leading writer and television commentator, is also to be found here. Adjacent to Grand Central Station, the church was originally home to immigrants, but now "the whole world is our parish" says Fr. Rutler.

29. *The Los Angeles Times* (May 18) echoes the *Chicago Tribune* reports on the renewed popularity of Latin with "For the Love of Latin." Here are some of the additional insights offered. The study of Latin generally benefits the average or below-average student more than the exceptional student. Latin students boost their SAT scores for college admission an average of 150 points. The number of university students taking Latin increased by 25% between 1994 and 1996.

30. Letters to the editor from LLA National Secretary Scott Calta appeared in the *Miami Herald* (Apr. 1, Aug. 18) concerning pro-choice and government "leaks" to the national media.

31. The membership of the L.L.A. was well-represented in the Summer 1998 issue of the *Fellowship of Catholic Scholars Quarterly*. The major article, entitled "Do Sex Education and Access to Contraception Cut Down on Abortions?" (pp.22-42), is by Mr. Kenneth D. Whitehead. There follows (pp.43-44) the commencement address given by Cardinal George at the Catholic University of America on May 16th of this year. Closing the issue is a perceptive review by Fr. John-Peter Pham of Fr. Stanley L. Jaki's *Theology of Priestly Celibacy*.

32. From the July/August issue of *The Catholic Answer* (p.16), I quote the opinion of the editor of that journal: "Regretably, today, we find an abysmal ignorance of Latin, even among supposedly intelligent and well-educated people. The near demise of Latin in the Church has aided the secularization process (especially on the liturgical front) and fragmented our efforts in many ways, particularly as that affects a unified approach to the sacred sciences." We agree.

33. The August/September issue of *Inside the Vatican* contains three items of particular interest to our members. The first (on pp.20-21) is an article by Antonio Gaspari entitled "Ten Years after the Schism," referring to the Lefebvrist schism. It consists largely of an interview with

the Abbé Franck-Marie Quoex of the Institute of Christ the King, Sovereign Priest.

The second item is an interview with a member of this Association, Msgr. John McCarthy, founder of the Oblates of Wisdom. Entitled "A 'New Springtime' in Scripture Studies?" (pp.50-51), it was conducted by Alberto Carosa.

The last (pp.52-53) is another in the charming series of vignettes in Church history penned by Fr. John Parsons (mentioned above). This one is set in the eventful year of 1776.

34. The respected Msgr. M. Francis Mannion surprised more than a few readers of the August 30th issue of *Our Sunday Visitor* by characterizing a consistent preference for the celebration of the Mass in Latin as an undesirable form of "clericalism." That's quite a swipe at the young men mentioned earlier in this issue, newly ordained and resolved to bring Christ to the faithful through the Latin Mass. Personally, I was disappointed to see the gauntlet of division cast down between those who want to see the vernacular Mass properly celebrated and those who wish to see the Latin Mass properly celebrated. Can't one be for both? If some priests want to say only the vernacular version, others only the Latin, and still others both varieties, where is the harm in that? (Where is Rodney King when we really need him?)

At any rate, his statement drew protests. In the September 20th issue, two letters appeared taking issue with this one contention. One was from Ted Cover, the chairman of the St. Louis chapter of the L.L.A. (p.18), who made his case well.

That same (Sept. 20th) issue contained an interesting interview with another member of the L.L.A., Charlotte Allen (pp.6-7), author of *The Human Christ: The Misguided Search for the Historical Jesus*, recently published by the Free Press.

35. The hand and mind of Fr. J.-P. Pham, never idle (see #31 above), produced a thought-provoking review of the recent introduction to moral theology written by Aurelio Fernandez and James Socias, and entitled *Our Moral Life in Christ: A Basic Course on Moral Theology* (Scepter Publishers and the Midwest Theological Forum). He rightly observes that the work is suitable "for use in RCIA programs, traditionally weak in moral instruction." Now there's a tradition in need of some serious updating!

The review appeared in the September issue of *Crisis* (pp.44-46).

36. The September 28th issue of *The New Yorker* contained a piece by Alexander Stille entitled "Library Privileges" (pp.43-46, 57-59), which deals with the Irish Dominican scholar Fr. Leonard Boyle, who was abruptly dismissed in May of 1997 after 13 years as Prefect of the Vatican Library. According to Mr. Stille, the dismissal occurred because Fr. Boyle was thought to have cost the Holy See millions of dollars in settling lawsuits arising from his attempts to raise money (through licensing) to completely modernize the library. The goal was a worthy one: the wealth of knowledge reposing in the Pope's collection had hitherto

been available to scholars only on a meager basis.

Fr. Boyle is now head of the Leonine Commission, a body established by His Holiness Leo XIII to produce the definitive critical edition of the complete works of St. Thomas Aquinas. He is well-suited for the job, since he is an expert Latinist and a much-respected palaeographer (that is, one who can decipher ancient and mediaeval handwriting — the handwriting of the Angelic Doctor and his scribes is almost totally illegible to the untutored eye). The Leonine Commission has been about its task for a century now, and the end is not yet in sight. If anyone can kick the work out of low gear, it should be Fr. Boyle.

And the Irish are sticking by their own. In the very month in which the issue hit the streets, the Most Rev. Sean Brady, Chancellor of Maynooth (Ireland's largest seminary), conferred an honorary doctorate upon Fr. Boyle.

37. Speaking of *Our Sunday Visitor*, its August 30th issue contained an uplifting article on the work of Fr. Larry Dulek, who has been pastor of St. Anthony's Parish in Milwaukee for 14 years (pp.10-11).

Even though the parish is in a fairly tough neighborhood (there was even a murder on the church steps last year), it draws people like a magnet from all over the metropolitan area. There are 2,000 registered parishioners, and many others who regard it as their "second parish."

Q: Why do they come?

A: Good liturgy.

Quoting from the article by Bill Kurtz: "Many parishioners are drawn by the beauty of the church and the quality of the liturgies. The choir is led by Lee Erickson, the director of the Milwaukee Symphony Orchestra's chorus . . . Father Dulek . . . believes many people 'are seeking a sense of reverence and respect in the holy sacrifice of the Mass. They're looking for a sense of connectedness with the universal Church.' At St. Anthony's, he said, 'Liturgy is treated as a window on heaven'."

Thomas Reeves, a college professor who converted to the Faith last year and drives 30 miles weekly to attend his church's Mass, is quoted: "We come for the dignity and reverence of the service, which we have not seen rivaled in the archdiocese."

It will not surprise our readers to learn that the 10 AM Mass every Sunday at this parish is hybrid — that is, much of it (though not all) is said or sung in Latin every week. In fact, Fr. Dulek is a former member of the L.L.A. (the light is on in the window for you, Father), and for many years this was the only parish in the City of Milwaukee with a full Latin Mass — perfectly logical given the "catholicity" of the parishioners, who are Hispanics, Vietnamese, Poles, Germans, and "other." As W.S. Gilbert put it: "Let's give three cheers, and one cheer more!"

38. In the most recent issue of *First Things*, teacher and

columnist Amy Welborn describes her religion students. They professed "boredom" with the liturgy, and so she took them to attend Mass at a Benedictine monastery. They were awed. Afterwards, one of these eighth graders remarked: "In church, on Sunday, it's like it's all about us or something. This was about God."

Out of the mouths of eighth graders . . . (And thanks to Greg Erlandson for mentioning this telling remark in his column in the September 6th issue of the *Visitor*, p.19.)

39. *The New York Times* for October 14th (page 3) contained an article about changing attitudes among the seminarians at the North American College in Rome. Most of the 171 students now enrolled support continued clerical celibacy, regard the Holy Father and Cardinal Ratzinger as living heroes, and are concerned about — bad liturgy!

One such seminarian, Stephen Hero [hmm, that was James Joyce's title for the first draft of *A Portrait of the Artist as a Young Man*], age 28 and a native of Toronto, is quoted as follows: "I don't think the church should be too mundane. It's OK to make the liturgy accessible, but there is a danger of making it so ordinary that people lose the transcendent experience of God."

Needless to say, their attitudes have caused much chagrin to their teachers. We read of one Franciscan from the USA who teaches sacred eloquence (when not trying his hand at Hollywood screenplays) and discourages his students from mentioning the Pope in their sermons. He says that "the Pope might be too remote a reference for many American churchgoers."

The Pope a remote reference? In your dreams, Father.

PUBLICATION ANNOUNCEMENTS

Although we have no review of any of the following items to share with you, our members may well find several of them to be of interest. A few of them are not new and have been mentioned in this Newsletter before; but we mention them now for a second time because, well, it will soon be the season of Christmas.

The following have all been recently advertised and are now available:

1. *Beyond the Prosaic*, edited by Stratford Caldecott (T. & T. Clark, ISBN 0 567-08613-5, \$43.95 hardcover; order by phone at 800-359-7340 or by fax at 703-661-1501). This collection of six essays ranges from the outstanding to the dubious. In the latter category is Fr. Serge Kelleher's "Whatever Happened to the Liturgical Movement?" which engages in far too much mental telepathy. Archbishop Bugnini's innermost

thoughts are constantly divined — never to that cleric's credit. But in the former category is Eamon Duffy's detailed indictment of the ICEL "translation" of the Mass, which he says has left the Church "poorer, possibly permanently poorer," and has made most English-speaking Catholics as "thin and crude" (spiritually) as are the translations themselves.

2. Mentioned above (From the Press #34) is the new book by Charlotte Allen, *The Human Christ: The Misguided Search for the Historical Jesus* (The Free Press, 383 pp., \$26). Prospective readers should not be put off by the condescending reviews penned by scholars like John F. Haught of the Theology Department at Georgetown (*Washington Times*, weekly edition June 1-7, p.27). Since her point is that the professionals have gotten it wrong, the professionals can hardly be expected to agree.

3. *Sunday Latin-English Missal*, a comprehensive 2,080 page book for praying the new liturgy. (\$64.95) This will be of special interest to those parishes which have the new Mass in Latin. Order from The Leaflet Missal Company by phone at 800-328-9582 or by fax at 800-355-9650. Item # 03438.

4. *The Devil Knows Latin: Why America Needs the Classical Tradition*, by E. Christian Kopff (ISI Books, ISBN 1-882926-25-0, \$24.95 hardcover; order by phone at 800-526-7022 or by fax at 302-652-1760). To be published next month. The author is a classicist at the University of Colorado. The work deals with the intellectual and cultural value of Latin.

5. The Daughters of St. Paul keep English translations of nearly all papal pronouncements in stock. Of particular note is *Dominicae Cena: The Mystery and Worship of the Eucharist*, by the present pontiff. In addition to much good Eucharistic doctrine, it contains our Holy Father's ringing declaration: "The Roman Church has special obligations toward Latin, the splendid language of ancient Rome, and she must manifest them whenever the occasion presents itself." *Ipsa dixit*. 44 pages in softcover, \$2.50 (\$3.75 in Canada). Order by phone at 800-876-4463 or by fax at 617-524 8035. Item # 4748-8.

6. Available on cassette: "Ave Verum Corpus"— 20 Eucharistic hymns, including several different arrangements of the title hymn, sung on June 1, 1997, by the Choir and Strings of St. Thomas More Parish in Chicago, under the direction of Mr. Andrew Perz. Order by phone: 773-436-4444.

7. On Compact Disc, "Ora Pro Nobis," consisting of several familiar hymns, some in Latin and some in English, several in new arrangements, produced by Nancy Scimone and Fr. Vincent Bork (of St. John Parish in McLean VA). The article on its release published in the *Arlington Catholic Herald* (July 17, 1998) fails to tell us how many hymns are on the CD or by whom the singing is done. Order by phone from St. Gabriel Media at 703-913-7559.

8. Occasionally we have made mention of the singing group called *Chanticleer*, who are based in the San Francisco area. One of their albums, "Matins for the Virgin of Guadalupe," was the featured selection of the BMG Classical Music Service for August 1998. Several other albums by them are available from the BMG Service, including "Mysteria" (a collection of Gregorian chants) and Palestrina's "Missa pro Defunctis." Also offered are albums by the group called *Pomerium*, including Guillaume Dufay's "Mass in Honor of

St. Anthony." Information on joining the service, which operates like a book club, may be obtained from the Chairman of the L.L.A.

9. Finally, not yet available but coming soon from the Edwin Mellen Press: *Correspondence: Paul and Seneca, A.D. 61-65*, by our member Mr. Paul Berry. Details in a subsequent issue.

MISCELLANY

1. St. Edmund Campion was martyred for the Faith in 1581. On the morning of his execution, he greeted his executioners cheerily: "God save you all, gentlemen; God bless you, and make you good Catholics." On the scaffold, when he began to pray, an Anglican clergyman interrupted him and demanded that he pray in English. But the good saint replied that he "would pray to God in a language which they both well understood"—Latin.

Sancte Edmunde, ora pro nobis!

2. From the writings of the late Fr. Jerome J. Gassner, O.S.B., an Australian liturgical scholar: "But in particular, the Canon is a mosaic of the classic period of . . . early Christian art. . . . The beautiful relationship between the perennial art of the colored stones and the art of the 'unchangeable rule' [this is the literal translation of 'Canon'—ed.] in the celebration of the Holy Eucharist . . . [is] a key for the interpretation of the Canon, for its adequate understanding and appreciation." We would have better liturgy, I think, if cleebrants realized that the liturgy is a work of art.

3. Another memorable one from the Pope's personal Latinist, Fr. Reginald Foster, O.Carm., quoted on p.171 of *When in Rome* by Robert J. Hutchinson: "The contemporary Church has lost the ability to hear its own music . . . Without Latin, everyone is now tone deaf. We're still doing the same ritual dance steps by rote . . . but no one can hear the music any more. No wonder people are bored." Fr. Foster refers to that wondrous music which is felt at the Latin Mass, even if it is a Low Mass.

4. On the internet recently, Fr. Fergus Kerr, O.P., contrasted the actual text of one of the *orationes* of the Mass with the purported ICEL translation. He chose the Prayer for the Seventh Sunday "in Ordinary Time," which reads as follows in the official text approved by Our Holy Mother the Church:

"Mysteria tua, Domine, debitis servitiis exsequentes, supplices te rogamus, ut quod ad honorem tuae majestatis offerimus, nobis proficiat ad salutem."

These words actually mean: "As in our due service we perform your mysteries, O Lord, we humbly ask you that what we offer to the honor of your majesty may help us to salvation."

But the ICEL version is: "Lord, as we make this offering, may our worship in Spirit and in truth bring us salvation."

First, this is clearly an intolerable falsification of the text. But Fr. Kerr goes on to ask whether it does not smack of the Pelagian heresy to pray that something which we do (our worship) may be the cause of our salvation. Good point; we are saved by Christ's action, not by anything which we do. (And besides, there's not much music to be heard in the second version. We could never dance to it in our hearts.)

5. Professor David Kubiak, a member of the National Council of the L.L.A., delivered a Chapel address at Wabash College not long ago defending the rationale for single-sex tertiary education. According to an account of the episode written by Mr. Matthew A. Rarey and published in the Fall 1998 issue of *Campus* magazine, the address so infuriated Dr. Eleanor Salotto that she required the students in her English class to write papers attacking Dr. Kubiak's position. (You read that right.) The students felt unhappy about this, but the story has a happy ending. Quoting Mr. Rarey (p.17): "Salotto is new to Wabash and will be leaving after this semester."

6. Kudos to Miss Dolores B. Grier, one of the Vice-Chancellors of the Archdiocese of New York. When interviewed recently on the Eternal Word Television Network, she strongly defended the desirability of continuing and extending the availability of the Latin Mass.

7. Yes, you can learn of lot from those television interviews. The film version of *The X-Files* opened on Friday, June 19th, and on that day its star, Mr. David Duchovny, was interviewed on the Rosie O'Donnell Show. When asked about the major influences on his life, he singled out the late Mr. James Rogers. A director? Another actor? No—he was Mr. Duchovny's high school Latin teacher, "the one teacher who really got through to me."

Speaking of *The X-Files*, the creator and executive producer of that television series is Mr. Chris Carter. He, too, gave a televised interview four days earlier. When asked to account for the popularity of the unconventional series, he replied: "It plays to the sense of the supernatural, of the unseen world. That appeals to nearly everybody."

It sure does. Those who imagine that the seen is more powerful than the unseen, whether in the liturgy or in life, are flying in the face of common experience. And here's to you, Mr. Carter (Jesus loves you more than you will know).

8. But surely praying in a foreign language must be senseless? Well, not according to Mark Drogin, who is a convert and a Dominican tertiary. Writing (in *The Carpenter's Workshop*) of his attendance at a Jewish Synagogue service: "I could not understand one word of the Hebrew songs, but the music was understood by everyone: it was heavenly. . . . I closed my eyes and let the classical Hebrew harmonies in praise of the Lord wash over me and through me, and I realized that countless Jews have known this Peace and Joy and Hope for centuries."

What, no "On Eagles' Wings"?

9. Our member Mrs. Patricia Feighan (of our Cleveland chapter) has brought to fruition an important project on which much effort has been expended. One may now order her "Learning Liturgical Latin" series. Available are: (i) a computer program on the new Mass in Latin; (ii) an audio

tape on the same; and/or (iii) an audio tape on the Tridentine Mass. Prices are quite reasonable. You may obtain information on ordering by visiting her web site, which is (and I hope I get this right):<http://www.latinmass.com/index.html>

Our congratulations and our thanks to you, Pat.

10. Yes, the electronic world is very much with us, including in the consciousness of our children. Little Kerrie Jensen (age 4) is taken by her mother to church every Sunday at a parish which has the Latin Mass. Recently, she has begun to sing the opening words of the Gloria, which are (according to Kerrie): "Glo-o-oria e-mail Chelsea day-a-ao!" (Source: *Catholic Digest*, July 1998, p.50.)

11. A warm welcome goes to Norma McCorvey (formerly "Jane Roe" of Roe versus Wade), who was received into the Holy Catholic Church on August 17th. Glory to God for all His graces and mercies.

12. May I ask the favor of your prayers? If possible, please say a prayer for the repose of the soul of my brother, James Edgeworth, who passed away on September 4th. Fortunately he died in the Faith, with all his children grown; but the loss is a big one. Kathy and I thank all those members of the L.L.A. who have already expressed their feelings to us, and particularly to Scott and Cathy Calta, who had a Latin Mass offered in Miami for the repose of his soul.

Prayers are also requested for John McCaffrey and for Kenny Trotter, close relatives of two of our members. In both cases, their condition has improved, but they are not yet in the clear. Please remember them and their families to the Lord.

13. The last word this time is from *Look Homeward, Angel*, by Thomas Wolfe: "Lost! Oh, lost and by the wind grieved ghost — come back again!" If God so wills.

God loves you. See you next time.

PRAYER FOR THE
CELEBRATION OF THE MASS
IN LATIN

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

Cum licentia Ordinarii:
Baton Rouge, LA
August 8, 1994