



NEWSLETTER

#71 Winter 1999

CHAIRMAN

Dr. Robert Edgeworth
740 Carriage Way
Baton Rouge LA 70808

VICE CHAIRMAN

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

SECRETARY/TREASURER

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

ASSOCIATE EDITOR

Mr. James F. Pauer
P.O. Box 16517
Rocky River OH 44116

ASSISTANT EDITOR

Mr. Donald Cherry
321 East 43rd Street #902
New York NY 10017 E-mail: dcherry@pobox.gsuc.cuny.edu

THIS JUNE THE LATIN LITURGY ASSOCIATION WILL HOLD ITS SEVENTH NATIONAL CONVENTION. YOU ARE CORDIALLY INVITED TO ATTEND. THE DATES ARE SATURDAY AND SUNDAY, JUNE 5TH AND 6TH; THAT IS THE WEEKEND OF CORPUS CHRISTI IN THE PRESENT CALENDAR.

Those who attend the convention will have the opportunity to attend three Latin Masses (at least one will be Tridentine, and at least one will be of the new form in Latin) as well as Solemn Vespers on Saturday. Prospects for a Pontifical High Mass at the convention are good.

The roster of speakers is easily among the best which this Association has ever offered to its members. The following speakers are confirmed:

- Fr. William Ashley, founder of the Opus Mariae Mediatrix: "Introducing the Opus Mariae Mediatrix."
- Fr. Kenneth Baker, S.J., Editor, *Homiletic and Pastoral Review*: "Latin and Effective Pastoral Liturgy."
- Prof. Thomas E. Bird, Queens College, NY: Topic to be announced.
- Mr. Scott Calta, Secretary of the Latin Liturgy Association: "Ritual: Reflections of a Master of Ceremonies."
- Msgr. Eugene V. Clark, Pastor, St. Agnes Church, New York, NY: "Latin and the Intellectual life of the Church."
- Mr. William J. Leininger, Vice Chairman of the Latin Liturgy Association: "Symbolism in the Roman Rite."
- Fr. Guy Nicholls, C.O. representing the Association of Latin Liturgy (of England): "The Contribution of the Oratories to the Liturgical Life of England."
- Fr. John A. Perricone, also of St. Agnes Church: "The Heritage of *Mediator Dei*."

All liturgies and talks will take place at the historic (and newly rebuilt) Church of St. Agnes, 143 East 43rd Street, New York, NY 10017. That is in Midtown Manhattan, not far from Grand Central Station.

It is our intention to end the convention by joining in the outdoor procession of the Blessed Sacrament sponsored by the Archdiocese of New York, which will begin from St. Patrick's Cathedral at 460 Madison Avenue.

Registration for the convention will be \$40.00. However, the rate will be \$35.00 if paid by April 15th. I recommend that you register now, so that you will not inadvertently miss the discount deadline. Please send your registration check to:

Mr. Scott Calta
L.L.A. Secretary-Treasurer
P.O. Box 831150*
Miami FL 33283-1150

The exact schedule of talks and liturgies will appear in the next (Spring 99) issue of this Newsletter. We will start about 8:30 AM on Saturday, June 5th, and will conclude in the late afternoon of Sunday, June 6th. Ordinarily the Association makes arrangements with a specific convention hotel and obtains a special rate for our members who wish to stay there. Unfortunately, it has proved impossible to do this in midtown Manhattan. All of the hotels with which we spoke were willing to do this only if we entered into a minimum room guarantee which, we felt, was greater than we should pledge.

Where, then, should you stay? No doubt many will make arrangements to stay with relatives and friends in the metropolitan area and then commute both days. (As mentioned, the site is near the main train station.) For those who lack such contacts we can provide the following suggestions:

- First, for those for whom economy is a top priority, we can recommend the Vanderbilt YMCA, 224 East 47th Street, NY, NY 10017 (that's four blocks from the church); telephone 212-756-9600; fax 212-752-0210. Manager is Christina Chandra. Rates are: basic single, \$65 / night; single with sink, \$68; basic double (bunk beds), \$78; basic double with sink \$80; full double with double bed, up to \$100; suite with private bath, \$125.

- For those for whom price is not a major consideration, we may recommend the Grand Hyatt New York City, situated on 42nd Street between Park Avenue and Lexington Avenue (about two blocks from the church). A deluxe king size room there is available at \$229/night and up. For other rates or to make reservations, the telephone is 212-833-1234, and the fax is 212-697-3772.

- For those who fall in between these two extremes, one might try the Comfort Inn Manhattan, located at 42 West 35th Street (about 10 blocks from the church — a bit long for walking, but an easy hop in a taxi). Doubles run from \$134 to \$149 per night. Telephone is 212-947-0200; fax is 212-594-3047.

We hope that these suggestions will help you in making reservations for your stay in New York. We knew that there would be both advantages and disadvantages to meeting in Manhattan. The lack of a shared convention hotel will be one of the disadvantages, but we believe that there will be many counterbalancing advantages, especially of a cultural nature.

On November 15th Bishop Leo A. Pursley passed from this life to the next. He was 96 years old, and had been a priest for 71 years and a bishop for 48 years — half his life! He was the ordinary of the diocese of Fort Wayne — South Bend from 1955 to 1976, and during that period was Chairman of *Our Sunday Visitor, Inc.*

FROM THE CHAIRMAN

I can remember a letter which His Excellency sent to me over a decade ago. He reminisced that, just as he was about to leave Indiana to go to Rome for the opening session of the Vatican Council, a "wise old monsignor" (who was a convert to the Faith) pleaded with him and implored, "Whatever else happens, don't let them talk you into putting the Mass into English!" "But," Bishop Pursley wrote, "I wouldn't listen, I voted for the Constitution on the Liturgy, and I have regretted it ever since."

He was a good priest and a fine shepherd, as well as an Episcopal Adviser of this Association. We have had Mass said for the repose of his soul. Please remember him in your prayers. (By the way, the oldest bishop in the United States - - the Most Rev. John Paschang, Bishop of Grand Island, is 103. He, too, is one of our Advisers.)

Many souls were called to the next life during December. One of these was Mr. Charles Leininger, the brother of William Leininger (who is Vice Chairman of this Association). Charles passed away unexpectedly on Christmas morning at the age of 59. Please pray for the repose of his soul, as well as for the consolation of Bill and all the Leininger family. May he rest in peace!

Speaking of our Vice Chairman, he has recently performed a valuable service for the Latin Mass movement. If one attends Tridentine Masses offered in a variety of places in the U.S., certain inconsistencies are evident. For example, in many locations the Confiteor and Misereatur are said (a second time) immediately before the distribution of Holy Communion. In other places these prayers are not said at that point. Which is correct? Mr. Leininger referred the matter to the Ecclesia Dei Commission in Rome, and received an official reply, which we print in its entirety immediately following these remarks. Inter alia, this is going to require a revision in those useful booklets disseminated by our friends at the Coalition in Support of Ecclesia Dei.

In closing, 1998 was a year of considerable progress for the Latin Mass movement, as shown by the contents of our last few issues and of the present issue as well. There is every reason to think that 1999 will be another year of progress on several fronts, if the Lord so pleases. Let us pray for it. Let us work for it. And may God love you.

PONTIFICIA COMMISSIO "ECCLESIA DEI"

Rome, 15, December 1998

Mr. William J. Leininger
Chairman
New York Chapter
Latin Liturgy Association

Dear Mr. Leininger,

Thank you for your letter of 2 December 1998 addressed to His Eminence Cardinal Felici. We will respond to your questions in the order in which you have raised them.

1. The typical edition of the Roman Missal of 1962 contains the code of Rubrics for the Breviary and the Roman Missal which was promulgated by order of Pope John XXIII on 26 July 1960. Number 503 of that Code explicitly states that the confession (Confiteor) is to be omitted when Holy Communion is to be distributed during Mass. Hence, you are right; the Confiteor is not to be said previous to the distribution of Holy Communion.

2. According to the same edition of the Roman Missal, the word *perfidus* no longer appears in the oratio *Pro Conversione Iudaeorum*. Hence, if an earlier edition of the Missal is used on Good Friday, the work *perfidus* is to be omitted.

We wish to acknowledge with gratitude your kind remarks about our Commission and commend its work to your good prayers and those of all the members of the New York Chapter of the Latin Liturgy Association.

Wishing you a Blessed Christmas, and a Happy and Holy New Year I remain,

Sincerely yours in Christ,

Msr. Camille Perl
Secretary

Highest prices paid
for Catholic books

We purchase collections, large and small, throughout the United States & Canada.

We routinely outbid other booksellers for the books we especially want: scholarly books, in any language, in such areas as theology, philosophy, biblical studies, canon law, ecclesiastical music and art and architecture, patristic and mediaeval studies, religious biography and lives of the saints, prayer books and liturgical texts, etc., etc., etc.

Loomer Theological Booksellers

320 North Fourth St. • Stillwater, Mn 55082

Ph: 651-430-1092 • Fax: 651-439-8504

e-mail: LoomerBooks@prodigy.com

Website: <http://www.booktown.com>

And yes, we sell books too. We have the largest stock of secondhand and out-of-print Catholic books in the English-speaking world. If you know what titles you want, send us a list in writing. If you want one of our monthly catalogues, just ask.



**ADDITIONS AND REVISIONS
TO THE DIRECTORY OF**

LATIN MASSES

ALASKA

Archdiocese of Anchorage
Chapel of Pioneer Home
Anchorage AK
This Mass has been discontinued.

ARIZONA

Diocese of Phoenix
St. Mary's Church
Chandler AZ
This Mass has been discontinued.

CALIFORNIA

Diocese of Fresno
St. Anne's Chapel
Fresno CA
2nd Sunday at 6 PM;
Last Sunday of month at 12
Noon

Archdiocese of Los Angeles
St. John Baptist de la Salle
Church
Granada Hills, CA
This Mass has been discontinued.

Monastery of the Angels
(Cloistered Dominican Nuns)
Hollywood CA
Sunday at 7AM (sung) and
Wed. at 6:30AM, 1970 Missal,
usually in Latin.
Dominican Rite in Latin on
Holy Days of Obligation, 1st
Saturdays, and feasts of
Dominican saints

Diocese of Sacramento
Immaculate Conception
Church
Sacramento CA
Sunday Mass unchanged.
Mon. through Thurs. at 12:15
PM, Fri at 7:00 PM.

Diocese of San Jose
St. Ann's Chapel
Stanford University
Palo Alto CA
This Mass has been discontinued.

Please add the following loca-
tion to your Directory:
St. Thomas Aquinas Church
Waverly at Homer
Palo Alto CA 94306
Sun. at 12 Noon; also Holy
Days (time varies). Latin
Vespers Sun. at 6:15 PM
Hybrid

CONNECTICUT

Diocese of Norwich
Chapel of St. Mary's Convent
Putnam CT
This Mass has been discontinued.

Please add the following loca-
tion to your Directory:
Old St. Bridget Church
75 N. Moodus-Leesville Road
Moodus CT 06469-0422
Sun. at 12 Noon; also Holy
Days (time varies).
1962

DISTRICT OF COLUMBIA

Archdiocese of Washington
St. Mary Mother of God
Church
("Old St. Mary's")
Washington DC
Sunday Schedule unchanged.
On Holy Days, Mass is at 9
AM if on a Saturday, other-
wise at 7:30 PM.

GEORGIA

Archdiocese of Atlanta
St. Francis de Sales Rectory
Chapel
Alpharetta GA
This Mass has been discontinued.

St. Joseph's Maronite Rite
Church
Atlanta GA
This Mass has been discontin-
ued.
Sts. Peter and Paul Church
Decatur GA
Mass is offered Mon through
Fri (only).

Please add the following loca-
tion to your Directory:
St. Francis de Sales Church
587 Landers Drive
Mableton GA 30126
Sun at 9 AM and at 11:30
AM; Sat at 10 AM.

ILLINOIS

Archdiocese of Belleville
Holy Family Church
Cahokia IL
Sunday schedule unchanged.
Holy Days at 9 AM.

Archdiocese of Chicago
St. John Cantius Church
Chicago, IL
In addition to the Masses list-
ed in your Directory, there are
also Latin Masses (1962) on
Wed at 7:30 PM and on Sat at
8 AM.

IOWA

Diocese of Sioux City
Cathedral of the Epiphany
Sioux City IA
Time of this Mass (on 2nd
and 4th Suns) is now 7:30
AM.

KANSAS

Archdiocese of Kansas City
Blessed Sacrament Church
Kansas City KS
Sunday schedule unchanged.
Mon. through Fri at 12 Noon
Sat at 9 AM

Our Lady of Compassion
School
Maple Hill KS
This Mass has been discontinued.

St. Stanislaus Church
Rossville KS
Sunday schedule unchanged.
Mon, Tue & Thurs at 8 AM
Wed & Fri at 5:30 PM
Sat at 8:30 AM

LOUISIANA

Diocese of Lake Charles
Holy Trinity Mission Church
Holly Beach LA
This Mass has been discontin-
ued.

Our Lady of the Lake Church
Lake Arthur LA
This Mass has been discontinued.

Please add the following loca-
tion to your Directory:
Christ the King Chapel
(next to the Municipal Airport)
Lake Charles LA 70607
Sun at 1 PM
1962

MARYLAND

Archdiocese of Baltimore
St. Alphonsus Church
Baltimore MD
Sunday schedule unchanged.
Also Holy Days at 7 PM.

MICHIGAN

Diocese of Lansing
Sacred Heart Chapel
Jackson MI
The time of this Mass is now
9 AM.

Diocese of Marquette
St. Pius X Church
Ishpeming MI
This Mass has been discontinued.

MINNESOTA

Diocese of St. Cloud
Immaculate Conception
Church
Sedan MN
This Mass has been discontinued.

Archdiocese of St. Paul-
Minneapolis
Please add the following loca-
tion to your Directory:
St. Nicholas Church
51 Church Street
New Market MN 55054
Sun at 8 AM
1970

NEBRASKA

Diocese of Lincoln
Our Lady of Good Counsel
Retreat House
Waverly NE
This Mass has been discontinued.

Please add the following loca-
tion to your Directory:
St. Francis of Assisi Church
13th Street at South Street
Lincoln NE 68342
Sun at 10 AM
Mon through Sat at 6:45 AM
1962

<p>NEVADA Diocese of Reno Chapel of Our Lady of the Blessed Sacrament Silver Springs NV This Mass has been discontinued.</p> <p>Please add the following location to your Directory: Holy Spirit Mission 695 Highway 395 North Washoe Valley NV Sun at 8:30 AM Holy Days and 1st Fri at 6:30 PM 1st Sat at 9 AM 1962</p> <p>NEW JERSEY Diocese of Camden Cathedral of the Immaculate Conception Camden NJ This Mass has been discontinued.</p> <p>Please add the following location to your Directory: Our Lady's Chapel 261 Cross Keys Road Berlin NJ 08009 Sun at 9 AM and (sung) at 11:30 AM. Exposition follows til 7:30 PM. Mon. through Fri at 7:30 AM. Sat at 7:30 AM 1962</p> <p>Archdiocese of Newark St. Anthony of Padua Church Jersey City NJ This Mass has been discontinued.</p> <p>Diocese of Paterson Our Lady of Fatima Chapel Pequannock NJ In addition to the Masses listed in your Directory, Mass is also offered at 7 AM on Sun and at 7:30 PM on Tue And Thurs.</p>	<p>Diocese of Trenton Immaculate Conception Church Eatontown NJ Mass schedule unchanged. The High Mass is now on the 1st Sun of the month. Benediction follows Mass on the 2nd Sun of the month.</p> <p>NEW YORK Diocese of Syracuse Please add the following location to your Directory: Our Lady of Lourdes Church (In the Mother Seton chapel) 2 Barton Avenue Utica NY 13502 Sun at 9:30 AM 1962</p> <p>OHIO Diocese of Columbus St. Francis of Assisi Church Columbus OH Weekend schedule unchanged. Holy Days (except Christmas and Jan.1) now at 7 AM.</p> <p>Diocese of Youngstown Queen of the Holy Rosary Church Vienna OH Sunday schedule unchanged. On Sat. Mass is 9 AM and at 7 PM</p> <p>OKLAHOMA Archdiocese of Oklahoma City St. Michael Chapel Bethany OK Schedule now is: Sun at 10 AM, Mon. at 8 AM, Fri at 7 PM, Sat at 9 AM</p> <p>OREGON Archdiocese of Portland Please add the following location to your Directory: Star of the Sea Church 820 Old County Road Brookings OR 97415 1st Sun at 1 PM 1962</p>	<p>PENNSYLVANIA Diocese of Pittsburgh St. Boniface Church Pittsburgh PA In addition to the Masses listed in your Directory, Mass is also offered here on the Feast of the Sacred Heart (June 19th).</p> <p>Diocese of Scranton Oblates of St. Joseph Seminary Chapel Yatesville PA This Mass has been discontinued.</p> <p>TEXAS Diocese of Austin St. Joseph Church Bryan TX This Mass has been discontinued.</p> <p>Diocese of Corpus Christi Corpus Christi Academy Chapel Corpus Christi TX Time of this Mass is now 8 AM.</p> <p>San Augustin Church Laredo TX This Mass has been discontinued.</p> <p>Please add the following location to your Directory: St. Peter the Apostle Church 1510 Matamoros Street Laredo TX 78042 Sun at 5 PM 1962</p> <p>Diocese of Tyler St. Edward Church Athens TX This Mass has been discontinued.</p> <p>UTAH Archdiocese of Salt Lake City St. Ann's Church Salt Lake City UT This Mass has been discontinued.</p>	<p>WASHINGTON Archdiocese of Seattle Blessed Sacrament Church Seattle WA This Mass has been discontinued.</p> <p>WISCONSIN Diocese of La Crosse St. Mary's Church Altoona WI Time of this Mass is now 12:15 PM.</p> <p>CANADA</p> <p>ONTARIO Diocese of London Chapel of St. Joseph Hospital 268 Grosvenor Street London Ontario N6A 4V2 Sun at 5 PM 1962</p> <p>SASKATCHEWAN Our Lady of Czestochowa Saskatoon Sunday schedule unchanged. Mass is also offered on Fri at 5:15 PM.</p>
--	---	--	---

BOOK REVIEW

Fr. Adrian Fortescue. *The Mass. A Study of the Roman Liturgy*. Preserving Christian Publications, P.O. Box 6129, Albany NY, 1997. Pp. 428

The widespread licit celebration of the traditional Latin Mass in the last ten years has been a source not only of spiritual benefits, but of scholarly ones as well. New important research is contained in the published papers of the organization CIEL, and a number of older classic texts have now been reprinted. None can be more appreciated than Fr. Adrian Fortescue's history of the Mass, first published in 1912, which provides an attractive alternative to the much longer and more pedantic tome of Fr. Jungmann. Fr. Fortescue will no doubt continue to be best known for the rubrical manual which he in fact found distasteful to write, but with this book we can see him in his true element as a careful scholar of Church history and ancient languages, writing with the high intelligence and often ironically pointed style one expects from English clerics. (My favorite example of the latter: "And the practice of saying a Low Mass while the choir sings bits of things is too dreadful to be described"[p.191].)

This is not a book for beginners in the subject, whose purpose is admirably served by Michael Davies' little crib of it published by Tan Books. The reader is expected to have a good general knowledge of European history, to be conversant with Latin, Greek, and some Hebrew and to understand without explanation terms like "anaphora", "epiklesis", "pericope", and "embolism". For those with that preparation the book is one that is difficult to put down, since virtually every page contains some fact or insight, not generally appreciated by the average traditionalist Catholic, that illuminates and deepens our understanding of the Mass. Just one example. The seemingly irrational Oremus at the beginning of the Offertory once introduced the Prayers of the Faithful, which had disappeared in the Roman Rite by the seventh century. But the form persists in the collects of the Good Friday liturgy (pp.293-96).

There are two basic sections to the book, the first treating liturgical history in broad outline from apostolic times, the second containing detailed discussion of the order of the Roman rite as codified under Pope St. Pius V. Particularly interesting is discussion of the Roman Canon, a notoriously difficult prayer, and a perennial target of contemporary reformers, which was apparently saved as an option in the Novus Ordo Missae only through the direct intervention of Pope Paul VI. Here Fr. Fortescue anticipates the work of contemporary scholars like Catherine Pickstock in rejecting a rigid linear analysis of the text, and instead seeing its various dislocations and hyperbata as language straining in the expression of mystical realities: "There is no sequence of time with God" (p.347).

There would not, I think, be major academic disagreement today about the basic facts contained in the book, with perhaps one exception. The concept of "liturgical uniformity in the first three centuries" (p. 51) is now less tenable, when it is clearer that from the time the Mass was first celebrated we have the beginnings of separate rites. As Fr. Aidan Nichols, O.P. points out in his indispensable *Looking at the Liturgy* (Ignatius Press, 1996), it was precisely this mistaken notion that led the creators of the Novus Ordo to achieve not the Mass of common Christian antiquity, but rather the introduction of an unparalleled number of Eastern usages into the Roman rite.

If the facts of liturgical history are not particularly an issue today, the attitude taken towards them certainly is. For Fr. Fortescue the Mass, with all of its mediaeval Gallican accretions, is "a sacred and

inviolable inheritance" (p.184); he feels that "nothing is so conservative as liturgical instinct" (p.56); and a Catholic is assumed to be one "who reverences our past, who values the corporate life of the Church" (p. 221). He would no doubt be profoundly troubled at the pastoral theology so many Catholics experience today, which seems to assume that the Church was founded some time during the 1960's. Surely Bishops have a serious responsibility to see to it that seminarians receive an accurate and unbiased training in the history of the Mass; this book was originally intended for that purpose, and could continue to serve it well.

As the old Latin Mass again takes a vibrant place in the life of the Church we would do well to remember a point made by Fr. Fortescue and recently stressed by Pope John Paul II, that for the majority of the Church's history there did not exist an "ideal of exact uniformity in liturgy" (p. 200). The controversialists among us may also find of signal interest Fr. Fortescue's comments on Protestant service-books: "They were formed by selections from any of the old liturgies with copious new prayers and forms drawn up by various Reformers. They have no historic continuity with any of the old rites and have no place in any scheme of historic liturgies, original or derived...Really liturgies are never composed by any one person. They are always the result of a gradual evolution" (pp. 57 and 106). If these remarks seem like out-of-date extremism, it should be noted that Cardinal Ratzinger regularly says things remarkably similar.

*Reviewed by Professor David P. Kubiak, Wabash College.
Views expressed are those of the reviewer.*

TWO BOOKS FROM DR. McINERNEY

If you have ever been asked to recommend a Church Latin self-study course for beginners, here is a suggestion. *Let's Read Latin: An Introduction to the Language of the Church* by Ralph McInerney presumes no previous knowledge of the language, and uses texts from the liturgy of the Church, beginning with the Pater Noster in lesson one. Other familiar prayers, the Ave Maria, the Magnificat, Salve Regina, as well as psalms, canticles, and scripture readings follow, leading up to an excerpt from St. Thomas Aquinas in lesson 21. In all, there are 136 pages devoted to the lessons and a 36-page grammatical appendix, which includes declensions and conjugations. In an easygoing style which presumes no formal study of language, Dr. McInerney builds gradually and systematically in discussions, with the goal of reading for understanding always in mind. Discussion of each text moves the student along through the important fundamentals, while generous footnotes explain particular words or phrases in detail.

Aside from getting a basic grounding in Latin and what makes it work, the reader is offered some nice extras, which help develop an appreciation for the language and its place in church history. In lesson 4, he introduces the Ambrosian Hymn (*Te Deum Laudamus*), and after taking the student through the text line by line, he comments on the hymn's significance.

At this point, having analyzed and parsed and broken into pieces this magnificent prayer, you should say it through in one fervent recitation, feeling its dramatic and rolling progression, its solemn profession of praise and trust and worship of God. This is the prayer for those great occasions when we are conscious of being blessed in some particular and unusual way. This was the prayer sung at the conclusion of war, at a coronation or other great public event or deliverance. Like all the prayers we have studied, it should be committed to memory so that it can spring spontaneously to our lips at the appropriate moment. In this way, the pedestrian parsing and analysis of its component words will have served its true purpose – not to give us an abstract knowledge of Latin grammar but

to enable us to pray with understanding and devotion the great Latin prayers of the church.

In lesson 7, he presents a text of Psalm 31 which might surprise some readers. Turn the page and he explains that his is from the Psalter of the New Vulgate, introduced at the time of Pope Paul VI. After explaining that it differs from the old Vulgate and the Pian Psalter, he relates a personal recollection regarding the latter, which provides some interesting background for the student of Church Latin.

When I was a boy in school, working after class in the library at Nazareth Hall. I would sometimes be set to work sorting through the books bequeathed the school by a priest alumnus who had died. Of course there would be breviaries, but they were the old ones that had been replaced. So I was allowed to take a set of them. Since Vatican II, the Breviarium Romanum has been replaced by most priests with an English Liturgy of the Hours. All the more reason for us to learn the psalm in the new vulgate version. (The Vulgate – that is, the putting of scripture into the vernacular Latin undertaken by St. Jerome in the Fourth Century, settling in Bethlehem to do it; it was for centuries the benchmark and was the basis for the Douay-Rheims English translation. Medievalists find the Douay-Rheims preferable in supplying English versions of the Latin of medieval authors.)

There is also an audiocassette tape, which accompanies the book. Not only does this tape present Dr. McNerny reading the lesson texts, but it also includes some interesting commentary on Church Latin and related matters. The tape begins with a little background on why and how the course came to be. After an appearance by Dr. McNerny on Mother Angelica's cable television program, the question of where to go for a first self-study course in Latin came up. Perhaps there was a need for a fresh course in basic Church Latin for beginners. After preparing a couple lessons as an exercise, he realized that there was a book waiting to be written. Not originally intending to write a book, he nevertheless went ahead with the project, which, he relates in the tape, was a very satisfying one.

We can be grateful that he produced what, for many, will surely answer their prayers for a way to get a better grasp of the language. As I was looking over the lessons, it occurred to me that this book is not only suitable for beginners, but for anyone who has had little or no formal study of the language, yet is somewhat familiar with Latin from the Mass and other prayers. *Let's Read Latin* can help wipe away the cobwebs, which may have spread through one's memory of Latin from years past. The lessons Dr. McNerny has prepared will spark recognition of words and phrases, and review, or perhaps establish for the first time, the structure beneath them.

The book was published in 1995 as a paperback (with audio tape) by Dumb Ox Books, South Bend, Indiana. The ISBN is 1-883367-25-X. As the publishing house name indicates, Dr. Ralph McNerny is most certainly a Thomist. He is, in fact, the Michael P. Grace Professor of Medieval Studies at the University of Notre Dame, where he has taught since 1955, as well as Director of the Jacques Maritain Center there. He is also a fellow of the Pontifical Academy of St. Thomas Aquinas, former president of the Fellowship of Catholic Scholars, cofounder of *Crisis* magazine, and former editor of *The New Scholasticism*. We are also pleased to welcome him as a new member of the Latin Liturgy Association.

Did we mention that Dr. McNerny is a man of eclectic interests who is also the author of the Fr. Dowling mysteries? Yes, the books that gave birth to the NBC series of that name. In addition to writing mysteries, he is adept at unraveling them. *What Went Wrong with Vatican II* is no bewildering whodunit, but rather an attempt to shed light as the rest of the title, *The Catholic Crisis Explained*, indicates.

This brief survey (158 pages) begins with the opening of the Council in an atmosphere of hope and promise under Pope John XXIII and its conclusion under Pope Paul VI. All this is covered in the first chapter. The publication of *Humanae Vitae* and the criticisms leveled against it from within the Church were the beginning of the turbulent times which have continued to the present. From this debate, competing interpretations of papal leadership, authority of the magisterium, and conciliar purpose fanned out through various issues to engulf the whole Church. Many of the points Dr. McNerny makes have been discussed quietly for years in various ways by clergy and laity alike. But *What Went Wrong* offers a step-by-step account of developments, with crucial events presented succinctly. Original quotations from those who had the most impact in their coming about are included, along with lucid commentary on their significance. For those whose understanding of the current milieu is incomplete, this book can fill in the gaps. And for those who remember much of what is related in this accounts, Dr. McNerny's commentary can refresh a sense of context. The text is double-spaced throughout, and the book can easily be completed in an evening. But it can afterward serve as a convenient reference for those who want to discuss the pivotal events of the past generation of Catholicism. *What Went Wrong with Vatican II: The Catholic Crisis Explained* is published by Sophia Institute Press, Box 5284, Manchester NH. 800-888-9344. The ISBN is 0-918477-79-4. The book is available directly from the publisher, who also offers *Let's Read Latin*, Dr. McNerny's other book reviewed in this issue.

Reviewed by James Pauer.

Views expressed are those of the reviewer.

LETTER TO THE EDITOR

November 13, 1998

Dear Dr. Edgeworth,

A note to let you know how the Traditional Latin Mass is thriving in Lexington. We have permission from Bishop J. Kendrick Williams. Mass is celebrated on the 1st and 3rd Sundays. Dialog Low Mass on the 3rd Sunday, and Sung High Mass on the 1st. We have five priests who celebrate on alternate Sundays.

We have average attendance of 40 to 60. The High Mass with Lexington Chorale brought about 200. Many young people attend. We are fortunate if we can get the Chorale once a year.

St. Peter Church is traditionally beautiful – the "vandals" have not wrecked it! Thanks for the great work you are doing. The bulletin is great.

Sincerely,

Al Arbogast
2908 Middlesex Court
Lexington, KY 40503

FROM THE LOCAL CHAPTERS

BATON ROUGE

The Baton Rouge chapter met at St. Agnes Parish on November 22nd, January 10th, and February 7th. At these meetings it was decided to invite the Most Rev. Alfred C. Hughes, Bishop of Baton Rouge, to offer the Tridentine Mass at St. Agnes in 1999 (His Excellency has accepted for October 17th); to invite local high school Latin teachers to bring their students to the Latin Mass on a common day, with prior explanatory talks at the schools (four have accepted, for March 14th, Laetare Sunday); to again hold two retreats this Summer at Rosaryville along traditional lines; to begin a campaign of advertising the Latin Mass in the Catholic and secular media locally; and to explore the possibility of a parish mission this Lent preached on traditional lines. Msgr. Robert H. Berggreen, pastor of St. Agnes, attended these meetings and gave much encouragement to the members. The new chapter chairman, elected in November upon the resignation of Mrs. Linda Robinson (who has moved to Arizona), is Mr. Charles Tomba.

In issue #69 (p. 6) we noted a Tridentine wedding Mass at St. Agnes on September 12th. Another was celebrated at the same parish on December 12th, uniting Mr. Keith Bonnette and the former Miss Angela van Kerkhove.

CHICAGO

Autumn at St. John Cantius Parish in Chicago saw the successful offering of six language courses (three levels of Latin, two of Greek, and a special Children's Latin course) as well as a series of six lectures on topics pertaining to the Catholic heritage (Christian inscriptions; iconography in Chicago's churches; etc.). Members of the local chapter are actively involved in all of these.

This same parish presented an incredible banquet of fine Church music to its worshippers over the past several months; vocal groups involved have included the St. Cecilia Choir, the Resurrection Choir, the Ensemble Sine Nomine (with orchestra), the Niles Concert Choir and Orchestra, the St. Paul of the Cross Choir, the St. Gregory the Great Schola cantorum, and the St. Peter's Schola cantorum. Works included the Mozart Requiem (on All Souls Day) as well as four other Mozart Masses and (during Forty Hours' Devotion in October) his Ave Verum Corpus.

During 1999 the standard will remain high, featuring works by Haydn, Gounod, de Victoria, Palestrina, Vaughan Williams, and others. The Latin Stations of the Cross, accompanied by ten of the finest Latin hymns and motets ever written, will be prayed at 7:30 PM on Friday, March 26th (feast of the Seven Sorrows of Mary in the old Missal). The Solemn Office of Tenebrae will be chanted at 7:30 PM on Wednesday, March 31st.

Some further particulars about this very active parish will be found below under *Noteworthy Items*.

CLEVELAND

Two Tridentine weddings and one funeral took place in the area during the past few months. The funeral Mass was at St. Mary, Akron, the first Tridentine Requiem there in recent years. The deceased was a member of the parish who had requested the required permission for a Tridentine funeral. The parish choir sang the Requiem Mass. Fr. Hilkert has recently retired as St. Mary pastor, but the Sunday Tridentine Mass is continuing as the parish awaits its new shepherd.

Immaculate Conception Church observed its patronal feast with a Solemn High Mass the evening of December 8th. The Mass for Four Voices by Thomas Tallis was sung by the Schola Cantorum along with music of Durufle. This year there were two Masses on Christmas, the

first at midnight and the second at the usual time of noon on Christmas Day. Traditional Epiphany on January 6th also had two Tridentine Masses scheduled, the usual 7:30 AM Wednesday Low Mass and the customary 6:30 PM High Mass for Epiphany. On some other "non-obligation" holy days throughout the year, there are evening High Masses which draw congregations of varying numbers.

St. Rose Church recently completed some renovations and redecorating of the church. While scaffolding was still in place this fall, a Latin-Mass wedding had to be moved to the cathedral. The Sunday 10 AM Mass is now usually a Solemn High Mass. A choir for this Mass has been organized.

The magnificent Choir of Westminster Cathedral (London) included Cleveland's St. John Cathedral in its fall tour of the United States. A capacity crowd was raptly attentive during the concert on the evening of October 26th. Only two English-language hymns were on the program. The remainder, in Latin, included music of Byrd, Tallis, Bruckner, Britten, Taverner and Stanford, as well as Gregorian chant. Six other U.S. cities were included on this tour.

PITTSBURGH

On Sunday, October 25th, a member of the L.L.A. National Council, Fr. Robert Levis of Gannon University, was guest celebrant of the 11:00 AM Latin Mass at St. Boniface's Church in Pittsburgh. Father is a nationally known authority on catechetics. After Mass a reception was held in his honor.

Certain "special" Latin Masses were offered at this parish during November, including the Requiem High Mass of All Souls on November 2nd and a 9:00 AM Mass on Thanksgiving, November 26th.

The local Latin Mass Community held its annual Christmas Parity on Sunday, December 13th, at the Holy Ghost Social Center. Social events of this nature are quite helpful in building up a sense of unity and fellowship among Catholics who regularly attend the Latin Mass.

In our Summer issue (p. 6) we mentioned that Latin Mass attendance here had risen to 700. All records were broken on Christmas Day of 1998, when 900 persons attended the two Masses. Praise God, Who sends the increase.

ST. LOUIS

Severe weather made it impossible for this chapter to proceed with its planned January meeting. Nevertheless, they are expected to proceed soon with chapter elections and with the making of plans for a Gregorian chant workshop during 1999.

NEW YORK

Some 45 persons attended the Day of Recollection held at Mount Loretto on Staten Island on Saturday, November 14th, under the sponsorship of the local chapter of the L.L.A. Talks were given by Fr. Jack Ryan, S.J., and Fr. John Thenen; the rosary was said in Latin, and the day closed with an anticipated Sunday Mass (Tridentine) offered by Fr. Thenen, with the sung portions chanted by the congregation.

The chapter also held a special Mass in honor of the feast of the Immaculate Conception on December 8th. Kudos to the local officers for making these arrangements.

Earlier in the Fall on October 17th, the chapter suffered the loss of one of its best-known members when Mr. James P. McFadden passed away after an extended battle with cancer. He was the founder and mainstay of *The Human Life Review* as well as of the lively newsletter called *catholic eye*. In addition, he spent half a lifetime as an editor of *National Review*. His personality was a winning one, and his devotion to the Church was unsurpassed. We offer our condolences to his widow, Faith, and our prayers for his unconquerable soul. His funeral Mass was offered at St. Agnes Church by Msgr. Eugene V. Clark (pastor and L.L.A. member). Mary Meehan penned a moving obituary, published in *Our Sunday Visitor* on December 27th (p. 19).

SAN FRANCISCO BAY

The St. Ann Choir, under the direction of Professor William Mahrt, has successfully made the transition to its new home at St. Thomas Aquinas Church in Palo Alto. The Noon Mass is offered in Latin to the accompaniment of classical polyphony, and Latin Vespers are chanted at 6:15 PM. Recent Masses include gems by de Victoria, Monteverdi, de Morales, and Byrd. The Missa O Magum Mysterium of de Victoria was featured three times during the Christmas season. The choir is now in its 35th year.

NOTEWORTHY ITEMS

1.) When we listed recent Latin wedding Masses in our Summer issues (p. 8, item #3), it was a certainty we would miss a few -- and we did. Our apologies to the omitted, who include Mr. and Mrs. Hickey, wed on July 11th at Old St. Mary's in Washington D.C. (No, we don't know whether the groom is related to the Cardinal Archbishop of that see.)

Of more recent date is the wedding of Mr. James Marrinan and the former Miss Catherine Eutriner, who were married on Saturday, December 26th, at St. Agnes Church (site of two previous L.L.A. conventions) in St. Paul MN. The celebrant was Fr. Richard M. Hogan. The ordinary was sung by the St. Agnes Chamber Singers (from de Victoria's Missa O Quam Magnificum); propers were in Gregorian chant, and many of the guests joined in the responses.

The first of these weddings was solemnized according to the old edition of the Roman Missal, and the latter according to the new edition.

2.) For a few years now an order of religious sisters has been in formation, dedicated to assisting those priests who offer the Latin Mass. Their name is the Oblates of Mary, Queen of the Apostles, and on Saturday, August 22nd (the Feast of the Immaculate Heart of Mary), they became an official community within the family of the Church. On that day, in the Cathedral of St. Peter in Scranton, PA, the bishop of that see, the Most Rev. James C. Timlin, received the first profession of vows made by the founders: Sisters Therese, Wilhelmina, Annuntiata, and Elizabeth. At the conclusion of the ceremony three postulants were received. We offer our congratulations to these good women, and ask for the prayers of our members on their behalf.

Idleness will have no part in their calling! In late Summer two of them flew out to Sacramento to give a weekend vocation retreat to young women in that area. And in October a benefactor flew them all to Rome for the momentous anniversary events which will be described in some detail later in this issue.

3.) A Call to Holiness conference was held on September 5th and 6th in Orlando, Florida, on the theme of "Restoring the Sense of the Sacred." One of the speakers was the ubiquitous Fr. Joseph Fessio, S.J., head of Ignatius Press. On Sunday the 6th Father offered a hybrid Mass (that is, partly in Latin, partly in English). The choir, led by Fr. Robert W. Brown, chanted several portions of the Mass, and the congregation joined in the responses.

This is the form of Eucharistic celebration being promoted by the Adoremus organization, in which Fr. Fessio is the leading spirit, and it is certainly not without its merits. The principal argument advanced for it is that "this is what the Council fathers [of Vatican II] really wanted." The contention is open to debate, and in any case carries no weight in the eyes of those who believe either (i) that the fathers of the Council seriously misjudged the pastoral and liturgical needs of the age, or (ii) that the situation has advanced far beyond what the Council fathers could ever have anticipated, rendering moot their view on many matters.

4.) On Tuesday, September 15th, the Most Rev. John M. Dougherty, Auxiliary Bishop of Scranton, presided over a ceremony in which the newly founded Society of St. John received its first novices.

(For details, see issue #69, p. 11, items #20 and 22.)

The Society of St. John [of Scranton] is unrelated to the Society of St. John, which is now being organized along Benedictine lines in Des Moines, IA, and is advertising in the Catholic media. The identity of names is bound to lead to confusion.

5.) On Saturday, September 26th, the Very Rev. Joseph Bisig, Superior General of the Priestly Fraternity of St. Peter, administered tonsure to the ten second-year seminarians of Our Lady of Guadalupe Seminary of Pennsylvania.

6.) That same day marked the culmination of the pilgrimage to the Shrine of the North American Martyrs in Auriesville NY. This was the third such event. A "hard core" of twenty began on September 23rd and walked 65 miles to the Shrine, accompanied by Fr. Timothy Svea, I.C.R., as their chaplain. On the final day, a good 500 others joined them for the final seven miles of the walk. These included a good many clergy (including Frs. Buckley, Carr, and Creurer of the Priestly Fraternity, Fr. William Ashley [see below #9], Frs. Marshall Roberts and Eric Ensey of the new Society of St. John, and even Fr. Matthias Kibuka of Uganda), several seminarians and students, a contingent of nuns from St. Benedict's Center in Massachusetts, several of our own members from Pittsburgh PA, and contingents from local Una Voce chapters in Buffalo and Rochester.

The figure of "over 1,000" participants, cited in both *The Remnant* (October 15th, p. 3) and *The Wanderer* (November 12th, p. 13), must represent those who took part in the closing Mass, since only half that number walked. The closing Mass, offered in honor of the North American martyrs (whose feast day it was), was celebrated by Fr. Edmund Castronovo, Pastor of St. Malachy's Church in Sherburne NY, who preached on the heroism of St. Noel Chabanel. The old Missal was used.

Speaking of Fr. Svea, he was on the road a good deal this Fall, including a trip on which he gave a day of recollection at St. Mary Help of Christians Parish in West Allis WI (near Milwaukee). The number of Institute priests laboring in the Midwest rose by 33% when Fr. Glenn Gardner, originally a native of New Orleans, came to join Fr. Bovee in the Rockford Diocese.

7.) Saturday, October 3rd, was the day of the groundbreaking for the new seminary of the Priestly Fraternity in Denton NE. (That's about 12 miles from Lincoln.) Prior to the ceremony, a Solemn High Latin Mass was offered at St. Mary's Church in Denton. Celebrant was Fr. Bisig (see above, #5), and the singing was provided by six seminarians who had driven all the way from Pennsylvania with Fr. Karl Pikus, F.S.S.P., the Rector of this seminary.

Appropriately, ground was broken by the Bishop of the diocese, the Most Rev. Fabian Bruskewitz. Several others then took the spade in hand, including Fr. Bisig, Fr. A. Devillers (the District Superior), Fr. Pikus, and Fr. Charles Van Vliet, who will supervise the actual construction. (For details of the project, see issue #69, pp. 10-11, #18.)

The venture is an important one, and we hope that you will keep it in your prayers.

8.) On October 5th, His Eminence Bernard Cardinal Law of Boston sent a significant letter to Fr. Hugh H. O'Regan, Administrator of Holy Trinity Parish in Boston, at which the Tridentine Mass is offered weekly. This letter was read at the Masses offered there on October 11th and 18th. In brief, it approved the use of the old form of the ritual for weddings, funerals, and baptisms at Holy Trinity (if requested by the family), but expressly forbade the use of the old form for confirmations and First Communion Masses. In addition, the Confraternity of Christian Doctrine is not to conduct catechetical lessons at the parish.

Reactions to the letter were vigorously mixed. Some praised the permissions which had been given, others were saddened by the restrictions imposed. In the opinion of your editor, the letter clearly reflects the ambivalence felt toward the old Mass by the authorities in

the Archdiocese of Boston.

9.) On October 11th (the Feast of the Divine Maternity) the opening Masses were offered in Our Lady's Chapel, the new headquarters of the Opus Mariae Mediatrix in Berlin NJ. (See Summer issue, p.10, #11.) Once Fr. Ashley and his volunteers have finished renovating the entire 34,000 square foot property, it is understood that other priests and some seminarians will be joining him there.

10.) The 31st Wanderer Forum was held in Washington DC, on October 16th - 18th. On Friday the 16th Fr. John Melnick of the Priestly Fraternity offered a Mass in Latin which was well attended.

Speakers at the Forum included prominent L.L.A. members Fr. Kenneth Baker, S.J., Professor Ralph McInerney of Notre Dame, and lay activist Mrs. Phyllis Schlafly. Other speakers included Fr. Carlos Urrutigoity, Superior General of the Society of St. John, and Mother Assumpta Long. Mother Assumpta was for a good many years a pillar of strength within the Dominican Order; she has now founded a new order, the Sisters of Mary, Mother of the Eucharist, based in Ann Arbor MI. She spoke persuasively on the grounds for not "giving up" on the Catholic parochial school system.

The closing Mass on the 18th was celebrated by Fr. Fessio (see above, #3), who preached on the need for the virtue of persistence.

During the evening of entertainment, conference participants were delighted to hear Bach's Air on the G String and other pieces performed by the newly ordained Fr. Basel Sarweh, S.S.J., who is an accomplished cellist and sometimes gives recitals at St. Gregory's Academy in Elmhurst PA.

11.) An important development in the Archdiocese of Denver occurred on Wednesday, October 28th, when the local Latin Mass community, led by Fr. Jose Maria Salgado of the Priestly Fraternity, purchased five acres of land in suburban Arvada on which it is proposed to build a church and a parochial complex. The money to make the purchase was loaned by the archdiocese, which is the usual practice followed when a new parish is to be established. This has led to speculation that Archbishop Chaput of Denver may not be adverse to seeing a separate parish set up under the auspices of the Priestly Fraternity. Time will tell.

In other dioceses similar strides are being made: see below for the news from Atlanta (#25) and Lincoln (#27). In these and other cases, it seems likely that some will become canonical parishes, while others will end up in quasi-parochial status, as is the case at present in Rockford IL.

Who would have predicted all this twenty years ago, when we were so often told how foolish and obstinate we were to retain our devotion to the Latin Mass?

12.) Remember Fr. Fessio? (Above, #3 and #10) In his spare moments he raised \$50 million and set up a Catholic Radio Network with stations initially in seven major cities and plans for further expansion. This is impressive. The network began broadcasting at midnight on October 30 / 31. While waiting for the development of additional programming, the network initially broadcast "all Gregorian chant, all the time!" Chosen for broadcast were best selling CDs released by the Benedictine monks in Silos in Spain. An auspicious beginning!

13.) Speaking of Church music, on Saturday, October 31st, a valuable workshop on that topic was sponsored by Adoremus (see above #3) and held at Queen of Apostle's Church in Alexandria VA. The workshop concluded with the celebration of a "hybrid" Mass by Fr. Robert Skeris of Christendom College, who is a member of the National Council of the L.L.A. (This same parish, by the way, was the site of a beautiful all-Latin Mass [new Missal] offered on All Souls' Day by the associate pastor, who is 27.)

Fr. Skeris returned to this area on Saturday, Nov. 21st (the eve of Christ the King in the new Missal), when he offered a sun Latin Mass at St. Ambrose Church in nearby Annandale VA. The music was provided by the combined choirs of Christendom College and the local parish. A fortunate feast!

14.) Sunday, November 1st, was the Feast of All Saints, marked in many places by appropriate festivities. At St. Peter's Church in Lexington KY, the Latin Mass featured the singing of the Lexington Chorale, a professional group of high quality. Most of the ordinary was taken from the Mass in Honor of the Blessed Sacrament, by J. A. Korman, with appropriate motets by A. H. Rosewig and by Mozart. The congregation joined the choir in singing the "Asperges Me" and the Credo.

15.) That same evening Fr. Hector R. G. Pérez, Pastor of St. Stephen Church in Pensacola FL (and a member of this Association), offered a special "hybrid" Mass in his parish church. The sung portions of the ordinary, the responses, and the Pater Noster were all prayed in Latin.

In a parish which has no recent tradition of the Latin Mass, Masses such as this are sometimes a useful way of familiarizing the congregation with the ancient traditions of our rite. Latin does not seem "scary" to a congregation which has been singing the Agnus Dei for a year or two.

16.) On Saturday, November 7th, the Most Rev. James A. Griffin, Bishop of Columbus, celebrated the Latin Mass at 4 PM at St. Francis of Assisi Church in Columbus OH. This was an anticipated Sunday Mass. The old Missal was used. His Excellency has joined the long list of American bishops who have offered the Tridentine Mass in recent years.

Another bishop who has had recent experience as a celebrant of the Latin Mass is the Most Rev. Joseph N. Perry, the newest auxiliary of the Archdiocese of Chicago. On October 20th, His Excellency celebrated a Solemn High Pontifical Tridentine Mass at St. John Cantius Parish - the first such in over 30 years in that archdiocese - and on Sunday, December 13th (Gaudete Sunday), he returned to celebrate the Latin Mass according to the new Roman Missal. The parishioners were delighted, and Bishop Perry assured them that he plans to return to St. John Cantius frequently.

This parish, of course, is the home of those who are contemplating the establishment of a new religious community, the Canons Regular of St. John Cantius. (See issue #69, pp.9-10, item #9.) Cardinal George has granted a "year of discernment" to the founders, and they are spending it writing their proposed constitutions, raising funds, and arranging for the proper education of their seminarians. At present ten prospective members are living in St. John Cantius Rectory, and five more wish to do so as soon as space permits. Please pray for this worthy endeavor. If you wish to follow its progress more closely, one may subscribe to the newsletter *Via Sacra* (first issue is dated December 19, 1998), by sending a donation of any size to:

Society of St. John Cantius
825 North Carpenter
Chicago IL 60622-3654

17.) On Sunday, November 8th, seven seminarians of the Priestly Fraternity of St. Peter received ordination at the hands of the Most Rev. James Timlin, Bishop of Scranton (see above, #2). Four seminarians received the subdiaconate, and three others were ordained deacons. The ceremony took place at St. Michael's Church in Scranton, which is in the care of the Fraternity. The three new deacons are the Rev. Messrs. Mario Portella, Joseph Portzer, and Paul Roman, all F.S.S.P.

18.) Two members of the Latin Liturgy association, Mr. and Mrs. Patrick Hotard of Thibodaux, have formed a committee to press for the introduction of the Latin Mass in the Diocese of Houma-Thibodaux. The second meeting of the committee was held on Saturday, November 14th at the North Branch of the Terrebonne Public Library in Gray LA. The featured speaker was Professor Edgeworth, the Chairman of the Latin Liturgy Association. The group hopes to turn the heart of their bishop through prayer and petitioning. Please support these worthy efforts by your own prayers.

19.) The Catholic bishops of the United States met in Washington DC, on November 16th -19th. As is usual, many matters were considered.

The principal item of liturgical business was the question of Ascension Thursday. Most of the bishops of the Western states have been trying to eliminate the separate observance of this holy day for some time. (The following Sunday would be renamed "Ascension Sunday.") Such a proposal was defeated by the Bishops' Conference in 1991. The western states' bishops sought and obtained an indult from Rome allowing them to have it their way; but the indult had a time limit and is about to expire. Since opinions differed strongly, a compromise was brought forward whereby the bishops of each ecclesiastical province (with some exceptions, in the U.S.A., a province is roughly equivalent to a state) could vote to observe the feast on the Thursday or a Sunday, as they wished. Debate was lively. All of the bishops of the state of Pennsylvania opposed the motion, and three of them (Cardinal Bevilacqua, Bishop Adamec, and Bishop Bosco) gave speeches against the proposal. We quote here a point made in the debate by the Most Rev. Alfred C. Hughes, Bishop of Baton Rouge (who, like Cardinal Bevilacqua, is one of the Episcopal Advisers of the L.L.A.): "My continuing concern is accommodation to our culture. Whenever the church makes a change like this, we yield a bit more of our identity." Nevertheless, the proposal was adopted by a vote of 181 to 66, thereby enshrining the principle of "cujus regio, ejus solemnitas."

We offer our congratulations to the newly elected officers of the Conference. Elected Chairman was the Most Rev. Joseph Fiorenza, Bishop of Galveston and Houston, who is another Adviser of the L.L.A. and who received 164 votes as opposed to 100 scattered among ten other candidates. Elected Vice-Chairman was the Most Rev. Wilton Gregory, Bishop of Belleville and a former chairman of the Bishops' Committee on Liturgy (he has a doctorate in the field). Let me take this occasion to register my disagreement with the dismissal, in certain sectors of the Catholic press, of Bishop Gregory as a mere "schmoozer." True enough, His Excellency has a winning personality and enjoys conversation: are these defects? True enough, many of our members will disagree with him on particular questions; but one of the most beautiful Masses I have ever attended was sung entirely in Latin by Bishop Gregory at St. Thomas the Apostle Church in Chicago on August 17, 1986. He is a good listener; the ball is now in our court, and we must strive to present our case for the Latin Mass in terms which will commend it more effectively to His Excellency and his brother bishops.

Selected as the new Chairman of the Liturgy Committee was the Most Rev. Oscar Lipscomb, Archbishop of Mobile. We wish him well.

Bishop Pilla's opening address (November 16th), which emphasized the need for unity and for collaboration with the bishops in all matters Catholic, was published in abridged form in the *National Catholic Register*, November 19 – December 5 issue, p. 8. Other accounts of the meeting appeared in *The Wanderer*, November 26th, pp. 1 and 6, and in *Our Sunday Visitor*, December 6th, p. 3.

20.) Pittsburgh was not the only diocese which featured a Tridentine Mass on the morning of November 26th, Thanksgiving Day. Another was offered at St. Anthony of Padua Church in Buffalo that morning. Perhaps some other Latin Mass communities may wish to consider petitioning their ordinary for a Latin Mass on that day, or simply asking their pastor for a Latin Mass according to the new Missal.

We must not omit to mention a Thanksgiving Day Mass which was of much significance. That day was the 83rd birthday of our much valued member, Fr. John Kelly, O.S.A. Fr. Kelly observed the day by offering the Latin Mass for the Miami Latin Mass community. Mr. Scott Calta was Master of Ceremonies, and Mr. William Howard served as cantor. (Both are L.L.A. members.) Congratulations, Father.

21.) Sunday, December 12th, was saddened by the deaths of two persons who had contributed much to the life of the Church in this country. Fr. Joseph Fulton, O.P., and Dr. William Marra passed from this life to the next, in Washington state and in Virginia, respectively.

Fr. Fulton was the retired Provincial of the Holy Name

Province (i.e., the U.S. West Coast) of the Dominican Order. For years he was the celebrant of the Latin Mass of Blessed Sacrament Parish in Seattle, using the traditional Dominican Rite.

Dr. Marra was retired from the Philosophy Department of Fordham University in New York City. He had been very active in *Una Voce USA* and its precursor, the Traditional Mass Society, as well as in the Right to Life movement. An indefatigable and often witty lecturer, he gave himself generously to the service of Truth.

May they rest in the Lord's peace.

22.) We don't have the date, but late in 1998 the Most Rev. Matthew Clark, Bishop of Rochester, issued a letter addressed to all his priests and laity requiring that all liturgical practices not in conformity with, or authorized by, the General Instruction of the Roman Missal, must cease at one.

23.) The Midnight Mass on Christmas Eve is usually a festivity of great beauty. Such was the case at St. John Cantius Church in Chicago (see above, #16) where the choir sang Mozart's Mass in C Major in honor of the Blessed Trinity (K.167). Mass was preceded by Arcangelo Corelli's Concerto Grosso (op.6 no.8). Such a delight!

24.) The Feast of the Epiphany, January 6th, was observed at St. Agnes Church in New York City (site of our upcoming convention) by a special concert. The principal piece was a secular one by Aaron Copland, but also featured were eight carols by Gustav Holst. The singers were the Amor Artis Chorale, under the direction of Johannes Somary.

25.) On Sunday, January 10th, the Latin Mass community of the Atlanta archdiocese moved into its new home, a former Baptist Church in Mableton GA, recently purchased by the community. It is likely to be organized as the non-geographical parish of St. Francis de Sales in the immediate future.

26.) On Sunday, January 24th, a Solemn High Pontifical Tridentine Mass was offered at the Church of the Annunciation in McSherrystown PA (that is in the diocese of Harrisburg). Celebrant of the Mass was Archbishop Alvin Custodio Pereira, Vice-Archdeacon of the Vatican Basilica. Msgr. Giles Wach, head of the Institute of Christ the King, Sovereign Priest, took part in the Holy Sacrifice. Over 350 persons attended the Mass.

27.) And on that same day, another Solemn High Pontifical Tridentine Mass (have we ever before had two of these on the same day in the U.S. in the postconciliar era?) was offered in Lincoln NE. The occasion was the reconsecration of St. Francis of Assisi Church on South Street in Lincoln by the ordinary, the Most Rev. Fabian Bruskewitz. The tale of this structure is an interesting one.

When the Priestly Fraternity of St. Peter first came to the Diocese of Lincoln, the Latin Masses were said in the chapel of St. Elizabeth Hospital. Eventually that building was torn down when the hospital moved into larger quarters, but its chapel was left standing, though it saw little use. Now it has been purchased by the Priestly Fraternity, and is intended for their exclusive use. It is not clear to us at this writing whether the church is now to be erected as a canonical parish, but that would seem a strong possibility.

28.) The following Wednesday, our Holy Father offered Mass at the America's Center in St. Louis. The archdiocesan choir sang the Mass, which was largely in English. But the congregation joined the choir in singing the Greek Kyrie, and among the hymns sung were: Bruckner's *Ecce Sacerdos Magnus*, Palestrina's *Tu Es Petrus*, a new version of the *Panis Angelicus* commissioned especially for this Mass and composed by Richard Wappel, and the Rachmaninoff *Ave Maria*. Several of our members took part in this memorable experience.

29.) In a general mailing sent out during January, the National Coalition of Clergy and Laity (the late Dr. Marra was chairman of their Advisory Panel) announced the "the Coalition is making the project of daily Latin Masses a top priority for 1999."

30.) As we go to press, Bishop Timlin is preparing to perform another set of ordinations for the Priestly Fraternity (see above, item

#17), scheduled for Saturday, February 6th. Four subdeacons are to be ordained, and minor orders will be conferred upon more than twenty seminarians. The new subdeacons are: Bruce Brosnahan (of New Zealand), Joseph Devereaux (of Seaworth, Ontario), Eric Flood (of Columbus OH), and Thomas Fritschen (of Seattle WA). See details in our next issue

31.) Finally, look ahead and mark your calendars: Christendom College will sponsor its ninth annual colloquium on "Liturgical Music and the Restoration of the Sacred" from June 22 through 27. Interested persons may obtain details by phoning 800-877-5456, or faxing 540-636-1655, or e-mailing admissions@christendom.edu.

NEWS FROM OVERSEAS

1.) The Diocese of Parramatta comprises the western suburbs of Sydney in Australia; its bishop is the Most Rev. Kevin Manning. On Friday, May 15, 1998, His Lordship (that is the correct title in most countries of the British Commonwealth) administered the Sacrament of Confirmation according to the old form at St. John Vianney Parish in the suburb of Doonside, and then presided over a Solemn High Tridentine Mass in that same church. Celebrant of the Mass was Fr. Terence Hogan, Deacon was Fr. John O'Neill (pastor of the parish), and Michael Pearce served as Subdeacon. Deacons at the throne were Fr. Ephrem Chifley, O.P., and Fr. Patrick Fox, C.M. (Fr. Fox is about to observe the 60th anniversary of his priestly ordination.) Some 400 people attended the Mass.

2.) Following their ordinations in July, the five newly ordained priests of the Institute of Christ the King, Sovereign Priest, took off to the four corners of the earth. One of them, Fr. Souchard, went off to Mouila in Gabon to replace a confrere who has fallen seriously ill. Another, Fr. Olazabal, has become the first priest of the Institute to be assigned to labor in Belgium. A new apostolate in Austria was opened, too. At a later date, Fr. Glenn Gardner (an American ordained a few years ago) returned to the U.S. and has been assigned to St. Mary's Shrine in Rockford IL. There is also a report that the Institute is to be assigned a church in Wausau WI.

3.) In our last issue (p.4, #7) mention was made of the Mass offered in Dublin on July 5th by newly ordained Fr. William Richardson, F.S.S.P. A fuller account of that memorable event was published in *The Latin Mass* magazine (Winter 1999, pp. 10-11). The Mass was offered at St. Audoen's Church, and the media were banned from covering the event. The sermon was preached by Fr. Michael Irwin, F.S.S.P., formerly of Fort Worth but now laboring in South Dakota. In the sanctuary for the Mass were priests of the Jesuit, Augustinian, and Marist orders, in addition to Himself (by which is meant Archbishop Connell).

4.) Our readers may be a bit surprised to learn that the Latin Mass was offered on July 22nd at the very heart of the Anglican Church: Canterbury Cathedral. The Holy Sacrifice took place in the Jesus Chapel in the Crypt of the cathedral, near the original burial place of the glorious St. Thomas à Beckett. The Mass had been requested by the St. Peregrine Trust.

Also of interest: This was only the second time in history that the Mass was offered in this historic edifice according to the Missal of Trent. (There had been another one in 1997.) Prior to the cessation of Catholic worship here in 1558, the Masses had been offered according to the Sarum Missal.

5.) We have lots of news from the British Isles this issue. On August 22nd, the Church of St. Mary's (on Cardigan Street in London) celebrated its 200th anniversary as a parish by a Solemn High Latin Mass. Celebrant was Fr. Peter Gee, F.S.S.P., who had spent a good deal of last year in Australia but who is a native of this very parish. Deacon was Fr. Ignatius Harrison, and Subdeacon was Fr. Andrew Southwell,

O.S.B.

6.) Still in London: On Saturday, September 12th a Solemn High Mass was offered at St. James Church in Spanish Place to mark the retirement of Msgr. F.A. Miles, who has been Rector of this church for 20 years. Celebrant was Msgr. Miles himself, while Fr. Andrew Southwell, O.S.B., and Fr. Andrew Wadsworth were Deacon and Subdeacon. Monsignor remains Provost of the Canons of the Archdiocese of Westminster.

7.) The Abbey of St. Joseph de Clairval at Flavigny, in France, is one of the Benedictine communities whose liturgical life is observed in Latin. Last year a new abbot was elected on July 6th and consecrated on September 26th in a solemn ceremony performed by the Most Rev. Michel Coloni, Bishop of Dijon. The new abbot is the Rt. Rev. Antoine-Marie Beauchef, who, if his surname is any indication, will be a fine leader.

8.) Congratulations to our member Mr. Michael Pearce of Sydney, who was chosen Treasurer of Sydney's Latin Mass community on October 1st after many years of service as Master of Ceremonies. In past years (1970 and 1986) he was involved in planning the visits of Popes Paul VI and John Paul II to Sydney.

On September 26th two Australians advanced a degree within the Institute of Christ the King, Sovereign Priest: Joseph Kramer of Melbourne was ordained a subdeacon and Richard Abourjaily received tonsure.

I mentioned Mr. Pearce's success as a Master of Ceremonies. His successor, Mr. Alan Shearer, is not to be outdone: the Maternal Heart of Mary congregation of Lewisham celebrated no less than four Solemn Tridentine Masses on December 24th and 25th: Vigil Mass, Midnight, Dawn, and Daytime, as well as Solemn Prime and Solemn Matins on the 24th.

By the way, one of the newly received members of the Oblates of Mary, Queen of the Apostles (see above, Noteworthy Item #2) is the former Miss Natalie Bauxbaum of this congregation, whose name in religion is Sister Mary Magdalene.

9.) On October 9th the Holy Father delivered an impressive address on the liturgy to the bishops of the western parts of the United States, who were paying their ad limina visit to Rome. He drew attention to the importance in worship of "the sense of awe, reverence, and adoration," to the essential role to be played by "silence, stillness, and listening," as well as to the "verbosity and informality which are alien to the Roman Rite and end by trivializing the act of worship," which have "often" resulted from "the constant attempt within the liturgy itself to make the implicit explicit."

And the Pontiff strongly rejected the notion "that the Latin language, and especially the chants which are so superbly adapted to the genius of the Roman Rite, should be wholly abandoned." We hope these words will be taken to heart by those prelates who have taken steps to see to it that not one word of Latin is spoken at any Mass in their dioceses.

For a good synopsis, see *Catholic World Report*, November 1998 issue, pp. 7-8. In the same issue the editor, Mr. Philip F. Lawler, rightly draws attention to the importance of the speech in a page one editorial.

10.) Of course, the main event of the Autumn months was the great gathering of the faithful in the Eternal City at the end of the month of October in order to commemorate the 10th anniversary of the issuance of the *Motu Proprio* "Ecclesia Dei Adflicta" and of the foundation of the Priestly Fraternity of St. Peter.

The weekend began on Friday, October 23rd, when the Most Rev. James C. Timlin, Bishop of Scranton, offered a Pontifical Low Mass for the pilgrims in the chapel of the North American College on the Janiculum Hill. Many seminarians were present, from this college and from others. I suspect this may be the first Tridentine Mass offered in that chapel in a generation.

On the following day, Saturday the 24th, a major address was

given by His Eminence Joseph Cardinal Ratzinger. The talk took place at the Ergife Palace on the Via Aurelia. A capacity crowd was present – about 2,500 (one account claims 3,000). Alfons Cardinal Stickler opened the proceedings. At the head table were Bishop Timlin (who made a few remarks), Msgr. Arthur B. Calkins of the Ecclesia Dei Commission, Fr. Josef Bisig, Superior of the Priestly Fraternity, and various dignitaries. At 11:00 AM Cardinal Ratzinger arrived and was greeted by a standing ovation. His address was very thoughtful and carefully weighed, as is characteristic of the man. He spoke in French. An English translation of the complete text of his remarks has been published in *Inside the Vatican*, December issue, pp. 58-59. He spoke encouragingly of the “evidence of a return to mystery, to adoration, to the sacred and to the cosmic and eschatological character of the liturgy.” His main point, as I understand the text, is that the old and new forms of the Mass can co-exist without threat to the unity of the Church; this is shown by the co-existence in the recent past of several different forms of the Roman Rite, such as the Dominican, the Carthusian, and the Carmelite. Perhaps the spirit of prophecy rested upon His Eminence when he declared, “When this liturgy truly moves the faithful with its beauty and profundity, then it will be loved”!

Responses to the address were then offered by three of those present: in French by Dom Gérard Calvet, Abbot of Le Barroux (who had brought fifty of his monks with him), in German by Professor Robert Spaemann, and in English by Mr. Michael Davies of Una Voce.

Following the conference two Latin Masses were said for the pilgrims: one by Dom Gérard, attended by most of the pilgrims from France, and one by Bishop Timlin, this time a Pontifical High Mass at the Church of Santa Maria della Scala in Trastevere.

Sunday the 25th was of course the Feast of Christ the King in the old calendar. On that day participation reached its peak, as Cardinal Stickler celebrated the Mass for some 4,000 worshippers in the vast Church of Sant’ Ignazio. His Eminence Angelo Cardinal Felici had promised to say this Mass, but had broken his arm in a fall not long before and could not pontificate. Some 300 priests and seminarians took part in the entrance procession, rising to 350 at the end when they were joined by the choir. At least fifty of the seminarians of the Priestly Fraternity were there to celebrate the tenth anniversary of their society. Observers were struck by the youth of the clergy: one source ventured to say that 80% of those in the procession appeared to be under thirty years of age!

The apex and culmination of these events took place at Noon on Monday, October 26th, when the Holy Father addressed the pilgrims in St. Peter’s Square. (A speakers’ platform had been erected outside the Basilica, and an enclosure suitable for 3,000 persons had been set up.) There may perhaps have been a little disappointment when the Holy Father saw fit to devote the first half of his remarks to the pilgrims who had come to Rome for the four beatifications (one was that of Mother Guerin) solemnized on the previous day. The Pope’s remarks were largely in French, with some English at the end. An English translation of this full address was published in the English language edition of *L’Osservatore Romano*, November 11th, p. 7. The main points stressed by the Supreme Pontiff were the need for unity in the Church and the need to do everything in close cooperation with the bishops.

Reactions to the Pope’s address were mixed. Many were elated; some were a bit disappointed that he had announced no new initiative on behalf of the Latin Mass. Michael Davies, writing later for *The Remnant*, put the matter into perspective by recalling that when he and a few associates came to Rome in 1971 to plead the case for the Latin Mass, neither the Pope nor any person in authority at the Holy See was willing to speak to them or listen to them at all. If Paul VI had come out into St. Peter’s Square and said the words contained in the Pontiff’s address of October 26th, they would have been delirious with joy. What cause for chagrin can there be, then, when their original hopes are no overtaken and exceeded by present events? Leo Darroch of the (English) Latin Mass Society observed sagely that: “Politics plays a

great part in Vatican circles and His Holiness has to balance many conflicting wings within the Church.”

Speaking of Mr. Darroch, on that same day he and Msgr. Calkins entered the Apostolic Palace and presented a petition from Una Voce International, with many co-signatories from around the world, requesting that His Holiness himself offer a Tridentine Mass soon. The petition was received by Msgr. David John Malloy of the Pope’s staff.

After the Holy Father’s address, he came down spontaneously to mingle with the many seminarians who were standing on the steps of St. Peter’s. All who saw this observed the joy on the Pope’s face as he mingled with so many young and dedicated soldiers of Christ. It is known that he later commented warmly on their esprit in talking to members of his household.

Later that day the pilgrimage was concluded by the offering of Solemn Benediction at the Church of Spiritu Santo in Sassia by His Eminence Augustin Cardinal Mayer. Cardinal Mayer had planned to play a major role in the weekend’s events, but the death of his sister called him back to Germany, thus limiting his participation to the last day.

My own “take” on the Holy Father’s remarks, for what it may be worth, is as follows: He made it as clear as could be that he regards the supporters of the Latin Mass as his own children whom he loves; but he also made it clear that nothing whatsoever is to be expected which would compel a bishop to receive the Latin Mass within his diocese against his wishes. Our present Pope is one of the strongest supporters of the principle of episcopal collegiality, and has always shown great deference to bishops’ conferences and to individual bishops’ prerogatives. Ergo, the ball is in our court. We must convince the bishops one by one that the Latin Mass is good for the spiritual health of their flocks, and cease to fantasize that by a wave of the papal pen all of our wishes will come to pass overnight. The task is difficult. Let us now do it.

Very many members of this Association took part in these festivities. To name but a few: Bishop Timlin himself, Msgr. Calkins, Frs. William Ashley and Eugene Dougherty, Professor David Kubiak, Dr. Joseph Beierle, Mrs. Mary Kraychy, and Messrs. Donald Cherry and Roger McCaffrey. (I apologize to those whose names I have omitted.)

Accounts of the weekend’s events were published in many places. In addition to those mentioned above, of note were: *The Latin Mass* magazine, Winter issue, pp. 12-20; *Inside the Vatican*, December issue, pp. 52-59; *Catholic World Report*, December issue, pp. 8-9; *The Wanderer*, November 5th, pp. 1 & 11; and the *Newsletter* (No. 118) of the Latin Mass Society, pp. 13-24.

Farley Clinton’s account in *The Wanderer* contained the poignant anecdote of Mr. and Mrs. Will Bralick of Dallas TX. After being away from the Sacraments for twenty years, he learned from the Internet that the Latin Mass was being offered in Dallas. He returned to the Church, his wife subsequently converted to the Faith, and both were in Rome for this pilgrimage. Mutato nomine, this story could be told of a good many other similar cases. Not least among the many properties of the Latin Mass is its use as a tool for re-evangelization.

We are fortunate to have a detailed eyewitness account of these events by Professor David Kubiak, a member of the National Council of the L.L.A. We publish it here in its entirety.

“The celebrations in Rome last October 24th – 26th marking the tenth anniversary of the Traditional Mass Indult and the foundation of the Priestly Fraternity of St. Peter were of major importance to members of the L.L.A. with a particular concern for the old rite. Since the facts of what occurred are by now well reported, it might be of interest to have a more editorializing account by a member of our national Council who was privileged to be present.

One had from the beginning the feeling of high drama at

work, since because of modern technology the protagonists in the old Mass movement have become media stars of sorts. And here they all were in one place: Cardinals Stickler and Mayer, Bishop Timlin, Frs. Bisig, Devillers, and Ashley, Msgr. Wach, Dom Gérard – crossing a bridge I encountered and had a little chat with Fr. Ignacio Barreiro, having recognized him from his picture in *The Latin Mass* magazine. Many also had the chance to meet for the first time the secretaries of the *Ecclesia Dei* Commission, Msgrs. Perl and Calkins, with whom we had corresponded. So a true sense of spiritual fellowship made every event all the more meaningful.

The first day was chiefly given over to a conference, at which some two thousand people from all over Europe and America were present, where various prelates and scholars spoke about the current state of the traditional liturgy in the Church. I would like to focus on Cardinal Ratzinger's address in the afternoon, in which His Eminence reiterated in unequivocal terms his personal support of the old rite, his feeling that it does not disturb ecclesiastical unity when the proper permissions have been secured, and his belief that uncooperative members of the hierarchy need our prayers that their hearts will be changed. To me the most remarkable statement in the address (I quote Fr. Brian Harrison's translation from the original French) was that the Council "did not prohibit the former [liturgical] books." There is a curiously Clintonesque quality to this assertion, since it is certainly literally true, but there can also be no doubt that Pope Paul VI's goal was the complete replacement of the older missal with his own, a policy consciously reversed by the present Pontiff under the principle *par in parem postestatem non habet*, which had been discussed by Cardinal Stickler in the morning session that day. Cardinal Ratzinger also very interestingly said that all celebrations in whatever rite should be animated by the "essential criteria" of the Council Fathers' document on the liturgy. This makes problematic (quite rightly in my view) the position of those traditionalists for whom the silent Low Mass is the summit of Catholic worship.

One could point to the occasional lapse in His Eminence's scholarship, as for example when he equated the Carthusian and Carmelite "rites" with the Mozarabic, whereas the former are simple variant usages within the Roman rite. His claim that the average Catholic could not tell the difference between the old Mass and the *Novus Ordo* in Latin is dubious as well, at least to anyone awake during Offertory. [But see below. – Ed.] But as a statement from the most highly placed theologian in the Vatican and most trusted advisor of the Pope, this speech was a public show of support for the traditional Latin liturgy that must be considered close to astonishing in the history of the post-Conciliar Church.

The conference was followed by a Solemn Pontifical Mass celebrated by Bishop Timlin in the intimate Church of Santa Maria della Scala in Trastevere. How much credit this brave prelate (and Episcopal advisor of the LLA) deserves for his willingness to cooperate with the Holy Father's wishes from the very start! His imposing dignity, the elaborate rubrics of celebration from the faldstool, the Fraternity's schola and a polyphonic choir – all combined to produce the "foretaste of Heaven" that our liturgy should always represent.

On Sunday the major Mass for the Feast of Christ the King at Sant' Ignazio fell to Cardinal Stickler, most appropriately given his consistent patronage of the old rite movement. This great baroque church was filled beyond capacity, and as the procession began and the anthem *Christus Vincit* rang out I cannot have been alone in feeling myself present in a dream I thought could never come true in my lifetime. Cardinal Ratzinger would have been very pleased at the spirit of prayerful participation among everyone there. The monks of Le Barroux chanted the Propers, and a French polyphonic choir sang motets and some of the Ordinary. But the congregation as well joined enthusiastically in the beloved *Missa de Angelis*. For me the most moving moment came when all present said with one voice the triple *Domine, non sum dignus*.... and wave after wave of people came for-

ward to receive Communion. This was the magnificent ancestral liturgy of the Roman Church, celebrated in a place of great beauty that was built to house it, a precious spiritual and cultural possession which with God's grace many more Catholics will come to know and esteem.

An audience with the Holy Father on Monday morning was shared with pilgrims present in Rome for various beatifications. This was providential, however, since it meant that a number of American prelates (including the notoriously Latin-phobic ordinary of my diocese) heard from the Holy Father's own mouth a repeated appeal for the cooperation of the hierarchy in the matter of the old rite. Those who expected the announcement of a universal Indult were disappointed, but the expectation was naïve. Even a leader whose power is 'supreme, full, immediate and universal' must be sensitive to the bureaucracy he creates. The irony of the Holy Father's request in his allocution was certainly not lost on those of us who were aware of the active hostility of the Cardinal Archpriest of the Vatican Basilica towards the traditional Latin liturgy. At least one attempt to celebrate the Mass in St. Peter's had been interrupted, and later priests were forced to subterfuges such as disguising their missals and not wearing the maniple. Prayer and patience must be the remedies, and the fact that none of us is immortal, since the general feeling in Rome was that younger prelates are much less threatened by ritual pluralism than those in their 60's and 70's.

The final event was a Solemn Pontifical Benediction celebrated by Cardinal Mayer in the church of Santo Spirito in Sassia, with its splendid fresco of the Holy Ghost by Jacopo Zucchi. It was eminently fitting that the pilgrimage should end with public homage to Our Lord truly present in the Blessed Sacrament. The ceremony was made especially impressive through its being supervised by the Institute of Christ the King, whose concern for the external splendor of the rites encouraged by Pope Pius XII in his encyclical *Mediator Dei* is well known. A magnificent baroque mitre added to Cardinal Mayer's already formidable height, and again the French polyphonic choir with string ensemble provided music. While the many seminarians present were processing from the church, Cardinal Mayer asked everyone to thank God for the numerous vocations the old Mass has inspired, and to pray that these men might become good and faithful priests.

The choir broke out into a chorus of *Ad multos annos* for Cardinal Mayer at the end of the ceremony, a well-deserved tribute to the first Prefect of the *Ecclesia Dei* Commission, who took such an active role in promoting the claims of Catholics seeking access to the old rite. Well-wishers surrounding his car made it difficult for him to leave the piazza, and I was told by someone close to His Eminence that he was very surprised and touched by this demonstration of affection.

In summary then, these three days in Rome last October seemed to me a public vindication, at the highest levels of the Church, for the continued celebration of our liturgy in its traditional Latin form. The Holy Father's words, and his willingness to be photographed in the company of many priests and seminarians, the majority of whom are not old enough to have known the pre-Conciliar Church, ought to make abundantly clear the attitude he has on this issue. Pilgrims should also have come away even more strongly convinced that without fidelity to the Roman authorities and the hierarchical structures of the Church there can be no spiritual fruits in their efforts. God has already done more than we could have thought possible; all members of the LLA should pray a loud *Gratias agamus!*"

David P. Kubiak
Wabash College
January 1999

[Editor's Note: We are grateful to Professor Kubiak for this account, which gives a lively sense of what it was like to be in Rome on those days. On one point, however, I beg to agree with Cardinal Ratzinger and disagree with Professor Kubiak: the "average Catholic" often cannot tell the difference between the old form of the Mass and the new, if both are cel-

ebred in Latin. (Please note that His Eminence said "the average Catholic," not "the average alert and attentive professor," and also that the offertory prayers in either rite are often drowned out by liturgical music.) On what do I base this claim? For nearly 15 years a steady stream of Catholics has been writing to me, telling me of the lovely Tridentine Mass which they attended at, say, the Brompton Oratory or at St. Agnes in the Twin Cities – places where I know the new form is consistently used.]

11.) That same weekend saw the 10th annual pilgrimage from St. Patrick's Cathedral in Ballarat to Sacred Heart Cathedral in Bendigo on behalf of the Latin Mass. Some 110 Australian Catholics made the 130 kilometer trek, accompanied by four hardy priests: Frs. Doud, O.P. Norton, O.F.M. Cap., Gee, F.S.S.P. and Rowe (Archdiocese of Perth).

12.) At the close of October, the Priestly Fraternity of St. Peter took up an apostolate in the Netherlands for the first time.

13.) Back in Australia, the Most Rev. Barry J. Hickey, Archbishop of Perth (that's the capital of the state of Western Australia, blessed by one of the world's loveliest harbors), was celebrant of a Pontifical Tridentine Mass at the Throne, offered on Saturday, November 14th, at 10 AM at St. Brigid's Church in West Perth.

Such Masses are rare below the equator; but Archbishop Hickey had offered one before (March 6, 1997: see Newsletter #70 p. 4, item #10).

Before the Mass His Lordship administered the Sacrament of Confirmation according to the old form, and during the Mass one young Catholic received First Holy Communion.

Two choirs combined to provide the music. The Victoria Singers sang a polyphonic Mass by William Byrd, and the Our Lady Help of Christians Schola (she is the patroness of Australia under this title) chanted the properties.

Many clergy took part in the service. Deacon for the Mass was Fr. Michael Rowe (see item #11 above), and Subdeacon was Fr. Jordan Perry, O.P. Assistant Priest was Fr. Timothy Deeter, and serving as Assistant Deacons at the Throne were Frs. David Watt and Paul Fox. Also present in the sanctuary was Fr. John Pagnin, C.S., the pastor of this parish. Eighteen young boys had been trained to serve this Mass and did so with élan.

14.) Some readers may be a little surprised to learn that not all Latin Masses are said according to the Roman Rite (whether old or new). The Ambrosian Rite, mentioned by Cardinal Ratzinger in his address, continues a ghostly half-life. A Latin Mass was said in this rite at the cathedral in Milan on December 12th.

15.) At the Church of Santa Maria dell "Anima in Rome, a special Tridentine Mass was offered in commemoration of the 400th anniversary of the death of King Philip II of Spain. (If the wind in the English Channel had been blowing from the other direction, he would be remembered today as the man who restored the Faith to England.)

The choir sang the lengthy and complex Ave Regina Mass, composed in 1600 by Tomas Luis de Victoria, and also sang his Ave Regina Angelorum. The Mass was recorded on CD under the auspices of the Spanish government. Under the co-ordination of Fr. Franck-Marie Quoëx of the Institute of Christ the King, eight young priests took part in offering this Holy Sacrifice (most of them Americans, such as Fr. Timothy McDonnell, I.C.R., and Fr. John Berg, F.S.S.P.).

16.) Bearing in mind that the Vatican Council had directed that the liturgical books were to be revised, on January 26th the Holy See issued a new edition of the Rite of Exorcism, the first in 385 years. Naturally the rite is in Latin, and comprises 84 pages. Wisely, the accompanying documents (according to Fr. James LeBar, chief exorcist of the Archdiocese of New York) permit the exorcist to continue to use the 1614 text at his option (What a splendid idea!)

Apaga, Satanas!

17.) We have received a credible report that a Latin Mass is now

being celebrated according to the new edition of the Missal at the North American College in Rome. (See item #10 above.) This has been instituted at the request of the seminarians themselves.

18.) When we receive current information on the availability of Latin Masses in Europe, we pass it along to those who may be planning a visit there. One is offered in Latin at the Church of St. Paulin in Trier, Germany, at 10 AM on the 3rd Sunday of the month as well as on Holy Days. The new Missal is used. A member who attended this Mass recently reports that the Gradual and the Orate Fratres were omitted, which seems odd. Was this an aberration, or have the German hierarchy obtained an indult on this point?

19.) Upcoming in Brussels, Belgium, on February 20th is a conference sponsored by CIEL (Centre International d'Études Liturgiques), which will feature presentations by Dom Hervé Courau, O.S.B., Abbot of Triors, and by M. Loïc Merian, founder of CIEL.

20.) From Austria we have received a pleasant letter written by Brother Alcuin, a member of the Cistercian Abbey of the Holy Cross, which has kept its entire liturgy in Latin. He invites our members to visit the abbey when in Europe, and expresses a particular interest in corresponding with members of the Latin Liturgy Association. He mentions that he lived in the United States for 20 years. The address:

Frater Alcuinus
Monasterium
2532 Heiligenkreuz,
Austria

FROM THE PRESS

1.) The Opus Mariae Mediatrix, the new society of priests dedicated to Tridentine liturgy, is featured in the *Philadelphia Inquirer* on November 4th in "An old Catholic ritual has found a new home in Camden County." Their new home is what is described as a "decrepit former monastery" in Camden County, NJ. Fr. William Ashley, founder of Opus Mariae, reported that 200 local supporters, and 4000 to 5000 more nationwide, are helping with support for needed renovations of this new headquarters. Seminarian Martin Lawrence (LLA) is pictured in the chapel, which has recently been completed. The Ordinary, Bishop McHugh, said that other priests in the diocese had welcomed Opus Mariae, in part because it gives parishioners who like traditional Latin ritual a forum within the church. Local government authorities assisted in the relocation by waiving the usual permit fees for renovation.

2.) *The Wanderer* (November 12th, "Tridentine Mass Conference Viewed as Evidence of Return to Orthodoxy") describes a write-up which appeared in *Le Monde*, the French newspaper, regarding the Pope's motu proprio *Ad Tuendam Fidem*, which deals with the responsibility of theologians to remain faithful to church doctrine. *Le Monde's* article, entitled "The Renaissance of Ultramontane Catholicism," characterizes the attitudes toward traditional Catholicism prevalent in much of France today. It goes on to criticize the papal initiative as old "dogmatic intransigence." Advocates of Tridentine liturgy are viewed critically, to say the least. *Le Monde* describes several dioceses where bishops are denying requests for the old Mass.

3.) *The National Catholic Register* (November 8th) relates an interview with Abbot Franck-Marie Quoëx, who leads the Institute of Christ the King, High Priest, in Italy conducted by ZENIT, a Rome-based news agency. The abbot is one of several priests who broke with Archbishop Marcel Lefebvre at the time of his excommunication.

Commenting on tradition, the abbot says that it "joins us to all the centuries of faith without locking us in the past, although thanks to the teachings of the past we are able to cope with the present. Today the world is demystified; increasingly it moves away from the sacred, and different sects offer a false sacredness. On the other hand, we believe that man needs a liturgy full of a sense of the sacred, in which the visible signs help us understand the invisible." Vatican II "could update and propose changes, but not reverse tradition. The Constitution *Sacrosanctum Concilium*, for example, never said that Latin had to be abandoned, or that Saint Pius V's Mass had to be abolished. It proposed reforms, but it did not call for a radical reform."

4.) The founding of Our Lady of the Annunciation Monastery in Clear Creek, Oklahoma, is reported in *The Eastern Oklahoma Catholic* (October 25th), the diocesan newspaper in Tulsa. Bishop Edward J. Slattery gave permission for Benedictine monks from Fontgombault, France, to start the monastery. Initially there will be twelve monks (originally North Americans), but the house is being built to house 50-60. Bishop Slattery has visited Fontgombault previously, and said, "During each visit I had to get used to the silence, to the idea that the human voice could be reserved for prayer.... These two dynamics – silence and sound – are the products of a long history and come through a conscious decision by those who enter the abbey to be faithful to a living tradition, to take their place in a line of monks reaching back over 1,500 years." The monks of Fontgombault have continuously used the monastic variant of Tridentine ritual, as will the new Oklahoma monastery. See also the *National Catholic Register*, November 22nd – 28th, p. 3.

5.) The Tridentine Mass at St. Mary's Church in Washington, D.C. is the subject of "Catholic Church Draws Conservative Worshipers" by Julia During in the *Washington Times* of October 21st. This Mass is the most crowded of St. Mary's five Sunday Masses. A number of attendees in the 27-30 age group offer comments, including the press secretary to the House majority Leader Dick Armey, Richard Diamond, who observes: "This Mass is richer and deeper; it has 2000 years of tradition behind it, compared to the songs of the 1960's." Karen Hickey, a press secretary to a Senator, said "I never trusted anything out of the 1960's." Another said, "I came back to the Catholic Church because of the Latin Mass."

6.) A number of articles by LLA National Council member Fr. John-Peter Pham have appeared in various journals in recent months. In "American's Seminaries: A House Built on Sand", appearing in *Crisis* (November 1998), Fr. Pham considers the preparation for priesthood offered there currently. He begins by describing how different most candidates are today from yesteryear. They are generally older and come from different academic backgrounds. Where traditional curricula of the past have stressed Latin, Patristics, and philosophy, there has not been a uniform adherence to these requirements. In discussing Latin, he quotes Pope John Paul who has said (in *Veterum Sapientiae*): "...the Latin language is by its very nature admirably suited to promote every form of human culture among people of any country: it arouses no jealousy, it is equally acceptable to all nations, favors no factions, is gracious and friendly to all alike." Fr. Pham compares the arrangements for instruction in Latin at a number of seminaries. Most are not generous in their course offerings, but there are exceptions. He goes on to explain how the lack of instruction in Latin impacts understanding of the Fathers of the Church, since the language was an important component of their cultural milieu. Philosophy, especially Aquinas and the medieval synthesists, has fallen upon hard times in an age of "Catholic life intent upon experimentation and inculturation," here quoting University of Notre Dame philosophy professor Fr. Thomas F. O'Meara, O.P.

A book review by Fr. Pham appears in *Faith and Reason*, concerning Leszek Kolawalski's *God Owes Us Nothing: A Brief Remark on Pascal's Religion and the Spirit of Jansenism*. Chicago: The University of Chicago Press, 1995. 238 pp. For those with an interest

in this daunting subject, Fr. Pham's overview could serve as a good introductory discussion of the ideas Kolawalski wants to consider.

Fr. Pham contributed a discussion of the Holy Father's *Fides et Ratio* to "The Way I See It," a weekly opinion column in *The Catholic Post*. He briefly summarizes the Pope's views on erroneous tendencies in contemporary culture: eclecticism, historicism, scientism, and pragmatism. A common quality is limited point of view, which abandons respectively principles of context, long-term historical development, the limits of scientific method, and ethical principles. This column offers a clear snapshot of an important papal commentary on current ways of thinking.

In the *Josephinum Journal of Theology* (Volume 5, Number 2), Fr. Pham elaborates on Bernard Häring's theology of the priesthood in "Humility Consecrated for Service." It turns out that some of the source material considered is personal correspondence from Fr. Häring to Fr. Pham. A central point is that humility is not an end in itself, but in humility of service, the glory of God shines through and casts light on the priestly office. In eleven pages, with generous footnoting, Father Pham offers a comprehensive insight into a major Catholic figure's view of an always-compelling subject. Priests and seminarians, but also lay people seeking more food for thought on the nature of priesthood, will find convenient access to Häring through Fr. Pham's discussion (See below, #18.)

7.) *Sacred Music* (Volume 125 #1, Spring, 1998) presents a number of interesting offerings on pages 3-4 (editorial) and 12-21. The editorial points out that the Vatican Council's Constitution on the Sacred Liturgy called for seminaries to attach great importance to the teaching and practice of music. But seminaries have failed to consider music adequately, either as a theoretical or practical matter. The result is that music, in most parish liturgies, is "at best a kind of trimming added to an otherwise uninspiring celebration. The reforms envisioned by the fathers of the council have fallen so short of what they wanted, that one can truly say that we are in worse condition now than we were when the council opened in 1962." If a worried reader now wants to find some help in understanding the plight of music in the postconciliar church, answers begin on page 12. After a brief elaboration on the editorial keynote, there is a list of more than 70 titles of recent Sacred Music articles, available as reprints for \$5 each. Along with Joseph Cardinal Ratzinger and Msgr. Klaus Gamber are contributions by several LLA members, including Msgr. Richard J. Schuler and Fr. Robert A. Skeris. Topics range from "The Purpose of Sacred Music" to "New Calls for Silence." The address for *Sacred Music* is:

548 Lafond Avenue
Saint Paul, MN 55103-1672

Also in this issue is a fascinating study of the history and role of Brompton Oratory in London, an important site for Latin Liturgy. In seven pages, Vincent A. Lenti presents a sweeping portrait of the Oratory and the personalities of Father Frederick W. Faber and John Henry Newman, who were instrumental in its founding and development during the early nineteenth century. Along with Westminster Cathedral, the Oratory was important in shaping Catholic England after the Emancipation Act of 1829.

8.) "Diagnostician without Peer" is the title for the editorial by Philip F. Lawler in *The Catholic World Report*, November, 1998. The diagnostician is Pope John Paul II who, in his encyclical *Fides et Ratio*, and in subsequent meetings with U.S. bishops visiting Rome, called for a better understanding of church teaching and tradition. Regarding liturgy, the Pope observed that this better understanding would help accomplish authentic renewal. Among his comments: "The use of the vernacular has certainly opened up the treasures of the liturgy to all who take part, but this does not mean that the Latin language, and especially the chants which are so superbly adapted to the genius of the Roman Rite, should be wholly abandoned."

9.) "Where is the Chant?" is the heading assigned to a letter from LLA member Lawrence Stich of Brookfield, Wisconsin, which

appeared in the same issue of *The Catholic World Report*. Stich discusses the failures of much contemporary church music and the more desirable alternative of chant. The editors agree with Stich that chant is important and cite some examples of its availability.

10.) Coming from the vantage point of cultural anthropologist is Catherine Pickstock of Cambridge University whose book *After Writing: On the Liturgical Consummation of Philosophy* is the subject of an interview by Jeffrey Tucker of *Latin Mass* magazine, Fall, 1998. Dr. Pickstock offers a fresh, unique perspective on liturgy, especially the traditional Mass. She explains that her interest in an exacting examination of the detailed elements of this Mass reflects a true love for and fascination with the subject rather than the stringent requirements for her doctoral dissertation, which inspired her book. For her, what makes liturgy special is that "Liturgy is a kind of human disposition or activity, as a subcategory of ritual... A ritual may refer to an ultimate reality which is merely immanent in character. ...Liturgy... involves not just ritual repetition, but also the reception and praise of gifts from above...it sustains a distance which permits a non-identical repetition and a possibility of internal critique. Liturgy refers a society in its very heart to something beyond itself. Liturgy makes it possible to carry out a reassessment of that society." Certainly she builds on the classic original understanding of liturgy (she discusses the Greek meaning) in an innovative way.

11.) St. John Cantius Church, north of Chicago's Loop, is featured in "Preserving the Faith," *Sursum Corda*, Fall 1998. Several photographs of the church's interior are presented. The first parish in Chicago to offer the indult Mass on Sundays, this church was the site of the LLA's 1993 convention. It serves as the hub for traditional Catholics in the Chicago area, and offers both the new and old rites of the Mass in Latin.

12.) Another article on Latin in the elementary and high schools has appeared, this time from the *New York Times* services. Published on November 27th and reprinted in some Sunday newspapers on December 6th, the article by Julie Flaherty discusses the surprising increased interest in study of the language. This is due in large part to newer teaching methods being used in what Kenneth Kitchell of the University of Massachusetts calls "the Great Counteroffensive by Latin Scholars." Textbooks that discuss daily Roman life, rather than wars and conquests, are more appealing to today's teenagers. The multicultural aspects of the Roman Empire are also of interest. Hispanic students are becoming more interested in Latin. They instantly recognize a large portion of their own language.

13.) *The Wanderer* (December 10th, 1998) reports on the Coalition in Support of Ecclesia Dei's tenth anniversary in a front-page article by Mary Kraychy, the Coalition's Executive Director. From a handful of weekly Sunday indult Masses in 1988, the number has grown to 140. The Priestly Fraternity (also observing a tenth anniversary), the Institute of Christ the King, Sovereign Priest, the Society of St. John, and Opus Mariae Mediatrix are all discussed along with the newest developments in arrangements for Tridentine Masses in dioceses across the United States. Congratulations to all and ad multos annos.

14.) *Antiphon*, the quarterly journal for liturgical renewal, has the usual number of interesting essays and commentary. In Volume Three, Number One, Avery Dulles, S.J., discusses "Liturgy and Tradition: A Theologian's Perspective." He begins with the two opposing tendencies in contemporary liturgical piety: the sense of the sacred and inviolable versus the familiar and humanly interpersonal. "Each party blames the other for the decline of Mass attendance and the failure of the church to attract the young." As a solution, Fr. Dulles proposes an understanding of tradition as a continuity of human experience involving giver, gift, and recipient. For this transaction to occur, a proper understanding is required on the part of the giver and recipient. "Liturgy is God's gift before it is a human response." In discussing "Principles of Renewal" in line with this view of tradition, he describes symbolism,

participation, and adaptation to circumstances, which change with time. Of particular interest: "Adaptation does not mean, to be sure, that everything should be stated in plain, vernacular English or conducted in a tone of familiarity. On the contrary, attention to the laws of worship may require a certain formality in style and language somewhat removed from ordinary speech. The need to evoke the sense of the sacred may also call for types of chant not heard in secular situations."

In this same issue, Aidan Nichols, O.P. gives us "Odo Casel Revisited." This is a discussion of the famous Dom Odo, monk of the house of Maria Laach, that contributed greatly to the late nineteenth-century milieu from which the liturgical movement developed. In this time, at this place, it was possible to absorb the neo-Classicism and rationalism of the 18th century, as well as the Romanticism, nationalism, and Expressionism of the 19th century. These swirling currents of thought began to influence thinking about liturgy in Odo's time, a time of re-examination, but have been continuing to do so for decades, right through the time of Vatican II and its aftermath. Fr. Nichols suggests that a flight from "that notion of the unique and uniquely sacred ontology of the sacramental liturgy which Odo Casel took it as his life work to both identify and strengthen in the Latin church of his day" is responsible to some degree for much of the current malaise. "The reasons for, or causes of, this flight are various: among them the near-collapse of Christian metaphysics and the characteristic recourse of our culture to psychology and sociology for the understanding of reality."

Also in this *Antiphon* number is a first installment of a new feature, the reprinting of classic writings on liturgy. This time it's a chapter from *The Spirit of the Liturgy* by Romano Guardini, "The Playfulness of the Liturgy." Regarded by some as a prophet of things to come about in church and society in the late 20th century (*The End of the Modern World*), Romano Guardini wrote during the 1930s. His books are now mostly out of print. Guardini tells us that, as human life advances with its strivings and disappointments, it is "in a different order, in the imaginary sphere of representation that man tries to reconcile the contradiction between that which he wishes to be and that which he is... The liturgy offers something higher. In it man, with the aid of grace, is given the opportunity of realizing his fundamental essence, of really becoming that which according to his divine destiny he should be and longs to be, a child of God." This excerpted chapter presents the heart of Guardini's message in *The Spirit of the Liturgy*: If you can't find the entire book, it will possibly suffice.

15.) Backtracking a bit chronologically, the *Manchester Union-Leader* (which is the largest paper in New Hampshire) published an informative piece on August 29th detailing efforts to re-introduce the old form of the Latin Mass into New Hampshire. At present, there are no such Masses in the state.

16.) One was a bit disappointed to read a response on the old form of the Mass published in the September-October 1998 issue of *The Catholic Answer*. Asked to clarify the nature of the Tridentine indult, the editor declared that "an indult (canonically speaking) is what we might call 'grudging permission.' In practical terms, this means that the Pope is saying that he really doesn't think this is a good idea but, to avoid a greater problem, he will allow this."

As it happens the editor's doctorate is in Administration, not in Canon Law. I'm not a canonist either, but I know that an indult is an exemption granted to a general rule: no specter of "grudging" need attached to it. In point of fact, the Holy Father's patronage of such groups as the Priestly Fraternity of St. Peter and the Abbey of Le Barroux (see above report from Rome) belies the claim that the Pope really doesn't think the work done by these young men is good.

The editor also writes: "I am no fan of the so-called Tridentine Mass indult." True enough, but one may note that he attended the first such Mass to be celebrated in the State of New Jersey in recent years, and actually preached the homily at the second such Mass. Inference: something must have happened.

Last, in addition to pointing out the present state of Church law on a question, it would be healthy to encourage discussion of whether or not there are good reasons for the present law to be changed, in the best interests of the faithful.

17.) Sunday morning, October 18, 1998, and my clock radio goes off, waking me to get ready to attend Holy Mass. The radio is tuned to National Public Radio's "Weekend Edition." Do my ears deceive me? No! It's a report on the Latin Mass!

The report mentioned the upcoming events in Rome, but centered on the ground breaking for the Priestly Fraternity's new seminary in Denton NE. We heard from Bishop Bruskevitz and Fr. Devillers. Fr. Thomas Reese, S.J., editor of *America* magazine, came on and opined that "there are good pastoral reasons" for the reintroduction of the Latin Mass. (I pinched myself.) A couple who had driven all the way from Alabama for the ceremony spoke movingly of how much the Latin Mass meant to their lives. Finally, in words reminiscent of the film "Field of Dreams," a young seminarian from Iowa named Bishop (prophetic name?) declared: "We will built it [the seminary], and they will come." The report contained not even a single error of fact, and lacked the bias one sometimes encounters in the "elite" media.

18.) It's hard to keep up with the prolific pen of Fr. J.-P. Pham (see item #6 above), who came out with two other interesting pieces before the year's end. First was "An Honest Examination of Conscience for the Third Millenium," on pp.40-42 of the November/December issue of *Catholic Dossier*; the other was "Seminaries and the Seminarians: A Profile," in the December issue of *Crisis* (pp. 20-23).

Speaking of *Crisis*, I complained some time ago (Newsletter #65, p. 16, item #3) that Deal Hudson's *Sed Contra* column in that journal had been retitled "On the Contrary." Barraged, no doubt, by heated protests from the vigilant Pat Flaherty and other readers, the original title has now been restored. Huzzah! To atone for the earlier misdeed, as I imagine, two other articles in the December issue had Latin titles: "Te Deum Laudamus" by Fr. James Schall, S.J., and "Cum Maria Philosophari," by Prof. Ralph McInerny (see book review section above).

19.) The December issue of *Catholic World Report* contained an interesting article, "New Models of the Church" (pp. 44-51), by Fr. Jerry Pokorsky of CREDO and *Adoremus*. In it he draws a tidy but convincing taxonomy of the various "factions" and perspectives alive in the church today. One always learns much from Fr. Pokorsky's work. But, with all due respect, I think his foot slid off the path when he wrote of the "Ecclesia Dei movement" [i.e., the supporters of the so-called "indult" Mass] that:

"But the 'high church' atmosphere of the Ecclesia Dei movement – as with any such 'high church' splendor – also appeals to the avant-garde and gay, at least insofar as can be determined from church attendance in major metropolitan areas."

My reaction was: Just what Tridentine Masses has the author been attending? At the one I attend in Baton Rouge, the vast majority of the congregation consists of young parents with little children and of older couples whose children are raised. And moreover, how can one tell by looking over a congregation just how many of them are "gay"? Do they wear identifying badges of some sort?

Understandably, this claim drew fire from reader Zelia B. Borges in the February 1999 issue of *CWR* (p. 4). The editor stood by the claim, while conceding that it was "impossible to verify." (Come again?)

20.) Mr. Al Dubois, an LLA member in New Jersey, made the front page of *The Wanderer's* issue of December 3rd, which spotlighted his activities in the controversy over appropriate "sex education" measures in the Catholic schools.

21.) Washington Bureau Chief Joseph Esposito interviewed Bishop Joseph Fiorenza, president-elect of the Bishops' Conference, for the *National Catholic Register*. The interview appeared in the December 6th – 12th issue. Among the top priorities listed by His

Excellency: "We have to continue to address areas which make our liturgies more a source of faith formation than we've done in the past." Incontrovertible.

22.) In the next section you will read about the new translation into Latin of Dr. Seuss' *How the Grinch Stole Christmas*. The book was the subject of a delightful article by Patrick T. Reardon in the *Chicago Tribune* (December 15th, Tempo section, pp.1 & 5). The piece stresses the enjoyment which the book is bringing to its readers – selling like hotcakes, according to Georgine Cooper of the publishing house, Bolchazy-Carducci. Co-translator Terence Tunberg is quoted: "We tried to create a fun Latin text." They succeeded, and the kids love it.

23.) Rising above particular controversies, Msgr. Richard J. Schuler of the L.L.A. National Council penned an eloquent "Christmas Sermon," published in *The Wanderer* on Christmas eve (p. 4).

24.) The Winter issue of *The Latin Mass* magazine is filled with good material – more than we can conveniently cover here. We have already mentioned their report from Rome (above, News from Overseas, #10). Also of interest:

i. "Fruit is Appearing," by Count Neri Caponi, a canon lawyer, on the motu proprio of 1988 and its consequences;

ii. "Recollections of a Vatican II Peritus," a translation of a 1997 retrospective piece by Cardinal Stickler on the "derailing" of legitimate liturgical reform. As a former peritus (expert) who worked on the liturgical documents of the Council, he sees the finished product produced by the Consilium ad Exsequendum (the Commission on Implementation) as partially contradicting the true will of the Council fathers. It's on pp. 24-36.

iii. "An Important Milestone," by intrepid Aussies Gary Scarrabelotti and Hugh Henry, editors of the newsletter *Oriens*. In passing they mention that the Latin Mass community in Versailles, France, is now instructing some 250 prospective converts!

iv. "Rome Replies: Latin Mass Open to All," by their fellow Aussie John Gresser, publishes correspondence between the author and Msgr. Camille Perl of the Ecclesia Dei Commission, in which the latter makes clear that subsequent legislation has lifted all of the limitations placed upon the celebration of the old form of the Mass imposed by the Indult Quattuor Abhinc Annos (which were sometimes construed as excluding from such Masses all those who were too young to have taken part in pre-conciliar Masses). All but one: those who contend that the new edition of the Roman Missal cannot be used for the celebration of a valid Mass are still denied the benefit of the indult. Monsignor also comments wryly: "The Holy See does not establish institutes of consecrated life and societies of apostolic life with the hope that they will not prosper."

v. "Ecclesia Dei after Ten Years," by Fr. Martin Edwards, an uplifting pieces on the positive consequences of the motu proprio;

vi. "Deconstructing the Mass," by Professor Robert L. Phillips of the University of Connecticut. The author points out that the assumptions underlying the failed attempts to reform the liturgy have much in common with the premises of deconstructionism, a trendy philosophical movement which may be regarded as the penultimate form of "Enlightenment" thought.

Well done, y'all.

25.) There are three items of particular interest in the Winter issue of *Sursum Corda* magazine.

First, an informative interview with Mrs. Mary Kraychy, an LLA member and Executive Secretary of the Ecclesia Dei Coalition, is featured on pp. 8-12 and 19.

A similar interview with Fr. Arnaud Devillers, North American Superior of the Priestly Fraternity (and also an LLA mem-

ber) appears on pp. 16-19.

And British architect Antony Delarue contributes an absorbing piece (reprinted from *Oriens*) on "Liturgical Architecture: Its Abuse and Restoration" (pp. 54-59).

26.) In the January 3, 1999, issue of *Our Sunday Visitor*, the Most Rev. Elden F. Curtiss, Archbishop of Omaha (who is one of the Episcopal Advisers of the LLA) illuminates the reasons why a new Lectionary is to be used at English Masses starting in Advent of 1999. Simply put: "The 1970 Lectionary contained more folksy English with more attention to English idiom than fidelity to the original texts." Absolutely true.

His Excellency goes on to point out that liturgical translations fail if they do not convey our doctrines with clarity, or if they focus on the human condition without giving any sense of the transcendent mystery of the Divine Intrusion upon cosmos and upon the individual.

27.) In the next issue of the same publication (OSV, January 10th), Mrs. Amy Welborn brought forward some well considered thoughts on "children's liturgies." She writes:

"First, the idea of liturgies directed at certain demographics flies in the face of what the Mass is supposed to be all about - ... unity in Christ.

"Liturgical gerrymandering also effects a subtle shift in focus. [Editor's comment: subtle?] We're not so much there offering thanks to God as affirming ourselves."

She describes an episode at a recent liturgy of this sort. The closing hymn was "I Am Somebody" (Rev. Jackson, please call your office). The parents left their pews, turned their backs upon our Blessed Lord in the tabernacle, and happily began videotaping "for posterity the image of their children singing about themselves at Mass" [emphasis added].

Such liturgical blunders reflect the dominant preoccupation of Western Society at present, which is narcissism, plain and simple. "Dear God, let me tell you all about myself... it's my favorite subject..."

This same subject received a few jabs from the pseudonymous "Diogenes" in the February issue of *Catholic World Report* (p. 64). The writer describes the bored faces of the children as they are trooped round the altar to listen to the priest saying an Eucharistic prayer in his best "Barney" voice. He opines: "Watching these poor distracted children as the adults condescend to them, one wonders whether they will ever learn to pray as adults, or learn the difference between worship and entertainment."

28.) The *Northern Hills News-Record* (a Pittsburgh suburban paper) ran a splendid article in its issue on January 17th, highlighting the Latin Mass offered with such great success at St. Boniface Church in Pittsburgh PA. The piece is "Latin Mass Lives On: Faithful glorify God in 'beautiful language,'" by Gorden Ovenshine, and it features four gorgeous color photographs of the Mass and the Missal.

Like most such articles, it gets a few things wrong - for instance, it claims that the English Mass must be said facing the people and the Latin Mass must be said with the celebrant's back to the congregation (both claims are false). But it gets the main points right: The Mass is popular with younger Catholics and those who attend do so not merely out of affection for the "beautiful language," but because they are drawn by the sacred silence, the sense of awe, the palpable theocentricity.

At the end of the article, a Father Ron Lengwin, identified as a "diocese spokesman," is quoted as saying the "the Church has always said the English is better." Well, *da mihi fracturam*, Father: "always"? The Mass was being said in Latin before the English language even came into being. I think that Father would be very hard pressed to point to the particular document of the church which says "English [or even "the vernacular"] is better than Latin" - there is no such document. But I can point out that the view that the Mass should be celebrated solely in the vernacular was anathematized as a heresy by the Ecumenical Council of Trent.

29.) We've already mentioned the current (February) issue of the *Catholic World Report* (above, #22 & #30). One last item to note: in the lengthy analysis of the joint statement issued on December 14th by the hierarchy of Australia and the chief leaders of the Papal Curia, one point mentioned (p. 51) is the following:

"Practices foreign to the Roman Rite are not to be introduced on the private initiative of priests, who are ministers and servants, rather than masters of the sacred rites... The bishops of Australia, then [the declaration continues], will continue to put their energy above all into education, while correcting these abuses individually."

Although the joint declaration is a welcome development, this particular passage is going to be construed as implying that it is okay to intrude new prayers and practices into the Mass, so long as these are not "foreign to the Roman Rite," a phrase which begs a whole lot of interpretation. But we shall hope for the best; several of Australia's prelates seem absolutely fearless, and not overly impressed by modern secular tastes.

PUBLICATION ANNOUNCEMENTS

1.) A useful little booklet is available from England which gives the text of Latin Mass (revised version) facing the official I.C.E.L. English version. Propers and readings are not included.

Title: The Order of Mass in Latin & English

Address: The Catholic Truth Society

40-46 Harleyford Road

London SE11 5AY

England

Price: 1.95 pounds sterling

2.) To commemorate the tenth anniversary of the issuance of *Ecclesia Dei*, its supporters have made available a booklet containing the English translation of the complete text of the *motu proprio*, along with correspondence from various Roman authorities clarifying the present status of the old form of the Latin Mass. We don't have price on this one.

Title: *Ecclesia Dei* (the Apostolic Letter)

Address: Coalition in Support of *Ecclesia Dei*

P.O. Box 2071

Glenview IL 60025-6071

3.) A few years ago Msgr. Peter J. Elliott performed a valuable service by writing *Ceremonies of the Modern Roman Rite* (1995). As a follow-up to that volume, Monsignor has just completed *Liturgical Question Box: Answers to Common Questions about the Modern Liturgy*. It should be very useful (we have not yet seen it). There is a favorable review by Fr. Leonard A. Kennedy, C.S.B., in the Fall 1998 issue of the *Fellowship of Catholic Scholars Quarterly*.

Available from: Ignatius Press

P.O. Box 1339

Fort Collins CO 80522

(800) 651-1531

Price: \$ 12.95 (paperback)

By the way, Msgr. Elliott has just returned to Melbourne after many years of service in Rome. Archbishop Pell has put him in charge of Catholic Education in that archdiocese.

4.) We promised in the previous section to tell you how to obtain a copy of the popular new translation of a Dr. Seuss classic into Latin. The title is *Quomodo Invidiosulus nomine GRINCHUS Christi natalem abrogaverit*. It contains the original Seuss illustrations as well as a complete Latin-English glossary. Translators are Gwen Tunberg and Terence Tunberg.

Available from: Bolchazy-Carducci Publishers

100 Brown Street, Unit 101/T

Wauconda IL 60084

(800) 392-6453 – telephone

(847) 526-2867 – fax

Price: \$16.95 paperback

\$22.50 hardbound

5.) Don't forget Ralph M. McNerny's *What Went Wrong with Vatican II*, which is reviewed in the Books section earlier in this issue.

6.) A couple of years ago we mentioned the availability of the bilingual Latin and English edition of the Daily Roman Missal, covering the Mass texts for all the days of the year from the current edition of the Roman Missal. It is still available. Size: 2,142 pages.

Available from: Midwest Theological Forum

712 South Loomis Street

Chicago IL 60607

(312) 421-8135 – telephone

(312) 421-8129 – fax

Price: \$60.00

A bilingual Latin and Spanish edition is also available.

7.) The people who put out the "Transparent Language" series have a set entitled *Latin Now*, designed to help persons learn Latin on their own.

Available from: Transparent Language

P.O. Box 575

Hollis NH 03049

(800) 752-8851 – telephone

(603) 465-2779 – fax

Price is hefty: \$169.00

8.) Earlier in this issue (Noteworthy Items #16) we mentioned the new newsletter called *Via Sacra*. Here are two more newsletters that have newly come to birth:

The Restoration Review, put out by the Latin Mass enthusiasts at St. Rose of Lima Parish in Cleveland OH. The focus is local, with a doffing of the hat to Chesterton and Belloc. The address is:

2089 Eimwood Avenue

Lakewood OH 44107

Also appearing recently is the first issue of *Epistle* (dated December 8, 1998), the newsletter of the Society of St. John. The address:

P.O. Box 183

Elmhurst PA 18416

It is customary to offer a donation when asking to be put on the mailing list of a newsletter such as these.

9.) St. Michael's Parish in Scranton PA, has recorded the singing of the Mass for All Saints Day in Gregorian chant and sacred polyphony, as sung by the parish choir. One may order a tape (\$10) or a CD (\$15) of this, adding \$1.50 per unit for shipping and handling, from:

St. Michael's Church

1703 Jackson Street

Scranton PA 18504

(888) 446-1644 – telephone

10.) Two scholars are putting together an anthology of work by Catholics now working in the academic world as historians. It is to be entitled *Doing History in Catholic*. The editors are Steve Rosswurm (Professor of History at Lake Forest College) and Nick Salvatore (Professor of American Studies at Cornell). "There's an enormous amount of anti-Catholic prejudice in the academy," says Professor Rosswurm (who returned to the Faith after 20 years of apostasy, for which God be thanked). He's right! I think of what the poet A.D. Hope used to say: "Anti-Catholicism is the Anti-Semitism of the intellectual class."

Among the contributors are two eminent scholars from Emory University in Atlanta GA: Professor Elizabeth Fox-Genovese (a convert) and her spouse Professor Eugene Genovese, who returned to the Faith after decades as a Marxist, and recently adorned the cover of *Sursum Corda*.

MISCELLANY

1.) From the recent introductory booklet issued by the Society of St. John: "... the Society of Saint John is working toward a deliberate restoration of the liturgy as its primary objective. In our communities, the liturgy will be celebrated daily in all its sublimity and simplicity..."

b. The Middle Ages are booming! An article in the October 30th issue of *The Chronicle of Higher Education* ("Medievalists Take Stock of Their Changing Field," by Peter Monaghan, pp. A15- A17) reports that this field of study is now experiencing record levels of interest, at least in this country. Of course, as Mr. Monaghan points out, you can't do Medieval Studies unless you know Latin.

2.) The annual conference at Western Michigan University in Kalamazoo MI, has grown from 40 in 1962 to over 3,000 in 1998. Although the article gives one the idea that many of the participants are trying to apply deconstructionism, feminism and other neo-isms to the field, one of the active participants, Dr. Evelyn Birge Vitz (Professor of French at New York University) is quoted on p. 7 of the November 1st – 7th issue of the *National Catholic Register* as saying of this conference: "There is a Mass every morning in a very large room and it is always jam-packed, standing room only." This despite the anti-Catholic bias present in academia!

3.) Are there other good reasons for studying Latin? Oh, yes. College-bound high school students usually take the Scholastic Aptitude Test (SAT) as part of the admissions process. Of those who took the test in 1998, the average score was 505 (on a scale of 200 to 800). Those who took a foreign language in high school did better, however. Those who took Spanish attained an average score of 583 last year; students of German managed 617; students of French attained 627. But those who had taken Latin in high school had an average score of 654!

Feel free to mention this to those who plan curricula at your local Catholic high schools.

4.) Once they get to college, is the quality of the Latin instruction any good? A striking instance caught my eye:

Every year the Carnegie Foundation designates a "Professor of the Year" for each state. All fields of study are considered for the award.

In 1995 the winner for the State of Utah was Professor Fran Titchener, a Latin Professor at Utah State University in Logan. Fine. But there's more. That's a small department; its only other member is her spouse, Professor Mark Damen. And the winner of the Professor of the Year for Utah in 1998 is... Professor Damen.

So far as we know, this Latin program is the only department in the USA in which 100% of the members have been picked as Professors of the Year. *Macti virtute estote!* (Nice job.)

5.) Listening to National Public Radio isn't always a bad habit. I tuned in on November 3rd, election day, and instead of politics heard an interesting piece on Virginia Rodriguez, a very popular singer in Brazil today, and a woman of African descent. It turns out that her first big hit, the one which brought her national acclaim, was entitled "Veronica." It was recorded entirely in Latin and became pop hit. Miss Rodriguez was raised Protestant (yes, there are some in Brazil!), but has abandoned Christianity and now professes Santeria. We should say a prayer for her – why not to St. Veronica?

6.) In our last issue (p. 12, item #1) we mentioned the publication of *Beyond the Prosaic*. Here is a quotation from Msgr. M. Francis Mannion's contribution to that volume. (Msgr. Mannion is the President of the Society for Catholic Liturgy.)

"I think it most unlikely and, indeed, very undesirable that the restoration of the pre-Conciliar liturgy could become a major agen-

da item for future liturgical developments. A return to the pre-Conciliar liturgy would intrinsically involve a rejection of the fundamental commitments made by the Second Vatican Council... For this reason, the present allowance of the Tridentine Mss seems to me legitimate only as a temporary measure.”

We disagree.

7.) In contract, a recently reprinted article by Canadian writer Mrs. Ann Roche Muggeridge recounts a heart-breaking tale:

“I was never so shocked in my life as when my father told me, several years before he died, that he was no longer going to Mass. ‘I don’t believe you!’ I said. ‘It can’t be true! Blessed God! Why?’

“ ‘Well, girl,’ he replied haltingly, ‘it’s the changes. I just don’t feel there’s anything happening there any more. I try, but I can’t.’

“My father... who until then would rather have died than miss Mass intentionally... – now, for him, the miracle had departed. They had taken away his Lord, and he didn’t know where they had laid Him.”

You may shake your head (or your fist) at me if you wish, but I would rather see some of the “fundamental commitments” of the last council challenged than to see one more man like Mr. Roche die outside the Church.

8.) A Mr. Kirk Kramer put this one on the internet.

The collect for the week between the Feast of Christ the King and the First Sunday of Advent (in the new Latin edition of the Roman Missal) reads as follows:

Excita, quaesumus, Domine, tuorum fidelium voluntates, ut divini operis fructum propensius exsequentes, pietatis tuae remedia majora percipiant. Per Dominum nostrum...

Thomas Cranmer was a nasty fellow, but he did a tolerable job on the translation of this one:

“Stir up, we beseech Thee, O Lord, the wills of thy faithful people; that they, plenteously bringing forth the fruit of good

works, may of Thee be plenteously rewarded. Through Jesus Christ our Lord.”

Here is the present I.C.E.L. version:

“Lord, increase our eagerness to do your will and help us to know the saving power of your love. Through our Lord...”

Is that it? “Didn’t you leave something out, O editor?” Well, somebody left something out, all right, but it was not I.

We share Archbishop Curtiss’ satisfaction (above, From the Press #29) that the Lectionary is to be improved. The Sacramentary, too, needs to be taken out of the hands of those who produced the above travesty.

9.) A Catholic radio station has come into being in Omaha due to the acquisition of station KNOS by VSS Catholic Communications. After the F.C.C. approves the transfer of the license, the station will be renamed KVSS. The significance of those letters? VSS: Veni, Sancte Spiritus.

10.) A member in San Francisco CA writes that, when he showed up at his local parish for the “Mass during the Day” this past Christmas, the Leader of Song announced that at that Mass all responses were to be sung in Latin, “including the Kyrie.”

I don’t know whether the congregation were impressed to hear something so rare as a Latin Kyrie... but we shouldn’t make overly merry. By now the Greek Kyrie has become “honorary” Latin, just as words like “rendezvous” are now listed in the English dictionaries.

11.) Last, and in much the same vein, in a January issue of *The Florida Catholic*, a certain diocese was listing the two dozen or so different languages in which Mass was offered in that diocese.

One of them was “Latin.”

And another was “Tridentine.”

(We’ve got ‘em outnumbered!)

Blessings on you till next time.



Office of the Chairman
740 Carriage Way
Baton Rouge, LA 70808

BULK RATE
U.S. POSTAGE
PAID
PERMIT #1501
BATON ROUGE
LA 70826