



# NEWSLETTER

#LXXII/LXXIII

SPRING/SUMMER 1999

**T**HERE IS MUCH TO TELL YOU, BUT IN FIRST PLACE THERE MUST COME AN ACCOUNT OF THE RECENT SEVENTH NATIONAL CONVENTION OF THE LATIN LITURGY ASSOCIATION, HELD AT ST. AGNES CHURCH IN NEW YORK CITY ON THE FIRST WEEK-END IN JUNE. In brief, it was quite a success, for which, thanks be to God!

Best of all were the three Masses. The opening Mass on Saturday was a pontifical Low Mass offered by the Most Rev. James C. Timlin, Bishop of Scranton, with that great dignity and yet simplicity which is characteristic of good liturgy. Later on Saturday afternoon, a Mass for Corpus Christi was offered in Latin according to the new Roman Missal by Fr. George Rutler; we were favored by an example of his justly famous preaching. The Sunday morning Mass was offered according to the old Missal by Fr. James Buckley, F.S.S.P. The choir sang the "*Missa in Illo Tempore*" by Claudio Monteverdi with great reverence and beauty. The church was absolutely packed, with many standing in the back and in the aisles.

(In that connection, one of our newest members, Mr. Walter Kaufmann, commented later in the day: "That Mass is always packed. Why don't other parishes have them? You'd think their pastors would want to have a full house, too!" Mr. Kaufmann joined the Church only this past Easter, and is obviously a quick learner. His question is a good one.)

Very regrettably, Fr. John Perricone suffered a back injury just as the convention was opening, and was unable to deliver his speech. We hope to be able to hear from him on some future occasion.

Otherwise, the speeches were all that could be desired. Fr. Guy Nicholls, representing our sister society, the Association for Latin Liturgy, gave a highly informative address on the history of the Oratorian Fathers in England and the way in which they offer their principal Masses today, which is: in Latin, using the new Missal, all facing the East, and with communion at the rail.

Our genial host, Msgr. Eugene Clark, gave a thought provoking assessment of the great value of Latin and of Classical Studies for the intellectual formation of the young, even from primary school age. All of that goes double for Catholic students. Much has been lost through the de-emphasis of Latin in the Catholic schools.

Scott Calta, our Secretary-Treasurer, achieved the difficult feat of delivering a talk which was as entertaining as it was informative. His subject was the trials and tribulations of a Masters of Ceremonies. Yours truly facetiously suggested competitive judging of the performance of Masters of Ceremonies at future L.L.A. conventions: judges could award an 8.4 or a 9.1... Seriously, in this important field of ministry Scott is recognized as one of the best.

Fr. William Ashley delivered an informal but most welcome talk introducing the work of the Opus Mariae Mediatrix, of which he is the founder. He announced his intention to set up a special group for the priests who wish to share in his apostolate; this group is to be called the Society of St. Philip Neri.

Fr. Kenneth Baker, S.J., covered a wide scope in his talk on pastoral liturgy, pointing out the underlying purposes of public worship and the ways in which various liturgical practices facilitate or impede these purposes. (By the way, if we had been giving out an award for "best questions asked of other speakers," Fr. Baker would have taken it in a walk. I also mention in passing that the journal of which he has long been editor, the *Homiletic and Pastoral Review*, is about to celebrate its 100th anniversary.)

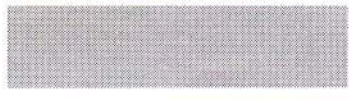
Our own Mr. William Leininger delivered a well-researched address on the historical roots of the demand for the types of "reform" to which the Church's liturgy has lately been subjected.

Too often these are ascribed loosely, or even wildly, to "Modernism," "Protestant influences," or even "Freemasonry." Bill demonstrated that their true origin lies in proposals put forward by liberal Catholics in the late 18th and early 19th century, who were trying to bring about some form of compromise between the world view of the "Enlightenment" and the traditions of Catholic worship.

Dr. Thomas Bird of Queens College favored us with a well reasoned and dispassionate appeal for moderation within our movement, giving proper credit to the contributions made by other points of view, without losing sight of our own. There was, and is, much wisdom in this perspective.

Marvelous though the talks were, two of the highlights of the weekend were of a different nature. Two years ago, the National Council of the L.L.A. decided to give an award at each convention to a member of the hierarchy who had made significant contributions to the revival of Latin liturgy. It was easy to select the first recipient. Who else but the Bishop of Scranton, who has been like

## FROM THE CHAIRMAN





## THE LATIN LITURGY ASSOCIATION

*Founded in 1975 to promote the more frequent celebration of the Mass in the Latin language. 38 U.S. bishops serve as the Association's Advisory Board.*

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This newsletter is mailed four times a year to the members of the Association. To become a member, send annual dues to the Secretary-Treasurer according to the following schedule:

\$5	Seminarian
\$15	Regular
\$20	Married Couple
\$20	Regular, outside U.S.
\$25	Married, outside U.S.

a father to the Priestly Fraternity of St. Peter, to the Society of St. John, to the Oblates of Mary, Queen of the Apostles, who performed the first Tridentine ordination in recent decades in the U.S., who was the first U.S. bishop to entrust a parish into the care of the Priestly Fraternity, and who served as an unofficial "chaplain" to those pilgrims who went to Rome for last October's observances (see our last issue, pp. 11-12)? And so, after the opening Mass, the L.L.A. Chairman presented the first "Domus Dei" award to Bishop Timlin, recalling Our Lord's words to St. Francis: "Francis, rebuild My house, which you see in ruins around you." (I wouldn't say the Church is now in ruins, but it does need considerable work.) His Excellency responded with a gracious address which lifted many hearts, and was filled with anecdotes and stories which illustrated

well his reputation for both wit and charm. (But I'd better not repeat his story about the Irish priest and the dead bishop, since His Excellency told us that we had enjoyed it entirely too much...) *Ad multos annos!*

By the way, at its meeting on June 4th the L.L.A. National Council voted to create a parallel award, the "Cena Domini" Award, to be given at future conventions for outstanding contributions by a lay person to the cause of the Latin liturgy.

The other great event was the concluding exercise of the convention. We walked over to St. Patrick's Cathedral and took part in the outdoor procession for the feast of Corpus Christi. Cardinal O'Connor led the parade in person as the Blessed Sacrament was carried through the streets of midtown Manhattan. (The police had blocked off the affected streets.) There was an enormous crowd, in which virtually every age group and ethnic or racial background seemed well represented. It brought to my mind the great vision of the court of Heaven (Apocalypse 7:9): "I saw a great multitude which no man could number, out of all nations and tribes and peoples and tongues, standing before the throne and before the Lamb". As is traditional, Benediction was offered successively at three outdoor altars. I was amazed to see that a majority of those present, even the grade school children, were able to sing the *Tantum Ergo* and the *O Salutaris Hostia* from memory. (Copies of the words had been distributed, but most persons were singing from memory.) As the procession moved, the full *Pange Lingua* was sung, and I was further astonished to see that nearly all of the seminarians and priests (even the younger ones) were singing it from memory. This speaks well of the seminary education provided in that archdiocese. And I was so happy that the unsurpassable words of the great St. Thomas Aquinas, an international saint, were being sung in the original, rather than merely in some vernacular or other.

The whole experience gave me a preview of what Heaven must be like. Come on now, admit it: Don't you wish you had been in New York for the convention? (Even the weather was beautiful — of course.) Well, you will have another chance, but not for two years. The next L.L.A. national convention will be held on the last weekend of June in 2001. (But it will not be a Liturgical Odyssey!) The National Council has considered and ranked a number of prospective sites, and the location will be announced in the pages of this Newsletter before long. That's June 23th and 24th, 2001.

At its meeting on June 4th, the National Council adopted a new dues schedule, which is as follows:

• Regular Membership	\$15
• Membership for a married couple	\$20
• Non-US regular membership	\$20
• Non-US membership for a married couple	\$25
• Special rate for seminarians	\$ 5

Each of these sums is paid annually. If you examine the label of this Newsletter, you will find a month and a year. If that month is the current one, or has already passed, your dues are now payable: please remit them to the Secretary-Treasurer at the address given in the box on page two. By the way, early payment of dues is not prohibited! And renewal time presents a good opportunity for those who think we are doing a good job to send in a little extra as a donation to the cause.

If you wish to economize, please consider taking out a Life Membership in the Association, which means exactly what it says.

You may obtain one by sending to the Secretary-Treasurer an amount equal to ten years' dues at the rate appropriate to you. (This offer is not available to seminarians.) After ten years' time, your membership will be free, and after the initial payment you won't have to be bothered with renewal notices, or miss an issue inadvertently.

I realize that not all will be happy with this change, but must point out that it is the first increase in L.L.A. dues in fourteen years! If you subscribe to other journals, I'll bet that you are paying the 1985 rate in very few (if any) cases. Although some of the increase is attributable to increased production costs (we have tried to make the Newsletter as attractive as possible), most of it is due to the Council's desire to be able to advertise more widely than in the past, to attract many new members, and thereby to become far more effective in promoting a return to the church's great tradition of Latin worship.

During that same meeting, I submitted my resignation as Chairman of the Latin Liturgy Association. It has been a pleasure to serve as an officer of the Association for the past fifteen years, and I wish I could have served out my present term. But the reason for my resignation is, in a sense, a happy one. I have again become the head of the Classics Program (Latin, Greek, and Classical Studies) at my university — Louisiana State University. The rapid growth of this program, and particularly its Latin component, both in student numbers and in new faculty, has taken up an ever increasing amount of my time, with the result that the Newsletter no longer comes out promptly, and correspondence often waits a long time before a reply is sent. I feel that members and prospective members deserve better service than this; but our treasury has never been large enough to permit the hiring of any clerical staff. And so, it is time for others to take up the torch.

I am happy to announce that Mr. William J. Leininger is the new Chairman of the Latin Liturgy Association. He has served as the Association's Vice Chairman for four years, and for longer than that as head of our local chapter in the archdiocese of New York. Indeed, it is to him and to his confrere, Mr. Don Cherry (who was elected to fill a vacant seat on the National Council) that our abundant thanks are due for the successful arrangements for our recent convention. Bill is an attorney on Staten Island, and his dedication to the cause is matchless. His election makes the title of this column a misnomer (temporarily), but Bill is remarkably indulgent in such regards. His address is given in the large box on the second page of this issue.

The new Vice Chairman of the Association is James Pauer, the head of our chapter in Cleveland OH. Scott Calta continues as Secretary-Treasurer. To all of these gentlemen I extend my sincerest wish for the full success of their labors.

I am leaving in a season of growth and of hope for the Latin Mass movement. Membership in our Association has increased by 25% over the last two years. In many areas, the size of the congregations attending Latin Masses is growing rapidly. The frequency of "hybrid" Masses, at which the Catholic faithful are at least introduced to the glories of real Church music, is rising notably. Best of all, the seminaries of those priestly groups promoting the Mass in Latin are bulging at the seams, with qualified young men pouring in from all over the world. They are our hope for a vast sea-change in liturgy during the next century.

In closing, let me offer thanks, first and always to the merciful Savior, Whose grace never fails, as well as to my angel and my heav-

enly patrons. Next, in a special way, let me thank my fellow officers, without whom the Association would simply not be functioning. Knowing them has been one of the great blessings of my life. In particular I appreciate their thoughtfulness in having Masses offered for the repose of my dear mother, Ann Edgeworth, who passed away at the age of 93 on St. Patrick's Day this year. She received a full Tridentine funeral Mass at St. Thomas More Church in Chicago on March 20th, offered by the pastor, Fr. Anthony Brankin, a member of this Association. Thanks to all who prayed for her.

Lastly, I thank all of you (including my critics, who were not always wrong) who have written to me and given me the generous support of your prayers over the years. I'll never forget your goodness. Please remember to say an occasional prayer for me still. May Our Lord always keep you close to His loving Heart. And now, till we meet again...farewell.

—Robert J. Edgeworth

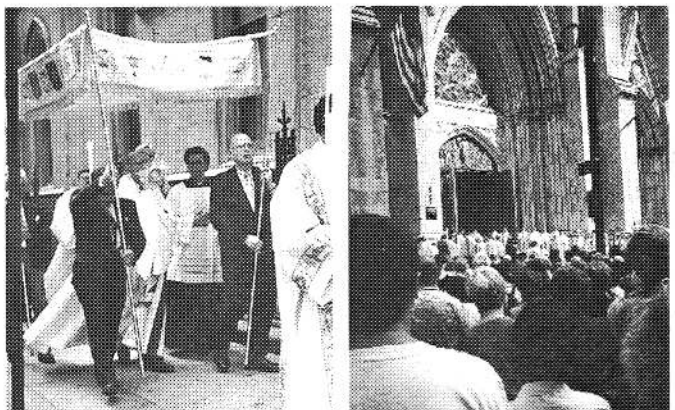


Opening Mass of the convention at St. Agnes Church.



Bishop Timlin receiving the "Domus Dei" award from Dr. Robert Edgeworth.

Cardinal O'Connor carrying the Blessed Sacrament along Madison Avenue (left) and addressing the throng on Fifth Avenue (right).



# ADDITIONS AND REVISIONS TO THE DIRECTORY OF LATIN MASSES

<p><b>ALABAMA</b> <i>Diocese of Birmingham</i> St. Theresa's Church Leeds AL Time of this Mass is now 2:30 PM.</p> <p><i>Archdiocese for Military Services</i> Please add the following location to your Directory:</p> <p>Our Lady of the Valley Church Goss Road Redstone Arsenal AL 35898 3rd Sat at 5 PM 1962</p> <p><b>CALIFORNIA</b> <i>Diocese of Oakland</i> Please add the following location to your Directory: Santa Fe Institute for Catholic Faith and Culture 2320 Dana Street Berkeley CA 94704 1st Sat at 11 AM (sung) 1970</p> <p><b>DISTRICT OF COLUMBIA</b> <i>Archdiocese of Washington</i> Church of the Epiphany Washington DC This Mass is no longer in Latin.</p> <p><b>KANSAS</b> <i>Archdiocese of Kansas City</i> Blessed Sacrament Church Kansas City KS Sunday schedule unchanged. Mon, Tue &amp; Wed at 12 Noon; Thu at 6:15 PM; Fri at 12 Noon; Sat at 9 AM</p>	<p>St. Stanislaus Church Rossville KS Sun at 10 AM Mon &amp; Tue at 8 AM; Wed at 8 AM and 5:30 PM; Thu at 8 AM; Fri at 8 AM and 5:30 PM (Benediction follows); Sat at 8:30 AM</p> <p><b>LOUISIANA</b> <i>Diocese of Lake Charles</i> Christ the King Chapel Lake Charles LA Time of this Mass is now 1:30 PM.</p> <p><b>MARYLAND</b> <i>Archdiocese of Baltimore</i> St. Alphonsus Church Baltimore MD Sun at 11:30 AM (sung on 1st and 3rd Sun) Holy Days at 7 PM</p> <p><b>MICHIGAN</b> <i>Diocese of Lansing</i> All Saints Church Flint MI The time of this Mass is now 1:30 PM.</p> <p><b>NEBRASKA</b> <i>Diocese of Lincoln</i> St. Francis of Assisi Church Lincoln NE <i>The zip code given in the previous issue for this church is incorrect.</i></p>	<p><b>NEW JERSEY</b> <i>Diocese of Camden</i> Please add the following location to your Directory: St. Mary's Church Malaga NJ Last Sun of the month 1962 Other information lacking.</p> <p><b>NEW YORK</b> <i>Archdiocese of New York</i> Please add the following location to your Directory:</p> <p>Church of St. Anthony 1496 Commonwealth Avenue Bronx NY 3rd Sat at 5 PM 1962</p> <p><b>OHIO</b> <i>Diocese of Cleveland</i> St. Rose of Lima Church Cleveland OH In addition to the other Masses, the Latin Mass is offered (1962) Monday through Friday during Lent.</p> <p><b>PENNSYLVANIA</b> <i>Archdiocese of Philadelphia</i> Church of St. Louis Yeadon PA This Mass has been discontinued.</p>	<p><b>TEXAS</b> <i>Diocese of Austin</i> Our Lady's Maronite Catholic Church Austin TX This Mass has been discontinued.</p> <p>Please add the following location to your Directory:</p> <p>St. Ignatius Church 126 West Oltorf Austin TX 78704 Sun at 1:30 PM 1962</p> <p><b>WISCONSIN</b> <i>Diocese of La Crosse</i> Please add the following location to your Directory:</p> <p>St. Mary's Church (official name: Immaculate Conception Church) 325 Grand Avenue Wausau WI 54403 Sun at 9:30 AM; also weekdays 1962</p> <p>St. John the Baptist Church Peplin WI This Mass has been discontinued.</p> <p><i>Archdiocese of Milwaukee</i> Please add the following location to your Directory: St. John the Evangelist Church 8500 West Cold Spring Road Greenfield WI 53228 Sun at 10 AM Hybrid</p> <p><b>GUAM</b> <i>Archdiocese of Agana</i> Please add the following location to your Directory: Franciscan Friary Chapel Every Sun 1962</p>
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# LETTERS TO THE EDITOR

Thomas V. Sullivan  
13851 Oak Brook Drive, #311  
North Royalton OH 44133  
Winter 1999

Dear Editor,

In Honorem Christi Nati

Artifex rerum, orbis et Conditor,  
Praeter ordinem, Qui potes agere,  
Notum homini pravo et caduco,  
O Brephos theie, Alpha kai Omega,  
Puer parvule, Inceptor Finitor  
Te novus ordo saeculorum poposcit.

Te adoramus O Verbum vestitum  
Carne humano, semper procedentem  
Mente e diva, tamen resedentem  
In Temetipso, caritatis Flatu,  
Igne divino, Patri et coniunctum.

Nobile Germen David e radice,  
Sapientia orta e Virgine,  
Lumen Luminis e iussu Numinis,  
Muta noverunt Te animalia,  
Vapore suo Te callefaciant;  
O Rex parvule, signum nobis monstras:  
Pauperes implentur, divite dimisso.

Above is part of my Christmas gift to my parish church, Immaculate Conception BVM, Cleveland, OH. Hope you enjoy it. Composition is an important art to cultivate. If you need any more reviews (Latin texts, history, philosophy, philology, etc.), send them on to me. I like condensed, expository, analytical composition. To paraphrase Cicero: *moriturus sum scribens. Annus novus faustus felixque sit tibi!*

Tom Sullivan



Saint Gabriel Media  
5948 Hall Street  
Springfield VA 22152

2 March 1999

Dear Dr. Edgeworth,

Thank you for your work with the Latin Liturgy Association. I do think things are finally changing for the better. As a note of encouragement, I will share with you that in January I received a telephone call from our parish school music teacher. Although she has in the past resisted teaching Latin music, she asked me to visit her 8th grade classes to talk about Gregorian chant, and to give some basic instruction on reading chant. Why this change of heart? *Because the children had expressed an interest in chant.* Through the child, God shall lead us!

With best regards.

Gratefully in Christ,

Nancy Scimone



Richard Rice  
6912 Columbia Drive  
Alexandria, Virginia 22307

March 16, 1999

Dear Dr. Edgeworth,

Here are two items from the Washington, D.C. chapter: St. Mary Mother of God Catholic Church, better know as Old St. Mary's, located in Washington's historic China Town, offers the traditional Latin Mass every Sunday at 9:00 am by permission of Cardinal Hickey. Music is provided on the third Sunday of the month by the Schola Cantorum under the direction of Richard Rice. Mr. Rice recently assumed directorial duties from Peter Kwasniewski, who left at the end of December to take up his new position on the faculty of the International Theological Institute in Gaming, Austria.

The Schola divides its time between Old St. Mary's and Old St. John's (Our Lady Queen of Poland) in Silver Spring, Maryland. St. John's provides a weekly Latin Mass at 8:00 am. The Schola can usually be heard there on the second and fourth Sundays of the month.



The Schola is composed of a half dozen experienced chant singers, who are able to sing the complete Proper and Ordinary changes of the Mass, with some simplifications of the Gradual and, during Lent, the Tract. Those interested in joining should contact Richard Rice at (703) 768-8693.

In addition to the morning schola, Old St. Mary's has a second schola for its monthly Solemn High Mass, at 5:30 pm on the second Sunday of the month. That schola is under the direction of Michael Donaldson, whose lyric baritone is well known among choral enthusiasts in the Washington area. The presence of two scholas provides a pool of chant singers to draw upon for feasts, weddings, and other special Masses.

Its scholas testify to a thriving Latin Mass community at Old St. Mary's. The Latin Mass attracts people from the surrounding Maryland and Virginia suburbs, who have grown attached to the traditional Latin liturgy, and has helped revitalize this historic inner-city parish. St. Mary's Pastor, Father David Conway, deserves much credit for his stalwart support of, but eminently practical approach to, the Latin liturgy. By providing confession before every Mass, both Latin and English, and frequently encouraging its use, he creates a sacramental environment attractive to all those devoted to the church's sacred liturgy.

A recent article in the *Washington Post* (Tuesday, March 9, 1999) featured Dr. Theodore Marier, long-time professor of Gregorian chant at Catholic University's Ward Institute. The article noted a "revival of sorts" in popular interest in the chant, including among university students who take advantage of Dr. Marier's course in the Ward Method.

At 86, Dr. Marier remains as active and visible a proponent of chant as ever. Besides his courses at Catholic University, he teaches a seminar in chant at the annual Summer Colloquium of Sacred Music at Christendom College in Front Royal, Virginia. He directed the 1997 recording, *Women in Chant*, by the Benedictine Nuns at the Abbey of Regina Laudis, which was nominated for a Grammy Award.

The article mentioned local Latin Masses, including those at Old St. Mary's in Northwest Washington and Old St. John's in Silver Spring. Richard Rice, who directs the chant scholas at both churches, benefited from Dr. Marier's techniques and palpable enthusiasm for the chant. He feels especially privileged that, unlike many liturgical musicians who have taken advantage of Dr. Marier's courses over the years, he is able to apply what he learned in the context of the traditional Latin liturgy, where it seems most at home. The growing number of Latin Masses being offered across the nation means greater opportunity for Dr. Marier's students to practice what they learn on a regular basis.

Anyone seriously interested in the chant should take advantage of this sage master while he is still able to do what he loves to do.

Sincerely yours,

Richard Rice

Vincent A. Lenti  
41 Tamarack Drive  
Rochester, New York 14622-1228

April 9, 1999

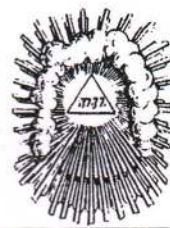
Dear Dr. Edgeworth,

I write this "letter to the editor" with reference to the brief mention of the Ambrosian Rite on page 14 of the Winter 1999 issue on the LLA Newsletter. I am not sure if it is entirely accurate to say that this venerable rite "continues a ghostly half-life." The church of Milan issued a new *Missale Ambrosianum* in 1976, also publishing an Italian-language *Messale Ambrosiano* in the same year. The Latin missal was reissued in 1981, while the current edition of the Italian missal dates from 1990. In addition, Milan revised its Divine Office. *Diurna Laus*, a one-volume work, appeared in 1982 and contained the four-week psalter plus the ordinary for lauds, vespers, and compline. In 1988 the complete *Liturgia Ambrosiana delle Ore* was published in five volumes. This was followed by a sixth volume in 1992, which contained the entire office except for the Office of Readings. In addition, there have been other Ambrosian Rite publications, including hand missals for the laity, a book of prayers and hymns entitled *Cantemus Domino*, and a book entitled *Antifonale Semplice Canti Ambrosiani* with simple Ambrosian chants for the liturgical year. These publications hardly indicate a lack of interest in the Ambrosian Rite.

The degree to which the rite is celebrated in Latin is probably no more or no less than what one experiences with the Roman Rite throughout the rest of Italy (a regrettable observation, I might add). However, I personally attended a beautiful Latin Mass in the Duomo, and I can assure you that the splendor and ceremonial of the pontifical liturgy was very much in evidence. I might refer the readers of this newsletter to my article concerning Milan and the Ambrosian Rite which appeared in the Winter 1996 issue of Sacred Music.

Sincerely,

Vincent A. Lenti



## GUEST ARTICLE

### Un Pourboire

by Paul AuCoin

As the French experience an apparent spiritual evaporation in this century and face demographic collapse in the next, the Church's eldest daughter nevertheless continues to offer her mother remarkable contributions. Even a Catholic like myself, who knows only the rudiments of the language, can avail himself of two things. The first of these is a French Bible; the second is a fine journal that deserves wider notice.

Since there is a bewildering variety of French translations of the Scriptures available, I sought the aid of the Benedictines of St. Joseph de Clairval. For my sixty dollars they sent me Fr. Joseph Crampon's celebrated translation of 1923, last reedited in 1989. Between its green leather covers M. Daniel de Brienne's preface provides a clear picture of what confronts a faithful Catholic attempting to find a translation of the Scriptures not marked by a bias against his Church's teaching. The Preface is followed by an excerpt from Pius XII's "Divino Afflante Spiritu" recommending translations such as this one. An exhortation for the faithful to read the Bible from Card. DuBois is reprinted from the original edition. The arrangement of the Sacred Books is different from most English translations: after the Pentateuch come the historical books, then the Wisdom literature with the Prophetic Books last. This way the OT ends with Malachi instead of Second Maccabees.

The Duke of Wellington learned Spanish and Urdu by reading Bibles in those tongues; my proficiency in French can just get me through "Sedes Sapientiae," that excellent quarterly referred to earlier. To obtain it I wrote to the Fraternity of S. Vincent-Ferrer. This twenty year old order publishes this journal that combines understated scholarship with an evident evangelical fervor befitting men living the Rule of St. Dominic. The Spring 1999 issue features a formidable 40 page review of "Fides et Ratio" by Prof. Hervé Barreau as well as excellent articles on the Lord's Prayer and Gregorian Chant. A succinct critique of "feminist" language in theology is followed by an admirable meditation on Christ serving as our Path and Destination in life. The Fraternity is small and poor. My inquiries were graciously answered in a hand written letter from Fr. Thomas M. de Bazelaire in clear and minuscule script. For a brochure, a list of their publications, or to offer support to these men who all appear in need of a good meal write:

Fraternité Saint-Vincent-Ferrer  
Couvent Saint-Thomas-Aquin  
53340 Chéré-le Roi  
France

3 June 1999

Feast of Corpus Christi

[Mr. Aucoin is a member of the L.L.A.'s Baton Rouge chapter.]

## FROM THE LOCAL CHAPTERS

### BATON ROUGE

Since the last issue of this Newsletter, this chapter has held three meetings: March 7th, April 11th, and June 13th. Meetings are held at St. Agnes Church immediately after the 9:30 AM Latin Mass.

The visit of the Latin students from the major Baton Rouge high schools, both Catholic and secular, took place on Sunday, March 14th. Attendance at the Mass was good, and the pastor, Msgr. Berggreen, hosted a reception following the Mass with a question and answer session. It is hoped to repeat the event next year.

The chapter suffered the loss of our valued member Mr. A.J. Dixon on February 25th. He was 77. An expert and pioneer in the field of vocational rehabilitation, he had given much support to the reintroduction of Latin worship in the diocese. Our condolences are offered to his widow, Mrs. Grace Dixon, and to all of his family.

We suffer losses, but are blessed with new life. St. Agnes has recently been the site of two Baptisms conferred entirely in Latin according to the old Sacramentary. These were: Isaac Hardy, son of Gerald and Susan Hardy, on Easter Sunday, April 4th; and Mary Catherine Tomba, daughter of Chuck and Beth Tomba (Chuck is the chairman of this chapter), on April 25th. We express our congratulations to the proud parents.

As we go to press, plans are complete for two retreats to be given at Rosaryville Retreat Center (in Ponchatoula LA) under the sponsorship of this chapter: one for women on June 17th-20th and one for men on June 24th-27th. Both retreats will be given by Fr. James Buckley, F.S.S.P., who was one of our celebrants at the recent national convention. Credit goes to former chapter chairman Allen Kirkpatrick, who organized these events.

The members look forward to Bishop Hughes' Pontifical Tridentine Mass, scheduled for October 17th.

### CHICAGO

No chapter news to report, but see the "Noteworthy Items" section for news of special events at St. John Cantius Parish.

### CLEVELAND

The following report was submitted by Mr. James Pauer, chairman of this chapter:

"The feasts of the Purification (February 2nd) and Our Lady of Lourdes (February 11th) were observed with Solemn High Tridentine Masses at St. Rose of Lima Church. A Lourdes procession followed the Mass on the 11th. During Lent, weekday Tridentine Mass was also celebrated here at 7:30 AM Monday through Friday of each week. There was also a Good Friday afternoon service (Tridentine).

"At Immaculate Conception Church, Holy Thursday was marked with the Solemn Evening Mass of the Lord's Supper, along

with the Mandatum. A procession with the Blessed Sacrament to the Altar of Reposition followed Mass. The Good Friday Passion Service followed the next day with the singing of the Passion. The choir sang the part of the crowd of people in a harmonized choral setting.

"The Holy Saturday Easter Vigil (Tridentine) was celebrated at Villa Sancta Anna, a residence for the elderly, in the chapel there, which still has its high altar and communion rail. Members of the L.L.A., people from the Latin Mass communities in Cleveland, and some of the residents of Villa Sancta Anna filled the small chapel. The Schola from Immaculate Conception Church assisted. A surprise was the attentiveness of the elderly residents who stayed for the long service, joining with the choir in many of the responses and hymns. Afterward, one of the home's staff said that she saw smiles on some of the faces of residents who do not usually smile."

## NEW YORK

The principal activity of the local chapter, of course, was making the many preparations for the national L.L.A. convention. To all who lent a hand, we extend our thanks.

But special note should be made of an effective use of media by the chairman of this chapter, William Leininger (your new national chairman), who was interviewed for two hours on Thursday, April 29th, on the nationally syndicated radio program hosted by Dan Lungren (the former Attorney General of California). Listeners from as far away as California called in to discuss the topic. Such exposure provides great benefit to our movement. Well done, Bill.

## PHILADELPHIA

The chairman of this chapter, Dr. Rudolph Masciantonio, sent out an interesting chapter newsletter to local members and other interested persons during April. In it he noted that the chapter's current project is to secure a Tridentine Mass site in the "Center City" (i.e. downtown) area of Philadelphia. "Several of our members are offering a daily Rosary, the traditional forty-day Lenten fast, and works of charity during Lent for the success of this effort."

The chapter is in search of new officers to assist in carrying on the work. If you live in the archdiocese, please contact Dr. Masciantonio at (215) 732-6421.

## PITTSBURGH

Much to report.

Effective February 15th, our member Fr. Eugene Dougherty retired as parochial vicar of Holy Wisdom Parish in Pittsburgh. He will remain in residence at Holy Wisdom Parish and will continue as chaplain of the Pittsburgh Latin Mass Community.

St. Boniface Church is part of that parish. During Lent this year the Stations of the Cross were prayed every Sunday after the 11 AM Latin Mass. The version by St. Alphonsus Liguori was used.

On Sunday, March 7th, Fr. Daniel Fullerton, Chancellor General of the new Society of St. John, visited the parish. He was homilist at the 8 AM Latin Mass, was honored at a reception in Merz Hall

at 9:15, and then celebrated the 11 AM Latin High Mass.

Our congratulations go to our members, Mr. and Mrs. Chuck (and Millie) Jones, who celebrated their 47th wedding anniversary during February.

The secular world stopped to take notice of the Latin Mass when Bach's *Mass in B Minor* was performed at Heinz Hall on March 12th and 13th.

During Lent the Pittsburgh Chapter of the L.L.A. presented the gift of a Requiem Altar Missal to Mr. Ralph Ruggiero. Mr. Ruggiero, who is a subdeacon and a member of the Institute of Christ the King, Sovereign Priest, is a member of this chapter. Your prayers are requested for Mr. Ruggiero's mother, who is ill. In addition, please pray for the recovery of the mother of chapter chairman Dr. Joseph Beierle. Mrs. Beierle suffered a heart attack on Holy Thursday and underwent cardiac surgery on April 5th.

At about this same time the local chapter made a donation of a Requiem Altar Missal and 64 copies of the St. Andrew's (bilingual) Missal to our member Fr. Reginald DeFour, C.S.Sp., who is at present working to re-introduce the Latin Mass on the island of Trinidad. Those who can offer assistance to Fr. DeFour in this worthy project may contact him at:

Fr. Reginald DeFour, C.S.Sp.  
Fatima College  
Mucufapo Road  
St. James  
Trinidad, WI  
Telephone: office, 868-622-9232  
residence, 868-622-9486

Much of the above is reported in the Lenten issue of the newsletter *Communicare*. In that issue one may read the following (on p. 4):

"At the Fraternity's anniversary banquet [in October 1998], about an hour outside of Rome, there were people from all over the world. We were by far the largest group - there were more people from Pittsburgh than from certain countries."

During Holy Week, St. Boniface offered the Solemn High Mass on Palm Sunday (March 28th, 11:30 AM), on Holy Thursday (7 PM), and on Easter Sunday (April 4th, 11:30 AM), as well as the Solemn Liturgy of the Passion at 2 PM on Good Friday.

For reasons of space, more recent activities here will be briefly summarized.

May 9th - May Crowning

May 23rd - Pentecost. Mass offered for our late and beloved member, Fr. Marcel Pasiecznik, O.F.M.

June 3rd (Thursday) - Mass for Corpus Christi (old calendar).

June 6th - First Holy Communion; Scapular Investiture; Exposition of the Blessed Sacrament; Benediction; Procession, with the singing of the *Pange Lingua*.

June 11th (Friday) - Mass for the Feast of the Sacred Heart of Jesus.

June 13th - Our member Fr. William Smith will celebrate the 25th anniversary of his priestly ordination and will offer the Latin Mass according to the old Missal for the first time in his life. What a happy event! Afterwards the worshippers will proceed to North Park to celebrate the tenth anniversary of the return of the Latin Mass to the Diocese of Pittsburgh.

The choir will begin its summer vacation on July 4th. Thereafter the congregation will sing the *Missa de Angelis* during the Mass.



Last, Dr. Beierle, after serving for some time as the First Vice President of the Latin Mass Community here, is now the head of its Worship Committee.

### SAINT LOUIS

On March 1st the chairman of this chapter, Mr. Theodore Cover, visited St. Louis University High School (a Jesuit institution) at the invitation of its Religion Department. He gave a talk to the sophomores explaining the similarities and differences between the old and the new editions of the Roman Missal. This school requires all sophomores to attend the Tridentine Mass at St. Agatha's at least once per semester. The offering of the Latin Mass on an occasional basis at this school is under consideration.

A bulletin: Like Philadelphia, this chapter is very much in need of new persons to serve as officers. One man cannot do it all. Consequently, please offer to serve by contacting Mr. Cover at 314-894-6760.

### SAINT PAUL - MINNEAPOLIS

The primary function of this chapter continues to be the fostering of the beautiful Latin Masses offered according to the new Missal at St. Agnes Church in St. Paul MN. (This is further evidence of St. Agnes' interest in the Latin Liturgy.)

At that parish, the program of fine Sacred Music has now completed its 25th year. Among the recent offerings: Josquin's Missa 'Pange Lingua' on Holy Saturday, J. Haydn's Schöpfungs Mass on Easter Sunday (along with Yon's arrangement of the Victimae Paschali Laudes), Palestrina's Missa 'De Beata Virgine' (on May 1st), Cherubini's Fourth Mass in C (Pentecost), and two fine Masses for Corpus Christi - Byrd's Mass for Four Voices and Mozart's Piccolomini Mass (the former on the Saturday, the latter on the Sunday).

Visitors to the Twin Cities would do well to take part in this Mass, which is offered at 10 AM every Sunday. The chorale will be off for the summer, but the schola continues to sing the Mass in Gregorian chant. The address is 548 Lafond Avenue, St. Paul MN 55103.

### SAN FRANCISCO BAY

The chairman of this chapter, Professor William Mahrt, continues to lead his celebrated St. Ann Choir at the Latin Mass offered every Sunday at St. Thomas Aquinas Church, located at the intersection of Waverly and Homer in Palo Alto CA. Latin Vespers are sung every Sunday evening at 6:15 PM.

On the Feast of the Purification (Feb. 2nd), Byrd's *Mass for Three Voices* was sung, and the faithful took part in the traditional Candlemas procession. The liturgies of Holy Week were offered in the chapel of Notre Dame College in Belmont CA, thanks to the good offices of Fr. Xavier Harris, O.F.M. The music of Victoria, Palestrina, and Lassus figured prominently. On Easter Sunday, back at St. Thomas, the choir sang Lasso's *Missa Osculetur Me*. The *Missa Sesquialtera* by the same composer served to glorify the Solemnity of Pentecost. And on June 6th, the Feast of Corpus Christi was

observed with Ludwig Senfl's Missa *Nisi Dominus* along with the outdoor procession of the Blessed Sacrament.

There were special Masses, too. On the evening of Memorial Day (May 31st) a Requiem Mass was offered in Latin for the deceased relatives and friends of the parishioners. Upcoming, there will be a Mass at 8 PM on Monday, July 26th, in honor of St. Ann, the patroness of the choir (it is to be Monteverdi's *Messa da capella*), and at 12 Noon on the Feast of the Assumption (August 15th) the sacred music of pre-Reformation England will be featured.

### WASHINGTON - ARLINGTON

Much information about Latin Masses in this area will be found in Richard Rice's letter to the editor (above).

In addition, the Latin Mass is offered at 4 PM on the first Sunday of every month at St. Anselm's Abbey, located at 14th Street and South Dakota Avenue, N.E. The new Missal is used, and upcoming Masses include July 4th, August 1st, and September 5th - holiday weekends when some visitors may be expected in the nation's capital. For information about this Mass, contact Mr. David Sullivan at (703) 768-8693.

## NEWSWORTHY ITEMS

- 1.) Last November 8th (1998), the Tridentine form of the Mass returned to the island of Guam for the first time in some thirty years. Mass was offered in the chapel of the Franciscan Friary, and has continued to be offered there every Sunday thereafter. Once a month the Mass is sung by the schola of the Gregorian Institute of Guam, under the direction of Mr. Daniel Bradley, a member of this Association.
- 2.) On November 21st Fr. Gregory Mikula of the Institute of Christ the King, Sovereign Priest, gave a day of recollection in Green Bay WI. The spiritual exercise was well attended and greatly appreciated.
- 3.) On November 29th (the First Sunday of Advent), the Latin Mass community in Flint MI observed the ninth anniversary of its present Latin Mass. A Mass by Schubert was sung by the Flint Symphony Orchestra, accompanied by the choir from Assumption Grotto Parish in Detroit MI. Celebrant was Fr. Timothy Svea, the North American Superior of the Institute of Christ the King and a member of this Association.
- 4.) On Sunday, December 6th, the Most Rev. Walter Sullivan, Bishop of Richmond, offered a Pontifical Latin Mass according to the old Missal at St. Benedict's Church in Chesapeake VA.
- 5.) More from the Institute of Christ the King: a day-long retreat was preached at their church in Rockford IL, St. Mary's, on December 12th. A serious fund-raising effort is under way to raise the \$300,000 necessary to repair and restore the stained glass windows in this historic church.

6.) In 1997 two groups were formed in the San Francisco Bay area for the purpose of promoting Gregorian chant: Exaudi Nos for men and Cum Jubilo for women. Just before Christmas of 1998 these two groups, joined by the Gregorian Schola of San Francisco (in which several L.L.A. members sing), presented a special program of Church music for the residents of the Mercy Retirement Home in Oakland CA. By all reports, the residents found it an uplifting and delightful experience.

7.) One of the newer bishops in the United States is the Most Rev. Blase Cupich, who was consecrated Bishop of Rapid City SD on September 21, 1998, in succession to Archbishop Chaput (promoted to Denver). On December 27th, Bishop Cupich paid his first pastoral visit to the Latin Mass community of this diocese. Known as the "Community of St. Michael," the group attends the Latin Mass at the Church of the Immaculate Conception (usually referred to as "the old cathedral"). Their chaplain and celebrant is Fr. Michael T. Irwin, F.S.S.P., who is also a parochial vicar at the cathedral parish.

8.) In our last issue (issue #71, page 10, item #25) we brought you the good news about the Latin Mass community of the Atlanta archdiocese moving into its new home. That happy occasion (on January 10th) was marked by the offering of a Solemn High Mass, of which Fr. Arnaud Devillers, F.S.S.P., served as the celebrant. Fr. Devillers is the North American superior of the Priestly Fraternity of St. Peter.

In that earlier item we predicted an early elevation of this community to parochial status. For the fulfillment of that prediction, see item #11 below.

9.) Fr. Devillers was not the only Fraternity priest to be on the wing that weekend. Fr. John Melnick, F.S.S.P., the Vocations Director of the Priestly Fraternity, accompanied by Mr. John Fongemie (who was subsequently ordained a subdeacon by Bishop Timlin of Feb. 6th – see last issue, p. 11, #30), paid a flying visit to the Carolinas, a region which is almost devoid of Latin Masses.

In a rapid sweep during the week beginning January 10th, Fr. Melnick visited members of Una Voce and other Latin Mass enthusiasts in Arlington VA, Raleigh NC, Hendersonville NC, Greenville SC, Columbia SC, and Charlotte NC. He offered the Mass in private homes and conducted very helpful question-and-answer sessions.

For more on Fr. Melnick, see items #28 and #43 below.

10.) Also in our last issue (p. 10 #27) we made reference to the blessing and rededication of St. Francis Church in Lincoln NE. We can now provide additional details of that day's liturgy.

A Solemn High Mass according to the old Missal was offered on Sunday, January 24th. Celebrant was the Most Rev. Fabian Bruskewitz, Bishop of Lincoln; Deacon was Fr. George Gabet; Subdeacon was Fr. William Richardson; Assistant Priest was the Very Rev. Josef Bisig (Superior General of the Priestly Fraternity); Deacons at the Throne were Fr. Devillers and Fr. Charles Van Vliet (Vice Rector of Our Lady of Guadalupe Seminary). Also in the sanctuary were the Very Rev. Karl Pikus (Rector of the seminary) and Fr. Chad Ripperger (who teaches at the Lincoln diocesan seminary). All are members of the Priestly Fraternity of St. Peter.

The Fraternity's decision to acquire this church renders a great service, not only spiritually but also culturally, since it is a gem of Neo-Gothic architecture with 25 magnificent stained glass windows.

11.) His Excellency the Most Rev. John Francis Donoghue, Archbishop of Atlanta (and one of the Episcopal Advisers of this

Association), has erected the local Latin Mass community there into a canonical parish under the title of the "Parish of St. Francis de Sales." The decree was signed on January 27th and promulgated on the 29th (the Feast of St. Francis de Sales). On Sunday, January 31st, Msgr. Peter Dora, Vicar General of the archdiocese, read the decree at the church and formally installed Fr. Mark Fischer, F.S.S.P., as the founding pastor. The church is located in the suburb of Mableton on Atlanta's west side.

We offer our thanks to Archbishop Donoghue and our congratulations to all the parishioners, and especially to Fr. Fischer...and to his parents as well (his mother is an L.L.A. member)!

At this point I'll stick my neck out a bit and venture to predict that over the next five years we will see several more Latin Mass communities in the U.S. erected as canonical parishes – at least one a year. The significance of this step has not yet been fully realized. With a multiplicity of such parishes under a multitude of different bishops, all basis for the nagging fear that the Latin Mass movement will somehow "go away" or "be banned" will disappear. Hello, permanency! Ain't you lookin' good!

12.) A faith community is built out of souls — but a little brick and mortar can help, too. The North American headquarters of the Institute of Christ the King, Sovereign Priest, is located at Immaculate Conception Priory, situated at St. Mary's Ridge just outside Cashton WI. On January 29th the Institute purchased an adjacent building along with two acres of land. The building has been "christened" St. Francis de Sales Hall, and is now being converted from its former secular purposes (it was a tavern!) into the new administrative center for the Institute.

13.) There have been a number of regional Wanderer forums held so far this year. One of these was held at Montvale NJ on January 31st. Speakers included Fr. Carlos Urrutigoity, superior of the newly founded Society of St. John, Fr. George Rutler (subsequently one of our convention celebrants), Mr. Michael Davies, head of Una Voce International, and others.

14.) In January the Board of Directors of Una Voce America elected Dr. John Rao as the new President of Una Voce America. Dr. Rao, a protégé of the late Dr. William Marra (see last issue, p. 10 #21), received his Ph.D. in History from Oxford University. He is Professor of History at St. John's University in New York. We offer our congratulations to Dr. Rao and his confreres.

15.) Speaking of the Society of St. John (see #13 above), we learn much of their intended activities from their newsletter ("Epistle") dated February 2nd, as well as from its follow-up sent out in May.

First, "over ninety individuals across the nation...have expressed sincere interest in joining the priesthood as a member of the Society of St. John." We should not be surprised that the figure is so high. The seminaries of other similar groups are full to capacity, and there is in this country a sizable pool of well qualified candidates for the priesthood who have been booted out of seminaries, or denied admission to them, simply because they do not hold the liberal worldview. This is a tremendous scandal which to date has received only a little attention from the hierarchy. It's the reason why your pastor is usually a liberal: everybody else got the boot.

Second, the society intends to set up a "Catholic village" in which all of the inhabitants would be Catholic and the life of each day would revolve around the Faith. They have a particular

site in mind: a thousand-acre site on the crest of a foothill of the Poconos, abutting a state park and not from Milford PA. Skeptics will say that all this is a romantic medieval pipe dream, that it will never work in today's pluralistic and highly technological society. Maybe so – but let us not be quick to place limitations upon the power of Almighty God. If He wants this venture to succeed, it will. And one must certainly admire their daring. First, however, they must raise the funds to buy the site. Their address: P.O. Box 183, Elmhurst PA 18416.

16.) Remember those regional Wanderer forums? (See #13 above and #43 below.) One was held at St. Clement's Parish in Ottawa, Canada, on February 13th. The day opened with the celebration of the Latin Mass according to the old Missal by Fr. Paul McDonald, a pastor from the Toronto archdiocese. Over 130 attended. Speakers included Professor Charles Rice of the Law School of Notre Dame University (IN) as well as Fr. McDonald himself.

17.) Praise be to God on high, Who continually provides His people with new shepherds. On February 16th our Holy Father the Pope appointed Msgr. Thomas J. Olmsted as Coadjutor Bishop of the Diocese of Wichita. Msgr. Olmsted is a priest of the Diocese of Lincoln NE – a diocese which ordains an average of ten priests per year for a Catholic population of only 80,000! – and has served as Pastor of St. Vincent de Paul Parish there as well as, more recently, the head of the Pontifical Seminary Josephinum. Our prayers go with him.

18.) On Thursday, March 4th, a Latin Mass was offered at St. Mary's Shrine in Rockford IL for the repose of the soul of Fr. Alfred J. Kunz, who was murdered – martyred, some think – one year ago. (See our issue #68, p. 7, #3.) Homilist of the Mass was Fr. Charles Fiore of the Diocese of Madison WI. Please pray for the repose of the soul of Fr. Kunz. His murderer is still at large.

19.) Christendom College, located in Front Royal VA, hosted its fifth annual Education Conference on March 6th. Subject of the meeting was not liturgy, but rather the Holy Father's magnificent new encyclical, *Fides et Ratio*. Speakers included the Most Rev. James Sullivan, Bishop of Fargo ND (one of the Episcopal Advisers of this Association); Fr. Robert Skeris, chairman of the theology department at Christendom (and a member of the L.L.A. National Council), and the peripatetic Fr. George Rutler (see item #13 above and page one of this issue).

20.) Holy Family Church in Tucson AZ was the site of the first Solemn High Mass offered according to the old Missal in southern Arizona for some thirty years. It was offered on Sunday, March 7th. Celebrant was Fr. James Downey, O.S.B.; Deacon, Fr. John Rizzo, F.S.S.P.; and Subdeacon, Fr. O'Rourke (of the Diocese of Dallas TX). Also present in the sanctuary were Fr. Baker (pastor of this parish) and Fr. Rego (pastor of Immaculate Conception Parish in Ajo AZ).

Fr. Rizzo was visiting from his assignment in California, where he is now Associate Pastor of Immaculate Conception Parish in Sacramento (and not merely "in residence").

For more news from the Diocese of Tucson, see #27 and #44 below.

21.) On March 16th, the Most Rev. Charles Chaput, O.F.M.Cap., Archbishop of Denver, announced that his archdiocese will open its own seminary this Fall. It shall be known as St. John Vianney Seminary. (At present Denver sends its students to various outside seminaries for their training.)

His Excellency made this announcement at the John Paul II Center before a crowd of some 40 seminarians, all of whom were wearing the Roman collar, and several of whom were wearing the traditional cassock. Cheers were loud and long. The first rector of the seminary will be Fr. Samuel Aquila. At least 50 seminarians will enroll initially.

This will be the first U.S. seminary to be formally affiliated with the Pontifical Lateran University in Rome. Although we do not yet know what role Latin will play in the curriculum, those "in the know" tell us to expect good things.

22.) The Bishop of the Diocese of La Crosse WI has entrusted a large parish church in the city of Wausau to the care of the Institute of Christ the King, Sovereign Priest. The official name is the Church of the Immaculate Conception, but it is commonly called "St. Mary's." Built in 1890-92 and rebuilt along traditional Gothic lines in 1953-55 after a fire, the church is large and is accompanied by a spacious rectory. Fr. Timothy Svea, I.C.R. (see item #3 above), celebrated the initial High Mass here on March 28th (Palm Sunday), with some 240 worshipers in attendance.

23.) The Forum of the Major Superiors of Men Religious met at St. Mary of the Lake Seminary in Mundelein IL on April 8th and 9th, and elected its new officers. Fr. Arnaud Devillers, F.S.S.P. (see items #8 and #10 above), was elected a member of the Executive Committee.

24.) On April 16th a Solemn High Mass was offered at St. Gregory's Academy in Elmhurst PA for the repose of the soul of Dr. John Senior. Dr. Senior was a retired Professor of History at the University of Kansas who touched the lives and minds of many, and is still remembered with veneration by many of his former students. May he rest in peace.

25.) Western New York received a visit this Spring from Fr. Ignacio Barreiro, who works in the Rome office of Human Life International and is the former delegate from Uruguay to the United Nations. On Friday, April 16th, he spoke to Una Voce Buffalo, and addressed the subject of "The Priesthood and the Holy Sacrifice of the Mass." On the following day he preached a day of recollection at Mercy Grove House (maintained by the Fathers of Mercy) in Leroy NY.

26.) On April 24th, the Most Rev. Oscar Lipscomb, Archbishop of Mobile, declined a request for the more frequent celebration of the Tridentine Mass in his archdiocese. (At present it is celebrated once a month, occasionally by the archbishop himself.) In an earlier letter to petitioners His Excellency had expressed concern about those persons who attend the Tridentine Mass but "have, perhaps, sought its rich spirituality out of neglect for the even richer traditions that are currently ours in [word] and worship according to the church's mind and heart."

That, of course, is the bone of contention: are contemporary liturgical practices "richer" than what is found in earlier liturgical forms? Are these practices even "traditions"? There is no consensus on these points within the Church.

27.) On Friday, April 30th, at 7 PM the Latin High Mass was celebrated by Fr. Ricardo Elford at Tumacacori National Historical Park in southern Arizona. Gregorian chant and other Church music was provided by the mission choir and an ensemble directed by Dr. David Shaul.

Sounds good, right? And yet it was attacked by a writer in the May 13th edition of *The Wanderer* (page 9) on the grounds that participants were asked to attend the Mass in early 19th century

dress. The critic felt that this turned the Mass into a "theme park" event, a "Disneyland product."

Let me point out that the announcement for this Mass expressly said: "No golf shirts, cowboy hats, shorts, or sleeveless blouses, please!" [Exclamation point in the original.] Having attended many a Mass in southern Arizona, I personally would LOVE to attend one the participants at which had been told in advance NOT to wear shorts or other casual attire!

Although *The Wanderer* is a noteworthy item all in its own right, I do think [this is Edgeworth speaking, not the L.L.A.] that it would be more effective if some of its writers could be induced to be less dyspeptic. Perhaps a tablespoon of Pepto Bismol in the morning, then a nice cup of chamomile tea at lunch, to soothe the nerves...

**28.)** The Board of Advisers of the Priestly Fraternity of St. Peter met in Scranton on April 30th and May 1st. Its proceedings are summarized in a cheerful (and definitely not dyspeptic) article by Paul Likoudis as the lead news story of *The Wanderer's* subsequent issue, headed "Coping with Rapid growth Is a Big Problem" (pp. 1 and 10).

All the news is good.

The Vocations Director, Fr. Melnick (see items #9 and #43 herein), reported that he receives 9 to 25 letters PER WEEK from men considering a vocation with the Priestly Fraternity. He is quoted: "My only problem is that I need a secretary to handle the correspondence. We're not looking for vocations, they're looking for us."

Recently Fr. Melnick visited a Catholic college and was informed by its president that the local bishop had forbidden the public celebration of the Latin Mass. So he instead said Mass in a private home. On the first night, 25 attended; on the second, 50; on the third, over 150. All by word of mouth.

Fr. Devillers reported, inter alia, that the Fraternity's apostolate in Lincoln (see #10 above) has reconciled to the Church many persons who had simply stopped going to Mass. And in Atlanta, Msgr. Dora, the Vicar General (see #11 above), has joined the choir at St. Francis de Sales.

In other news, the Fraternity is giving thought to the establishment of a society of religious brothers and also a lay association along the lines of a traditional third order. Of course, both would be welcome developments. In addition, the Fraternity has the opportunity to purchase additional properties, money permitting; but top priority must go to the completion of the permanent seminary in Denton NE.

**29.)** On May 1st the Latin Mass community of the Rockford diocese hosted its third annual seminar on "The Catholic Church in America." A Tridentine High Mass was offered at St. Mary's Shrine by Fr. Timothy Svea (see items #3 and #22 above). Speakers included: Dr. David Allen White (Professor of English at the U.S. Naval Academy in Annapolis), Dr. Jeffery Bond, papal diplomat Msgr. Michael Schmitz, I.C.R., and the celebrated Michael Davies, who was presented with the St. Francis de Sales Award. (This great saint seems to be associating himself to the cause of the Latin Mass, along with St. Agnes: see #11 and #12 above.)

**30.)** A pilgrimage group from St. John Cantius Parish in Chicago went to Rome on May 1st and 2nd attend the beatification of Padre Pio (who asked for, and received, special permission to say only the Old Mass). This parish has started a St. Monica Sodality, the purpose of which is to pray for the return to the Faith of those

children and other relatives who have abandoned it. They brought many written petitions, which were placed on the tomb of St. Monica in Ostia. Included was one petition from the Ecclesia Dei Coalition for those other "lost children": "For all those who have been alienated by the liturgical revolution." If the present experience in Lincoln is any indication (see #28 above), the prayer will be heard and answered.

**31.)** At 9 AM on Saturday, May 15th, the Most Rev. Edward Slattery, Bishop of Tulsa, ordained to the holy priesthood Fr. Paul Roman, F.S.S.P. The ordination took place according to the old sacramentary at St. Augustine Church, 1720 East Apache in Tulsa.

Fr. Roman has a degree in pharmacy from the State University of New York at Buffalo. He is a native of the Bronx. He was ordained a deacon a year ago by Bishop Timlin, and has worked in Fraternity apostolates in Scranton and in Tulsa. He offered his Mass of Thanksgiving at 8:30 AM on Sunday, May 16th, at St. Augustine Church in Tulsa.

For additional Fraternity ordinations, see item #34 below.

**32.)** While Fr. Roman was being ordained, the members of *ChristiFideles* had gathered at the Marriott East Side Hotel in New York City to attend a conference on "The Tridentine Mass and the Future of the Church." Speakers included Dr. Catherine Pickstock of Cambridge University, Fr. John Mole, O.M.I. (from Canada), and a panel discussion featuring Fr. Svea, Fr. McLucas of the Priestly Fraternity, and Frs. Ensey and Fullerton of the Society of St. John.

**33.)** On Friday, May 21st, in Kenmore NY, Una Voce Buffalo sponsored a talk by Mr. John Spann, former president of the American Society for the Defense of Tradition, Family, and Property (usually called simply "the TFP"). His topic was: "The Importance of Latin for the Church and Society."

**34.)** At 10 AM on Saturday, May 22nd, the Most Rev. Rene Gracida, Bishop Emeritus of Corpus Christi (and one of the Episcopal Advisers of this Association), conferred priestly ordination upon two additional members of the Priestly Fraternity: Fr. Joseph Portzer and Fr. Mario Portella. The ceremony took place at St. Columba Cathedral in Youngstown OH – the first traditional ordinations there since the 1960's.

Fr. Portzer is a native of Vienna OH (in the Youngstown Diocese) and a graduate of Christendom College in Virginia. After receiving diaconal orders from Bishop Timlin, he has worked at the Fraternity's continental headquarters in Scranton. He offered his Mass of Thanksgiving at 12 Noon on Sunday, May 23rd, at the National Shrine of Our Lady of Lebanon, located in North Jackson OH.

Fr. Portella, a native of New York City, is a graduate of St. John's University. He has served during his diaconal year in Kansas and in New Jersey. He offered his first Mass at 11 AM on May 23rd at St. Agnes Church in midtown Manhattan, before a "packed house" of worshippers.

Congratulations to these three young men! May our Lord confer many graces upon the faithful through their priestly ministry.

**35.)** On the evening of May 22nd, at 6 PM, First Vespers of Pentecost, along with the hour of Compline, were sung at Immaculate Conception Church in Cleveland OH by the Vespers Schola of the parish and by the Choir of the University of the South (from Sewanee TN). The schola was directed by Frederick Lautzenheiser and the visiting choir by William W. Hamner, Jr. The organist was Stephen Wooddell. The local chapter prepared an

elegant booklet to enable the congregation better to follow the chanting. It is my opinion that in services such as this the seeds of many vocations are planted.

36.) May 23rd was, of course, the Feast of Pentecost, and many parishes try to have the Sacrament of Confirmation conferred on that date. One such parish was St. John Cantius in Chicago, where the Most Rev. Joseph Perry, Auxiliary Bishop of Chicago, conferred this great sacrament on 43 young persons, using the old sacramentary.

Immediately following, His Excellency was celebrant of a Pontifical Solemn High Mass, from the faldstool. Fr. Jerome Twarog, C.R., was Deacon; I do not have the name of the Subdeacon. Fr. C. Frank Phillips, C.R., pastor of the parish (and chaplain of the L.L.A.'s Chicago chapter) served as Archpriest. Mr. Bart Juncer was Master of Ceremonies.

The Ensemble Sine Nomine sang the *Mass in G Minor* by Ralph Vaughan Williams, while the parish schola sang the propers in Gregorian chant.

My comment: 43 is certainly a large number of confirmands for single parish. And to think that St. John's was down to a handful of families and in danger of being closed when it was entrusted to the care of Fr. Phillips a few years ago! Due to his zeal, to the introduction of Latin Masses and fine Church music, and a steady stress on sanctity and the sacred, the parish is now booming. This is a model which many another parish might imitate to its profit.

A member of the L.L.A. who attended this liturgy has expressed his admiration not only for Bishop Perry's ability to express the deep significance of this Sacrament in plain language, but also for his grasp of fine and solemn ritual.

37.) An increase in the desire to master spoken Latin is noticeable and it is not confined to Catholic circles. This summer the University of Kentucky has sponsored two sessions of the "Conventicula Latina" for the purpose of improving the participants' fluency in spoken Latin. Some prior knowledge of Latin is expected. The first such program was held on May 23rd through 31st; a second will be held on July 23rd to 31st. If you are interested in participating in the July seminar, contact:

Prof. Terence Tunberg  
Department of Classical Languages & Literature  
1015 Patterson Office Tower  
University of Kentucky  
Lexington KY 40506-0027

(This is the celebrated translator of the *The Grinch Who Stole Christmas*; see last issue, p. 18 #4.)

Or you can contact him by e-mail (and I hope I get this right) at:

<http://www.uky.edu/ArtsSciences/Classis/latinitas.html>

For another opportunity to polish your spoken Latin, see item #47 below.

38.) On May 28th Drew University in Madison NJ sponsored a conference entitled "Dialogue on Diversity." One of the panelists was Dr. Glenn M. Ricketts of Raritan Valley Community College, who is the President of the New Jersey Association of Scholars and a member of this Association.

Earlier (back on December 12th) Dr. Ricketts was elected to the Board of Directors of the National Association of Scholars. Congratulations!

39.) The organization called *Adoremus* continues to press for a

"reform of the reform" – that is, substantial improvement in the new form of offering the Mass.

Although we have expressed some disagreement in the past with some of the theoretical underpinning of their efforts (and I still hold to that view), no reasonable person could cavil against the type of beneficial changes in liturgical practice for which they are working.

Thus, during the month of May *Adoremus* sent out a mass mailing (no pun intended) in which the authors took aim at five "common 'post-Conciliar' myths". The five myths are:

"Vatican II called for the removal of communion rails and kneelers.

"Tabernacles must be moved to separate chapels.

"Images of saints – even crucifixes – detract from the central action of the Mass, so most should be removed from churches.

"Special permission is required for any Mass in Latin.

"Gregorian chant was abolished; only vernacular music is to be used for Mass."

*Agite quod agitis, fratres carissimi.*

40.) On June 6th, the very day on which members of the L.L.A. were passing through the streets of New York behind our Eucharistic Lord, the Most Rev. Andrew Pataki, Eparch of Passaic NJ, was conferring the sacrament of priestly ordination upon our member Fr. James E. Badeaux. The ordination was performed at 3 PM at the Cathedral of St. Michael the Archangel in Passaic. One week later, Fr. Badeaux (who is a convert to the Faith and a priest of the Byzantine Rite) celebrated his Mass of Thanksgiving at 3 PM on June 13th at All Saints Byzantine Catholic Church in North Fort Myers FL. Congratulations, Father, and best wishes to you and to your family.

41.) Meanwhile, back in New York City, the Church of the Holy Innocents on West 37th Street in Manhattan was the site of a concert of sacred music featuring Vivaldi's *Gloria* and Mozart's "Dissonance" *String Quartet*, performed by the Holy Innocents Choir and the Halcyon Chamber Ensemble on Thursday, June 10th.

42.) As we go to press, another Tridentine wedding is in the offing: that of Mr. and Mrs. Thomas Brannon, scheduled for June 19th in the Archdiocese of St. Paul-Minneapolis. Best wishes to the happy couple!

43.) And on that same date, Fr. Melnick (see items #9 and #28 above) will be returning to his native Canada to take part in another one those regional Wanderer forums (see items #13 and #16), this one to be held at the Battery Hotel in St. John's, Newfoundland. Father will celebrate a Tridentine Mass and also deliver an address on "The Catholic Family in Contemporary Culture."

44.) More news from Tucson! Not content with one Solemn High Mass, (see above #20), Holy Family church will be the site of another one on Sunday, June 20th.. Celebrant will be the Most Rev. Joseph L. Howze, Bishop of Biloxi, who is one of the Episcopal Advisers of this Association. Bishop Howze is, I think, unique among North American bishops in that he says the Tridentine Mass in his own cathedral once a month.

45.) We have already mentioned (last issue, p. 11 #31) the 9th annual Summer Music Colloquium, sponsored at Christendom College by the college itself in conjunction with the Church Music Association of America. The dates are June 22nd to 27th. Those speaking or conducting choral clinics include three members of the

National Council of the L.L.A.: Professor Theodore Marier, Msgr. Richard J. Schuler, and Fr. Robert A. Skeris.

46.) Immediately afterwards, Fr. Lawrence F. Heiman, C.P.P.S., will conduct a Gregorian Chant Institute from June 27th to 30th on the campus of St. Joseph's College in Rensselaer IN. A good attendance is expected.

47.) We promised above (in #37) to provide information on another opportunity to develop one's skills in the actual speaking of Latin. This would be the 10th anniversary "Cenaculum" of the Familia Sancti Hieronymi.

The programs will be held at Our Lady of Florida Spiritual Center in North Palm Beach FL from July 12th through 17th. The moderator is Fr. Suitbert Sidel, O.C.D. Cost for the complete week is \$300. To see if any places are still remaining, you may contact Mr. Jan Halisky (a member of this Association) at 507 S. Prospect Avenue, Clearwater FL 33756; fax is 727-442-4750.

48.) Cantemus continues to sing Latin Vespers once a month in the city of Berkeley CA. Usually the location is Grace North Church, at Cedar and Walnut, starting at 8 PM. Upcoming evenings include:

June 24th: Nativity of St. John the Baptist

July 22nd: St. Mary Magdalene

August 26th: St. Monica

October 3rd: Our Lady of the Rosary\*

November 11th: St. Martin of Tours

December 11th: Our Lady of Guadalupe

(\*The October Vespers will be sung at St. Mary Magdalene Church, 2005 Berryman in Berkeley.)

49.) Fr. Reginald Foster, who is an American Carmelite and the Pope's Latinist, will conduct a one day Latin workshop on Monday, August 16th, on the campus of St. Joseph's University in Philadelphia PA. For registration information, contact John C. Traupman, 201 Tower Lane, Narberth PA 19072; telephone 610-664-5487; e-mail: .

By the way of explanation: Fr. Foster is fond of making outrageous comments, and we trust he is usually being facetious. In any event, mentioning a workshop such as this in the Newsletter, whether in his case or that of any other Latinist, does not constitute an endorsement on our part of any outrageous comments, whether serious or jocular.

50.) The annual pilgrimage to the Shrine of the North American Martyrs at Auriesville NY is scheduled for Saturday, September 11th. Bring your hiking boots.

51.) This autumn the relics of St. Thérèse of the Infant Jesus, Virgin and Doctor of the Church, will be transported to various sites in the U.S. for veneration on the part of the faithful. They will be at St. Patrick's Cathedral in New York City on October 17th and 18th. We have much to learn from her humility and her trust in the Lord: the final outcome of our struggles, both personal and ecclesial, does not rest solely upon our own efforts – and thank God for that!

52.) Last, the National Chorale, under the direction of Martin Josman, has announced the program of works which it will present at Lincoln Center in New York City during the 1999-2000 season. The works are:

Verdi's *Requiem* (Nov. 5th)

Handel's *Messiah* (Dec. 14th and 17th)

Mozart's *Idomeneo* (Jan. 22nd)

Bach's *Mass in B Minor* (Feb. 25th)

Bach's *Cantata #80* ("Ein Feste Burg"), Schubert's *Mass in G*,

and Bernstein's *Chichester Psalms* (Mar. 24th)

Mozart's *Requiem* (Apr. 28th).

Please note that all but one of the works chosen are liturgical music! For the general public! And yet, despite this fact and despite all the evidence reported in the previous 51 items, a small handful of bishops continues to declare that "there is just no interest in the Latin Mass." The Greeks have a word for this: apoplepsia.

## NEWS FROM OVERSEAS

1.) The Benedictine Abbey of Solesmes, located near Sablé-sur-Sarthe in France, has long been famous for the excellence of its Latin liturgy and the expertise of its monks in Gregorian chant. (The new Missal is used.) Appropriately, then, on August 30th through September 1st, 1998, it was the site of the first joint meeting of the Latin Liturgy associations of France, England, and the Netherlands.

The conventual Mass here is concelebrated. On the opening day (Sunday) the many concelebrants included Fr. Guy Nicholls of the Birmingham Oratory, and on the second day Fr. Nicholls was joined by his confrere Fr. Bruce Harbert. (Each has twice been a speaker at conventions of our own Association.) Vespers was chanted in Latin, with reading of the scriptural passages in French.

Speakers included: Erica Schruer, President of the Dutch association; Marc Muller, Vice-President of the French association; Prof. Denis Crouan, President of the French group; Msgr. Bernard Dupire; and Prof. Alain Monnier.

An illuminating synopsis of the meeting by Christopher Francis appeared in the Spring 1999 issue (no. 105) of the newsletter of the Association for Latin Liturgy. In it he comments that "the pre-conceptions of our French colleagues are very different from our own." To say the least. He reports in good faith what he was told by the French participants, namely "that in France there are no 1970 Latin Masses outside the monasteries." But allowance must be made for Gallic hyperbole; in fact such Masses do exist, and have been noted occasionally in the pages of this Newsletter.

Messages of greeting were received from three Cardinals (Ratzinger, Poupard, and Estevél) and from three abbots (Fontgombault, Kergonan, and Clervaux) and many other persons.

The meeting ended with the adoption of a "Declaration of Solesmes," which was simply a mild note to Cardinal Medina Estevez at the Vatican, reminding him of four good reasons why Latin (not merely in the form of the old Missal) should play an important role in the Church's liturgy.

2.) On October 3rd Fr. A.A.C. Smulders was elected Vice President of the Dutch Association for Latin Liturgy. Father is one of those priests who give us hope: ordained as recently as 1994, he is now a pastor (of St. Joseph's in Helmond) and has the sung Latin Mass (new Missal), with Gregorian chant, offered at his church every Sunday.

3.) CIEL (that stands for Centre International d'Etudes Liturgiques) held its fourth annual colloquium at Poissy (near Paris) on October 6th to 9th. The theme was: "The Ministerial and Common Priesthood in the Mass."

Solemn Mass in Latin was offered on each day of the

meeting. Celebrants were: on the first day, Msgr. Gilles Wach, head of the Institute of Christ the King, Sovereign Priest; second, the Most Rev. Juan Rodolfo Laise (from Argentina); third, Dom Andrew Southwell, O.S.B. (from England). Homilist on the final day was Fr. Sean Finnegan, Catholic chaplain at the University of Surrey (in England). Proceedings of the conference will be available in a number of languages soon. I have seen the proceedings of the 1997 meeting, which dealt with the significance of the altar, and found them quite impressive.

4.) Over eighty persons attended the Annual General Meeting of the (English) Association for Latin Liturgy, held at the Church of Our Lady and the English Martyrs in Cambridge. The concelebrants of the Mass were Msgr. Eugene Harkness and Fr. Tony Rogers (pastor of the parish); deacons were the Revs. James Fyfe and Laurence Hemming. The new Missal was used. Homilist was Fr. Bruce Harbert, who sets a high standard.

The choir, under the direction of Mary Halloran, sang the *Missa Upplandia*, composed by Barrie Magill especially for this occasion. Organist was Jeremy Wong. Benediction followed, concluded by the singing of Palestrina's arrangement of the *Lauda Sion Salvatorem*.

The featured speaker was Dr. Eamon Duffy of Cambridge University, on the topic of "Full and Active Participation in the Medieval Liturgy." He dispelled the myth that in the "benighted" Middle Ages, the poor laity sat like bumps on a log while the priest prattled some incomprehensible mumbo-jumbo. This canard has its origins in anti-Catholic polemic, and no educated Catholic should give credence to it.

5.) The upcoming visit by Fr. Melnick to Newfoundland (see above, Noteworthy Items #43) will be his second in the last few months. He was there in late December, when he offered a Tridentine Mass at 2 PM on Sunday, December 27th, at Witless Bay (yes, that's the name), a town about 30 miles from St. John's. The Mass was arranged through the kindness of the Most Rev. James MacDonald, Archbishop of St. John's, and that of Fr. Robert Ryan, pastor of the host parish, Our Lady Star of the Sea.

Unfortunately, nearly impassible weather conditions prevented attendance by more than a handful of persons, and so Fr. Melnick repeated the Mass upon the following day, then returned to St. John's for a question-and-answer session on the Priestly Fraternity.

The account of the visit brought back memories of "Sergeant Preston of the Yukon" from the Golden Days of Radio (yes, I'm that old).

6.) January 11th is "Priesterdag" in the Netherlands – or, as we would say, Vocations Day. As part of this year's observances, Dr. J.W.M. Hendriks (the Dutch are fond of multiple initials), Rector of St. Willibrord's Seminary, arranged for the solemn chanting of Vespers in Latin at the seminary.

Let us hope that this practice does not remain merely an annual one.

7.) And from Bulletin no. 68 of the Dutch association, we learn that the Krijtberg (the Jesuit church in Amsterdam) has two Latin Masses every Sunday, one polyphonic, the other in Gregorian chant. And there are four other Latin Masses celebrated on Sunday at "churches less than a kilometer" from the front door of the Krijtberg. All these use the new Missal – quite a tribute to the effectiveness of our Dutch counterparts.

8.) Last year I had the good fortune to make the acquaintance

of members of the Maternal Heart of Mary Latin Mass community in Australia. Masses are offered every Sunday at 10 AM, every Thursday at 7 PM, and on the 3rd Saturday of the month at 10 AM, as well as on certain special days. Special days in recent months have included Candlemas (the procession took place), Ash Wednesday, St. Joseph's day, the Finding of the Holy Cross (May 3rd), the feast of Sts. Philip and James (May 11th), and the feast of Our Lady of Help of Christians (June 1st: she is the patroness of Australia under that title).

I was particularly impressed to learn that this community had a Solemn High Tridentine Mass every day from Palm Sunday through Low Sunday inclusive this year (with the Solemn Liturgy of the Passion on Good Friday, of course).

Masses are offered at the chapel of the Little Company of Mary in Lewisham, a suburb of Sydney. If visiting in the area, detailed information may be obtained by phoning 9558-1191 (Australian phone numbers now have eight digits).

9.) In the early months of this year a tempest of controversy burst upon a usually quiet corner of the Republic of Austria.

Among the societies of priests which have grown up in recent years and which are dedicated to the celebration of the Holy Mass according to the 1962 edition of the Roman Missal is one called the Servants of Jesus and Mary. This society was approved by the Holy See in 1994. Its founder is Fr. Andreas Hönisch, a former Jesuit from Germany. Their principal apostolate involves the spiritual care of Catholic youth, and they serve as chaplains to troops of scouts.

For some time they have been looking for a location in which to open a proper seminary, and they have finally found one. The Most Rev. Kurt Krenn, Bishop of St. Pölten, has welcomed them into his diocese. The seminary opened on February 17th (Ash Wednesday); the rector is Fr. Paul Schindele, also a German. The town is called Blindenmarkt.

So far, so good. But a regrettable part of the story is the rage which was directed toward Bishop Krenn because of this decision and the invective which was heaped upon his name. The retired bishop of the see, Most Rev. Franz Zak, the present auxiliary bishop, Most Rev. Heinrich Fasching, and the Dean of the diocesan seminary, Fr. Ferdinand Staudinger, all rushed to the secular media and denounced Bishop Krenn in unrestrained and even bitter terms for this decision. One wonders whether the limits of Christian charity and deference to the ordinary have not been overstepped by those who were most obliged to respect them.

In my opinion, the episode illustrates the ideological narrowness and intolerance which characterizes some segments of the Church in Europe, even at a very high level. But Bishop Krenn has stood firm despite the onslaught. Please pray for him.

10.) There is no trace of such intolerance in the thought and conduct of the Church's most eminent leaders, as shown by the following.

There is a group in Germany called the "Lay Association for the Classical Roman Rite in the Catholic Church" (quite a mouthful). This April 18th it held a national meeting in Weimar. His Eminence Joseph Cardinal Ratzinger flew from Rome to Weimar and personally celebrated the Tridentine Mass at the meeting. His support is of great significance.

11.) Rainfall is part of every Spring, and this year we had a doozie. I am referring to the Sinéad O'Connor fiasco, the fallout from which is still settling.

The details of this madcap exercise in bad press coverage are as follows. There is a group of schismatics in Spain called the "Palmar de Troya" sect. They say Mass in Latin, but have rejected the Pope and have elected their own anti-Pope. They claim to have valid (but obviously illicit) episcopal orders.

Well, an Irishman by the name of Michael Cox went and had himself "consecrated a bishop" by this sect, but soon broke from them and set up his own show under the title of the "Latin Tridentine Church." They were ignored by the media, UNTIL —

On April 22nd, in a hotel room at Lourdes, "Bishop" Cox "ordained to the priesthood" Sinéad O'Connor, an Irish rock and roll singer best known for her profanity and for tearing up the Pope's photograph on Saturday Night Live while crying out "Fight the real enemy!" She announced that she will now be known as "Mother Bernadette Mary," and told the media not long after this event that she had already "said Mass" four times — twice in English and twice in Latin.

Hanging over these so-called "ordinations" by episcopi vagantes — that is, alleged bishops who have no sees, are answerable to no one, and are in the habit of ordaining people in their hotel rooms — there is nearly always a thick and toxic odor of simony. And such is the case here. A few days later it was revealed that O'Connor had purchased her "ordination" by making a gift of some \$200,000 to Cox's ill-defined "charities." This was too much even for Pat Buckley, who is Cox's former side kick, "consecrated a bishop" by Cox but now on the outs with him, who protested the "appearance of simony" (appearance?) about the whole deal. Okay, sez Sinéad, who promptly takes back her dough and leaves Cox empty-handed. On May 5th he told The Irish Times that he intended to "ordain" several more women. Maybe this time he'll get the cash in hand before the ceremony!

This imbroglio drew comments from all around the world. One of the most outspoken came from William Donahue, head of the Catholic League for Religious and Civil Rights: "Sinéad O'Connor must be hallucinating; maybe she's on LSD. She is no more a priest than I am a camel. The woman is obviously certifiably crazy."

Well, I wouldn't go that far. I find myself more in agreement with the views expressed by Robert Royal (President of the Center for Ethics and Public Policy) in his column in the National Catholic Register for May 16-22. He is conscious of the pathos of the situation. This is a woman who has attempted suicide, who has had a child out of wedlock (later taken from her by court order), who has thoroughly messed up her life and is continuing to do so. She deserves our pity and our prayers.

Of course she is not a priest. Canon 1024 of the Code of Canon Law states: "Only a baptized male validly receives sacred ordination." What's more, she is automatically excommunicated under the provisions of Canon 1378 for "attempting to enact the Eucharistic sacrifice" without "being promoted to the priestly order." For that matter, Pat Buckley was expressly excommunicated by the Holy See last year.

I am on the mailing list of a certain group whose newsletter frequently contains the plaintive plea for all who support the Tridentine Mass to "put aside our differences and unite!" Why can't this be done, they often ask. Well, since this is my last issue of the Newsletter, I am speaking more freely than is my custom (as you may have noticed), so I will now answer the question. It is impossible for "all traditionalists" to unite precisely because some of those

who support the old Mass, as shown above, are nuts, and others are con men, and no self-respecting Catholic would be caught dead associated with either set.

On the subject of rock stars and Catholicism, many persons expressed amazement when the singer named Madonna had her baby baptized in the Catholic faith recently. When asked about this by the media, the singer declared that of course one could take part in Roman Catholic sacramental rituals without accepting the Roman Catholic faith.

Now, I wonder where she ever got that idea...

12.) On April 24th the Association for Latin Liturgy held its Spring meeting at St. Giles Parish in Cheadle, which is located in Staffordshire.

13.) This Spring saw the Priestly Fraternity of St. Peter take up another apostolate in Canada, this time in the Diocese of Calgary (which is in Alberta).

14.) The International Association of Gregorian Chant Studies held its sixth congress on May 26th to 29th in Verona, Italy.

15.) At 10:30 AM on Saturday, June 12th, His Grace George Pell, Archbishop of Melbourne, offered a Solemn Pontifical Mass according to the old Missal at his cathedral, St. Patrick's in Melbourne. That evening there was a rather fancy "Post-Pontifical Mass Ball" held at the Centre Ivanhoe. This is the first time I have heard of a dinner dance held in conjunction with a Solemn Pontifical Mass, but I don't think there is anything in the rubrics about it...

16.) The 47th International Eucharistic Congress will be held in Rome on June 18th through 25th in the year 2000. Supervision for the event has been entrusted to His Eminence Camillo Cardinal Ruini. So, if you would like to see some Latin liturgies included among the observances, get out your stationery and drop him a line.

## FROM THE PRESS

1.) "Ancient Tongue, Modern Twist" is the name of an article by Anne Miller in the January 14th edition of Baltimore's *Sun Journal*, the daily newspaper there. The subject is "Nuntii Latini" ("Latin News"), Finland's five-minute news summary broadcast completely in Latin each Friday afternoon. The success of this broadcast is chronicled. Beginning as a Finland-only broadcast in 1989, the program was soon prompted to go onto short-wave frequencies to satisfy the demands of interested people worldwide. Professor Tuomo Pekkanen has been writing the newscasts since their beginning and observes that Latin is not dead in terms of its popularity: "It's very alive. You read how there are 15 million people in Europe alone who read it, who speak it, and so on. And even in the United States people are studying it, and there's a market there." Also mentioned are some new popular music albums being released. These have been of interest to teachers and students of the language who enjoy hearing Latin lyrics set to jazz and blues rhythms.

2.) The December 1998 issue of *Inside the Vatican* presents extensive coverage of the celebration of the tenth anniversary of



*Ecclesia Dei* in Rome this past October. "The Return of Latin" (page 52), compiled by the magazine's staff, comments on the significance of the events occurring there, especially Cardinal Stickler's celebration of Mass followed by Cardinal Ratzinger's address. In his remarks, the Cardinal described how the occasion was cause for both celebration and concern since "...bishops, as well as priests and faithful, regard devotion to the old liturgy as an element of division which does nothing but disturb the ecclesiastical community, giving way to suspicions about a conditional acceptance of Vatican Council II and about obedience to the legitimate pastors of the Church." But he immediately refuted these arguments, saying that opposition between the two forms of Roman Liturgy should be avoided as both are sources of wealth in the life of the Church. Rather, there should be obedience in both rites to the essential norms of the *Sacred Constitution on the Liturgy*. In seeking to maintain the older form, traditionalists sometimes look for juridical solutions, but they should also find ways to be better understood by their bishops, who, he said, are not persons of ill will. But education and formation of the spirit sometimes does not allow them to understand properly the need to open the doors to the celebration of the old rite.

There are other articles on this event in this same issue:

"Many Said This Would Never Happen" by Alberto Carosa (page 54) presents an interview with Michael Davies, president of *Una Voce*. Commenting on the address and conference given by Cardinal Ratzinger, Davies says that this event was "very, very important because I think after the Pope Cardinal Ratzinger is the most influential prelate in the Church. For someone of his eminence to give a conference speaking publicly in favor of the traditional Mass is very significant, not simply for the very fact that the head of the Congregation of the Doctrine of the Faith made such a speech. No one would have ever imagined this happening only two or three years ago."

On pages 58-59, the entire text of Cardinal Ratzinger's remarks is presented in *Inside the Vatican's* own translation into English from the Cardinal's French.

In this same issue, but on another subject is "Learning from Rome" by Professor Duncan Stroik (page 64) in which he discusses the architectural heritage of Rome and its influence on the building of churches. He also comments on how these traditions contrast with many design notions prevalent today: "Some of the auditorium or fan-shaped churches we are building today can be as wide as St. Peter's but without the concomitant height, so that they are experienced like bowling alleys rather than a piece of heaven."

3.) The Sunday newspaper tabloid insert *USA Weekend* likes to run stories about movie stars. An interview with Mel Gibson appears in the February 5-7 edition this year. The versatile actor takes time to discuss his family: wife — expecting their seventh child, and the rest of their brood ages 9 to 18. Widely known as a fun-loving practical joker, Gibson has his serious side, too. He makes sure that he attends Latin Mass each week with his family in a church near his Malibu home. (Ed. Note: The Latin language often makes cameo appearances in movies in which this actor appears, most recently in *Braveheart*.)

4.) *San Francisco Faith* is a lay Catholic newspaper for the Bay area. Beginning on page 1 of the April, 1999, edition is an interesting study of Nobel-Prize winning author Czeslaw Milosz. A former diplomat for his native Poland under Soviet domination, Milosz came to reject the privileges offered him, instead becoming

a critic of the Communist system. Arriving at the University of California at Berkeley in 1960 as a professor of Slavic languages, he has since come to be considered a Catholic intellectual, although he states that he might be "too much of a sinner and heretic to be considered a real Catholic intellectual." Yet he takes comfort from the opinion of a Catholic priest who thinks the label appropriate. He says that his Catholicism is more skeptical than Thomistic. Skepticism extends to his view of the revised liturgy. He says he doubts that the new form can be as effective as the Tridentine. Milosz carried on an extensive correspondence with Thomas Merton, the Trappist monk, during the 1960s. During this time he wrote to Merton: "The Mass in English is a mistake. ... Why protestantize the Church in those aspects which are the least valid? Why not leave the Mass in Latin in those countries which are used to it ... If the Mass should be in the vernacular now, when in Europe and Northern American literacy is a rule, then Latin in the epochs when the majority was illiterate was a monstrosity." Merton's response makes interesting reading as well: "When I find monks wanting to throw out Latin altogether I hesitate. After all, our Latin liturgy is pretty good and holds up year after year, and the chant is, as far as I am concerned, inexhaustibly good. I defy them to replace it with anything one tenth as good." Merton also agreed with Milosz about the prevailing climate in the Church during the 1960s: "The Boy Scout atmosphere, the puerile optimism about the 'secular city', and all the pathetic maneuvers to be accepted by the 'world,' — I see all this and much more."

5.) The LLA's founding chairman, James F. Hitchcock, contributed observations on the January papal visit to Hitchcock's home town in "Reporter's Notebook" beginning on page 51 of *The Catholic World Report* (March 1999). St. Louis, like New Orleans, is a city in which "Catholics have never been outsiders," he says. Regarding liturgy: "The Mass under the football dome was almost universally regarded as a liturgical event of exceptional reverence and solemnity, a model of how to celebrate the Eucharist on a massive scale. The manner of distributing Communion—in which hundreds of priests were conducted to the far corners of the stadium by attendants holding papal umbrellas—was especially moving." Regarding media coverage of the event: "...as the news stories sustained the sense of an awesome historic event, 'serious' journalists lamented the Pope's 'backwardness' and expressed puzzlement that he could simultaneously be enlightened in some ways and benighted in others."

The same issue of *Catholic World Report* is not without some relaxing humor. In "Exorcism a la Mode" (p. 64), the mysterious columnist Diogenes speculates on how ICEL might treat the revised Rite of Exorcism, recently released by the Vatican. He notes ICEL's interest in taking into account the sensibilities of American Catholics of the 1990s. There is the Sign of Self-Affirmation: "*The presider invites the assembled people of God to affirm those sitting around them in these or similar words: My sisters and brothers, we have celebrated the goodness of our common humanity and have overcome the misconceptions and fears inherited from our forebears. In the spirit of the great Omega-point who came to teach us our self-worth, let us offer one another an uplifting sign of affirmation. The members of the assembly pat each other on the shoulder and say something nice, such as, 'You're swell just the way you are,' or another formula approved by the national bishops' conference.*"

*Ed. Note:* Perhaps, benefiting from this postulated formula (not of course from ICEL but from an outside observer), some of us are now equipped and empowered to raise the awareness levels of those who are charged with enfolding our cultural perceptions into meaningful voicings of mutually-experienced carings. Perhaps this time around we'll even find someone who can someday translate the eventual ICELese version into standard English that resembles the original Latin.

6.) There is yet more from the March *Catholic World Report*. "Toward the Second Spring" by Stratford Caldecott is a discussion of John Henry Newman's famous sermon of 1852, "Second Spring." Newman was prophesying a resurgence of Catholic culture when he spoke to the first Synod of the newly established English Catholic hierarchy. Caldecott describes how this has come to fruition from the Oxford movement of that time through the Catholic literary revival in England during this century. He uses the terms of Newman and the others involved in these movements to describe the progress through our time, including the writings of Pope John Paul II. Immediately following Newman was the phenomenon of *ressourcement*, rediscovery of ancient sources leading to a renewal of theological vision. This was undertaken by deLubac, Guardini, Danielou, and Bouyer, among others. "These writers undermined the narrowly 'Scholastic' reading of St. Thomas Aquinas, and tried to repair the division that had opened up in the Enlightenment between Biblical exegesis, theology, and Christian spirituality." The Swiss Theologian Hans Urs von Balthasar, who died in 1988 just before he was to be elevated to the College of Cardinals, was also involved in this movement. Like G.K. Chesterton, he looked apprehensively toward the later years of this century. Balthasar envisioned a "Battle of the Logos" which Chesterton described as "the coming peril." According to Caldecott, these social and spiritual dislocations have recently become manifest in the "culture of death" identified by Pope John Paul II. He goes on with some interesting commentary. "In the period of instability and sometimes chaos, that followed the [Vatican II] Council, the optimistic and secularizing influence of the 1960s (which had left noticeable traces on several of the conciliar documents) was injected deep into the Catholic bloodstream. ... it is now widely admitted even by those who recognize the great achievements of the Council that a period of abusive experimentation and philistinism has confused and alienated vast numbers of Catholics, and has resulted in a loss of the sense of the sacred in many parishes and communities." Stratford Caldecott is the director of the Centre for Faith and Culture. Its publication, *Faith and Culture Bulletin*, is available on the internet (*the actual journal articles*). An excellent website for our members who have internet access.

7.) According to *Inside the Vatican* (February, 1999, p. 32), Cardinal Ratzinger was quoted as follows in *Il Borghese* in December: "We must make it possible to form a new generation of prelates who will be able to see that the ancient liturgy does not constitute an attack on the council, but a realization of the council." This same quotation made the front page of the *San Francisco Faith* edition mentioned earlier. Vittorio Messori, author of book-length interviews with Cardinal Ratzinger, was asked to comment on the Cardinal's remarks. He volunteered that: "The Cardinal is concerned that the universal Church is fragmenting into a federation of national churches. In some countries—America, Germany, even France—there is a tendency to forget what is called, not by chance, the Roman liturgy. The destruction of the marvelous liturgical edi-

fice under the blows of jackhammers and out-of-tune guitars was more of a crime against culture than against religion. Excited clerical intellectuals threw Gregorian chant into the wastebasket in the name of a false interpretation of the Council."

8.) LLA Member Kurt Poterack is editor of *Sacred Music*. In Volume 125, No. 2 (Summer 1998), he introduces Fr. Brian Harrison's translation of Cardinal Ratzinger's October speech on the tenth anniversary of *Ecclesia Dei* with some observations, "A New Liturgical Movement" (page 4). The movement to which he refers is one moving away from the excesses of horizontal, anthropocentric liturgy which have become predominant toward one which is again centered on God. He identifies three factions in the new liturgical movement represented by three publications: *The Latin Mass*, *Adoremus Bulletin*, and *Antiphon*. "The disagreements are not unimportant but my plea is that we not forget what we have in common... This could be summed up in the statement of Owen Chadwick that 'liturgies are not made, they grow in the devotion of centuries'."

9.) "Atlanta Traditional Catholics Celebrate a New Home" appeared in the January 11, 1999, *Atlanta Journal-Constitution*. Writers Tucker McQueen and Stacy Shelton describe how the local Latin Mass community has recently moved into a former Baptist Church, purchased by the archdiocese to become St. Francis de Sales Church, which is to be a Tridentine-only parish. The pastor is Rev. Mark Fischer, F.S.S.P., who had previously celebrated Mass at various places in the area on Sundays and weekdays.

10.) "New Old-Fashioned Style" was printed in the December 24, 1998, *Lake Zurich Courier*. It describes the Lake County parish of St. Peter in Volo, Illinois, west of Chicago. C. A. Abbinanti writes in this article that the congregation has grown from fewer than 50 to more than 230 families; this in a town with a population of less than 200. The parish is described as warm and welcoming, attracting Catholics from near and far. It is also one of the churches approved by the Archdiocese of Chicago for celebration of the Tridentine Mass. Parishioners recently donated \$122,000 to restore the 73-year old church.

11.) St. Joseph Parish in Toledo, Ohio, was featured in an article in the local newspaper, the Toledo Blade, which was then picked up by the Scripps Howard news service during January, 1999. Here the Tridentine Mass is celebrated monthly for a congregation that fills the pews with many younger families. The other Masses, in English, also are well attended. In fact the parish has one of the highest attendance rates for weekly Mass in the Toledo Diocese at nearly 100 percent. There are 500 registered families. All Masses are celebrated on the high altar, at which the priest does not face the people. A number of parishioners were interviewed. All expressed appreciation for the traditional atmosphere and liturgy.

The church was built in 1852. During the time when many churches were renovating following Vatican II, this parish chose to maintain its original fixtures and furnishings, which have been very well preserved. Apparently this church has never had an altar versus populum.

12.) LLA Council Member Theodore Marier holds the Justin F. Ward Chair in Liturgical Music at Catholic University. He is featured in the *Washington Post* of Tuesday, March 9th, 1999 in a discussion of his Gregorian Chant class at the University. Now 86, Marier still teaches with the enthusiasm for chant he has maintained for six decades. He is delighted with the renewed interest in Gregorian Chant as evidenced by the increased sales of recorded

chant. "Women in Chant" was one of them, featuring a Connecticut choir of Benedictine nuns. This recording was nominated for a 1997 Grammy award.

13.) A letter from LLA member Gerald T. Griffin of Falmouth, Maine, appeared in the *Boston Herald* of January 13, 1999. In it he points out that the Archdiocese of Boston has not heeded the call of Pope John Paul II for "a wide and generous application" of the Latin Mass indulgent.

14.) *The Catholic Standard and Times* of December 17, 1998, included "Quomodo Invidiosulus Nomine Grinchus..." which headline is completed as "Christi Natalem Abrogaverit." It describes the Latin translation of the Dr. Seuss children's classic *How the Grinch Stole Christmas*, accomplished by Jennifer and Terence Tunberg of the University of Kentucky, Lexington. Attempting to maintain the rhythm, repetition, and rhyme of the original, the Tunbergs used word endings in Latin to recreate these qualities. They prefer "neo-Latin" which includes the vocabulary added since the Middle Ages. Bolchazy-Carducci Publishers, Inc. of Wauconda (Chicago), Illinois publish the book.

15.) The *New Oxford Review* of March, 1999, included a review of Msgr. Peter J. Elliot's new book *Liturgical Question Box: Answers to Common Questions About Modern Liturgy* by LLA Council member Fr. John-Peter Pham. Msgr. Elliot continues his discussion of liturgical matters that began with his *Ceremonies of the Modern Roman Rite*, published just a few years ago. The questions for the question box have come, in many cases, from readers of his popular column in *Christ in the World*. The question and answer format, Fr. Pham suggests, allows him to elaborate on some themes presented in his earlier book. He recommends the book for laity and clergy alike.

16.) A month earlier, in the February *New Oxford Review*, Fr. Pham reviewed *The Barbarian Conversions: From Paganism to Christianity* by Richard Fletcher. The conversion of Constantine did not settle the matter, as many Christians sometimes seem to think, but only began a history of conversion that reached into the 14th century with the conversion of Jogaila, Grand Duke of Lithuania, who was baptized as Wladislaw in 1386. Among Fletcher's interesting points, Fr. Pham explains, are these: that we must remember that the missionaries went into the pagan lands intent on fulfilling the command to "make disciples of all nations" (Mt. 28:19) and that those who converted really looked for the means to eternal salvation, not just political opportunity, as many jaded commentators have since contended. Other questions Fletcher considers are: how did the missionaries evangelize and what impact did Christianity have on the societies which were to be built as the earliest Christian kingdoms? Holt publishes the book.

17.) *Antiphon*, Volume 3 (1998), Number 3, includes Klaus Gamber and the Reform of the Roman Liturgy--Two Views. The first view in this discussion is presented by LLA member Cassian Folsom, O.S.B., who is professor and pro-president of the Pontifical Liturgical Institute of Sant'Anselmo in Rome. Entitled "Defending Continuity and Organic Development," Fr. Folsom takes the view that, in evaluating the issues raised by Msgr. Gamber, it is useful to consider the facts, interpretation made, and action recommended throughout the course of Gamber's work. Commenting on abrupt change in liturgy, Fr. Folsom says: "This is a very important anthropological consideration, neglected by the reformers, with serious and unintended consequences. The sense of being at home—including being at home in the liturgy—means stability, familiar

patterns, repetition. Rapid and continuous change in the liturgy have contributed to a kind of religious anomie. This has important implications for any 'reform of the reform.' It means that one cannot respond to a liturgical revolution with a counterrevolution. The church needs time."

18.) Reference was made above (item #8) to the Summer '98 issue of *Sacred Music*. (They're running slightly behind schedule, and so are we.) The Fall '98 issue is even better. And I believe it represents a "first," in that it is the first issue which I can recall the entire contents of which were written by members of the L.L.A.

Its contents are as follows:

(i) An editorial entitled "The Vernacular: An Assessment."

(ii) "Virgins and Vespers: Part II," by Duane L.C.M. Galles.

(iii) "Latin in the Liturgy Today: Theological, Canonical, and Pastoral Reflections," by Fr. John-Peter Pham.

(iv) "Musica Moderna Part I: A Tale of Two Venetians — Claudio Monteverdi and Giuseppe Sarto," by Kurt Poterack.

Father Pham's article (pp. 10-18) is "the real McCoy" (I almost wrote "the genuine article"). In nine brief pages he gives the most concise exposition of the case for Latin in the liturgy (which is not the same as the case for the use of the old Missal) that I have yet seen. His principal recommendations are:

(a) We should foster Gregorian chant.

(b) We must teach the faithful to sing the ordinary of the Mass in Latin, as the Vatican Council mandated.

(c) We should use Latin in the Liturgy of the Hours. Solemn Vespers in a parochial setting can be of immense value to the spiritual lives of the faithful.

(d) We can encourage the reverent and proper celebration of the new form of the Mass.

(e) We can teach Latin in our Catholic schools. (Yes!)

(f) We can try to reform the reform.

Even his passing remarks are valuable. At one point he examines carefully the orationes for the Mass of Trinity Sunday. The text of the 1962 Missal referred in the Secret prayer to oblatio-nis hostiam ("sacrificial offering"); the 1970/75 edition changes that to munera nostrae servitutis ("office of our service"); and the ICEL version "translates" the phrase by the single word "gifts," deleting all references both to sacrifice and to service. Ugh.

I have been a subscriber to *Sacred Music* for about fifteen years, and can honestly say that it is the one Catholic periodical I read which maintains a consistently high quality and tone. (Except for this Newsletter, that is.) Dr. Poterack is maintaining the high standard set by his predecessor, Msgr. Schuler.

19.) Our member Althea Ashe received a nice write-up in the pages of the *Athens Daily News* on Monday, December 14th, 1998. (That's Athens as in Georgia.) A photo shows her teaching Latin in her classroom at the University of Georgia to a group of students who have been identified as "Learning Disabled." She has also done this with great success in Louisiana. Of the twelve foreign languages taught at my university, only Latin has a special sequence of courses for the disabled. Now, if students with serious disabilities can succeed in the study of Latin — and they do! — how can it possibly be argued that Latin is "too difficult" to be taught in some of our Catholic schools?

20.) In his "Around the Church" column in the Winter issue of

the *Fellowship of Catholic Scholars Quarterly* (pp. 31-34), former L.L.A. Chairman James Hitchcock (see above, item #5) reports that the Archdiocese of Milwaukee's Supporting Fund has donated two million dollars to establish two chairs at Roman universities in honor of the ordinary of that archdiocese, the Most Rev. Rembert Weakland, O.S.B. Three-quarters of that sum will go to establish the Weakland Chair of Catholic Social Thought at the Gregorian University, and the remainder to establish the Weakland Chair of Liturgical Studies at the College San Anselmo.

Hmmm. This seems to imply that social thinkers get paid roughly three times what liturgists receive...Well, in any case, we look forward with much interest to see who will be appointed as the first Weakland Professor of Liturgical Studies.

21.) Speaking of Archbishop Weakland, he returned to the pages of *America* magazine in its February 20th issue with an article entitled "Liturgy and Common Ground." (For his previous article on liturgy in this same journal, see our issue #65 page 18 #13.) His thought seems to have advanced considerably over the past two years. Here are a few selected quotations from the new article:

"Thus, it [the liturgical reform] broke sharply from the pre-conciliar liturgy, to a degree in fact that was more drastic than most bishops might have intended...The discontinuity was greater than [some Catholics] were prepared to embrace...[I]t is no longer the older people — those who knew the liturgy before the council — who have become the strongest advocates of the Tridentine usage, but a newer, younger crowd."

"Because so many of the abuses during the last two decades have come from this exaggerated stress on the creativity of the assembled group, in contrast to the nature of the rite itself and the usage of the universal church (I am thinking of the homespun creeds that have no regard for the tradition, eucharistic prayers that leave little room for God, the reading of questionable material in the place of Scripture, and the like)...many of these adaptations, well-intended as they may be, are accompanied by little knowledge of liturgy and its essential nature."

"Many priests were not trained for this role [that of "priest-president"]. They either fell into a lifeless rubricism or injected so much of their idiosyncratic mannerisms into the liturgy that it became truly disturbing."

"Unfortunately, most of the new music created for the liturgy has been and continues to be trite in both musical form and text, more fit for the theater and the pub than for the church...Has music, instead, tended to be inspired by the theater, the concert stage and by models from entertainment and religious programming on television? Has presiding often been modeled on the debonair style of moderators of television talk shows?...[H]ave we reduced the sense of the transcendent and an appreciation for God's presence and role in liturgy?"

Excellent questions, Your Excellency. Our members know the answers to them. (For instance, in regard to Church music derived from theater and popular entertainment, nearly all who were Catholics in America during the abysmal Seventies will remember the songs from *Godspell* at Mass, and the pseudo-rock version of the Our Father.)

One keeps hearing reports (file this one under "rumor," not "fact") that Archbishop Weakland is working hard to reconcile a dissident Latin Mass congregation in his archdiocese. If so, perhaps some real dialogue has been taking place.

22.) Under "Noteworthy Items" (above, #8 and #11) we men-

tioned the formal establishment of St. Francis de Sales Parish in the Atlanta archdiocese. The archdiocesan newspaper, *The Georgia Bulletin*, in its issue of March 18th carried a wonderfully full and positive story on these events. Entitled "Latin Mass Community Becomes a Parish," and written by Kathi Stearns, the article began on page one and took up nearly all of page two. It will have provided a real education in the Latin Mass movement to the many ordinary Catholics who read it. In fact, I only groaned very softly when I saw that it perpetuated the same piece of misinformation about Archbishop Donoghue's Mass for this congregation — that it was the first Pontifical High Mass in the Tridentine rite to be celebrated in the South since the close of the Second Vatican Council.

That claim is false. I've lost count of how many such Masses we have had in Baton Rouge (which is certainly in the South), but it must be eight or nine by now.

Even so, it was a great article.

23.) The Most Rev. Elden Curtiss, Archbishop of Omaha, is one of the Episcopal Advisers of this Association. In the March 1999 issue of *Religious Life* he writes as follows:

"It seems to me that the vocation 'crisis' is precipitated and continued by people who want to change the Church's agenda, by people who do not support orthodox candidates loyal to the magisterial teaching of the Pope and bishops, and by people who actually discourage viable candidates from seeking priesthood and vowed religious life as the Church defines these ministries. I am personally aware of certain vocation directors, vocation teams, and evaluation boards who turn away candidates who do not support the possibility of ordaining women, or who defend the Church's teaching about artificial birth control, or who exhibit a strong piety toward certain devotions, such as the rosary."

I have offered my own comments on this ugly little secret above (Noteworthy Items #15), and am profoundly thankful to God that this serious problem is finally being addressed. Three cheers for Archbishop Curtiss.

24.) Two magazines, *The Latin Mass* and *Sursum Corda*, have now merged. The resultant combined issue (Spring 1999) runs to a full 120 pages. Among the contents the following are of interest:

(i) An interview with Dom Gérard Calvet, O.S.B., Abbot of Ste. Madeleine Le Barroux, appears on page 9. Asked for practical ways by which the Latin Mass in its old form can be made more common, he named three. (a) Entrust a parish to the care of a priestly society which says only the Latin Mass. (He calls this "the ideal solution.") (b) Have a parish celebrate both the old and the new forms of the Mass. (He cites the parish of St. Eugene's in Paris as an example.) (c) Insert the text of the old Mass into the new Missal as an optional form. By the way, Dom Gérard shares the cover of this issue with the Holy Father.

(ii) On pages 26-28 we find an absorbing interview with Richard Morris, a former Episcopalian clergyman who has converted to the Faith and is now the Director of the schola at Saint Francis de Sales Parish in the Atlanta archdiocese. (See above, #22.)

(iii) A highly perceptive and informative article (on pp. 30-35) about the traditional Benedictine monastery which is now under construction in Oklahoma. It made my heart sing with hope. The author is Fr. Patrick Brankin, brother of the Chicago Fr. Brankin who offered my mother's funeral Mass. (See page 4.) They are a remarkable family.

25.) The April issue of *Catholic World Report* carried a spirited letter (p. 63) from a Mr. Jerome W. Gleason of Wisconsin, who drew attention to the fact that regular attendance at Sunday Mass in

the U.S. has declined from 78% before the “reform” to 24% after. “Common sense will tell you that you don’t continue to do more of the same things that are producing unacceptable results!” [Editor’s comment: absolutely true. Fr. Andrew Greeley, however, contends that the drop in attendance would have been even worse without the reform; but is such a claim verifiable, or is it an act of faith?] Mr. Gleason’s assessment of the present state of the [vernacular] Mass is that it is “somewhere between a musical operetta and a liturgical Disneyland.”

Say, you don’t suppose Mr. Gleason has been giving some private tutoring to Archbishop Weakland, do you? Nah, guess not...

26.) On Easter Sunday, April 4th, readers of the *New York Times* found the cover story of the Magazine section devoted to — Catholic seminarians!

Again, the news was virtually all good.

The article, written by Jennifer Egan, focuses on the men of Mount St. Mary’s Seminary in Emmitsburg MD. Significantly, the piece bears the title: “The Last Counterculture.” The author finds that seminary to be “scrupulously adherent to the Magisterium of the Pope” [never thought I’d want to say “Let’s hear it for scruples!”] but also characterized by “a mood of buoyant optimism.” One seminarian interviewed, now a deacon, had preached a sermon against contraception at a parish church. “People came up to me afterward and said, ‘No one ever preaches on that. Thank you.’”

The piece was blasted by all of the usual suspects. [Don’t they know that the grand old Times never admits — ah, I mean, commits an error?] A synopsis appeared in the April 25th — May 1st issue of the *National Catholic Register*.

27.) Persons dissatisfied with the paucity of Latin Masses in the state of Maine continue to write letters to the secular press expressing their views. Olivette Zando, President of Una Voce Lewiston, wrote a rather persuasive one which was published in the Lewiston *Sun-Journal* on April 8th. (Lewiston has the Latin Mass, but only once a month.)

28.) Fr. Timothy Svea, I.C.R. (mentioned several times in “Noteworthy Items” above), was interviewed by Mr. Michael Matt in the April 16th issue of *The Remnant*. He advised the readers not to “waste your time attacking other traditional Roman Catholics,” and pointed out that “if the Tridentine Rite was purely a human invention, it would have died a natural death 30 years ago, but it lives. There are men like myself and my colleagues who live for it.” The inference — not at all unreasonable — is that the old form of the Mass survives because God wants it to survive, so far as we may judge such matters.

29.) We were unfortunate in that circumstances made it impossible for Fr. John Perricone to deliver his address at this year’s L.L.A. convention. Writing in the April issue of *Excelsis* (the newsletter of ChristiFideles — see “Noteworthy Items” #32) under the heading “A Rumbling: Part One,” Father reflects upon the many seminarians who attended the Ecclesia Dei observances in Rome last October.

“Calm, intelligent and virile buoyancy...and sanctity. Yes, sanctity. We hadn’t seen sanctity like that since the Old Days.” He continues: “where most bishops were ringing their hands in despair over vocations, the rectors of these Orders [i.e. the new Latin Mass priestly groups] were pleading with candidates to hold off their applications. Too many applicants and too few buildings! To this

day the tide has not abated...” He adds that he knows personally of “a half dozen more” such priestly groups which “are imminently to be launched.” (Sounds almost too good to be true — I can only think of two. But let’s hope Father is right!)

He concludes: “No, there is no doubt that there is a rumbling beneath our feet. Make no mistake about what it means.” I have longed to hear that rumble for thirty years, and now I hear it, too. I think it must be the footsteps of the Lord of Hosts, coming “with unperturbed beat, majestic instancy.”

30.) The May issue of *Inside the Vatican* contained two items of particular interest.

(i) The first was an amazing article entitled “Could Lefebvre Be Beatified?” Authorship is simply given as: “By Inside the Vatican Staff.”

It takes its starting point from an article which appeared on May 1st in Milan’s major newspaper, the *Corriere della Sera*. It dealt with the beatification of Padre Pio; one photo bore the caption, “He said Mass as Lefebvre did, in Latin only.”

The authors point out, correctly, that Padre Pio sought and obtained from his Capuchin superiors permission to say Mass solely in its old form. This was during the “transition” years — Blessed Pio died before the imposition of the new Missal. The authors ask: “If Padre Pio can be beatified, can the rehabilitation of Lefebvre...be far behind?”

Well, yes it can, actually. The parallels, in my view, are largely specious. Padre Pio never consecrated bishops in defiance of an order from the Pope, and he did not die under excommunication. Nor did the late archbishop (whom I do respect, and often pray for) have the gifts of bilocation and mental telepathy, still less the stigmata, whereas all these are attested in Blessed Pio’s case. I suppose the counter-argument (which goes oddly unmentioned in this article) is that St. Joan of Arc was condemned and executed as a heretic by an ecclesiastical court. Still, that was a local court, not the Holy See.

But I can’t quarrel with the authors when they write: “...the current practice of the Church, which admits no use of Latin whatsoever, seems a betrayal of both the letter and the spirit of Vatican II.”

Inset as a series of sidebars is a beautiful and serene piece, reprinted from the Australian journal *Oriens*, on the virtues needed by those who promote the Latin Mass.

(ii) The second piece is an assessment of the “fruits of the Council” by Gian Franco Svidercoschi (formerly of *L’Osservatore Romano*), entitled “An Incomplete Renewal?” (pp. 50-51).

Our Holy Father often praises the “fruits of the Council.” I would not presume to argue with him, but the Lord has gifted him with greater wisdom and keener eyesight than I possess.

Svidercoschi finds the renewal almost stillborn. He describes the present state of affairs, then continues: “Most parishioners are unaware things ought to be different. This is particularly true for the Council’s first reform, the reform of the liturgy — the reform which touched the entire Catholic community at its most basic level. Unfortunately, in many Masses today, one notes the lack of a sense of the sacred, of sacramental symbolism and, most strikingly, of participation. Sometimes it seems as if the congregation, instead of celebrating the mystery of God, is celebrating itself.”

31.) If you watched the CBS evening news on Sunday, May 9th (Mother’s Day), you saw a very upbeat piece by Stephanie

Lambidakis on — Catholic seminarians! Following in the footsteps (literally) of Jennifer Egan (see #26 above), this journalist traveled to Mount St. Mary's in Maryland and interviewed the seminarians. She concluded that the mood among the present students is "buoyant." Now, that's the third time we've heard that adjective applied to today's seminarians (see #26 and #29 above) — it must be the new stock epithet: "buoyant seminarians," like "bronze-shirted Achaeans" and the "wine-dark sea" in Homer.

This year's ordination class at Mt. St. M's is expected to be 35, the largest in six years. And by the way, not all of the bishops are "wringing their hands" about lack of vocations — Archbishop Curtiss has 36 in training (see #23 and #29 above).

32.) Here comes *Catholic World Report* again. In its April issue, a Fr. John M. Burns wished that people wouldn't be so "nostalgic" for the old Mass; true, there had been a certain loss of solemnity, but it was more than made up for by the rich variety of scripture readings and the multiplying of the prefaces and the eucharistic prayers.

Uh oh: wrong audience for that kind of remark. It drew three spirited rejoinders in the letters section of the June issue (pp. 60-61). The first, a long and well reasoned one by Cristina Borges, pointed out that the catechetical dimension of the Mass is subordinate to the sacrificial one (the contrary was held by those thinkers of the "Catholic enlightenment" mentioned by Mr. Leininger at our convention); one should not build up the secondary at the expense of the primary.

The second was a brief zinger from Richard Kulda opining that there would be a lot less nostalgia if ICEL had done its job properly. And the last was a fine one from an L.L.A. member, Clarence Zaar of the City by the Bay, who wrote: "The Novus Ordo was the fruit of serious scholarship and honest piety. But its full potential is realized only on the rare occasions when it is celebrated in Latin: in other words, in a Tridentine way." He predicts: "By degrees, the Novus Ordo will become a Latin rite again..." Let us hope so. But I sometimes fear that Gresham's Law applies to liturgy as well as to economics: the bad and shoddy drives out the fine and good, because it's cheaper and easier and takes far less effort. For details, see John Galsworthy's fine short story, "Quality."

33.) When you're written up in *Time* magazine, you have arrived as news. ("If you can make it there, you'll make it anywhere...") We arrived officially in the issue of *Time* cover dated June 7th (but actually released on June 3rd — several members were seen perusing their copies during the national convention).

It's on page 65. The top half of the page is devoted to the decision by Reform Judaism to re-introduce the wearing of the yarmulke (skullcap) and to promote greater study of Hebrew. The title was "Back to the Yarmulke..." which led into the title of the second piece: "...And to the Latin Mass."

The article is by Tim Lambert, who did a fine job of reporting. (Just between you and me, two members of the L.L.A. National Council were interviewed in depth as background for the piece.) It is accompanied by a fine photograph of the Mass at St. John Cantius Parish in Chicago, and the article notes that one-half of the weddings performed at that parish are according to the old rite. Much is made of the interest in the Latin Mass on the part of "Gen-X" members such as Catherine Muskett (32) and Paul Recchia (29). Fr. Michael Baxter, Professor of Theology at Notre Dame University, explains that this is in part a reaction against the "earnestly modern Catholic culture" whose "identity seems rather weak and unclear to the MTV generation."

The concluding sentence: "The traditional Mass has filled [please note: "HAS filled," not "may" or "might" fill] a need for more transcendence, through a Catholicism that again reaches the soul via the sense."

Christmas in June.

Interestingly, one month earlier a somewhat similar article appeared in the May 6th issue of *L'Espresso*, Italy's equivalent of *Time* magazine. It was called "Il Ritorno della Messa in Latino" ("The Return of the Mass in Latin").

34.) Our thanks to Mr. Tracy Early of the National Catholic News Service, who on June 7th sent out a fine news article on our Association. It was based upon his attendance at parts of the national convention, as well as upon an interview with the outgoing chairman. A very professional job! Some of you may have seen it appear in your local Catholic paper. (I hope.)

35.) Accuracy, however, is always in limited supply. On June 11th the Associated Press sent out a dispatch over the wires headed "Only seminary emphasizing Mass in Latin headed to conservative diocese." (What a cumbersome headline!) It deals with the move of Our Lady of Guadalupe Seminary from Pennsylvania to Nebraska. The piece contains the following gem of reportage: "Known as Vatican II, the council said that Mass should be said in local languages instead of Latin and that modern culture should be embraced."

As Charlie Brown says, "Auuuugh!"

Of course the Council said no such thing. It mandated continuation of the Latin Mass, and permitted bishops' conferences to put certain portions (only) of the Mass into the vernacular if they thought it a good idea. Whenever you see a howler like this one in the press (and this particular one is of frequent occurrence), please take the time to write in and nail it.

36.) And now for a final round-up of recent articles by Fr. John-Peter Pham, member of the L.L.A. National Council. Space forbids summarization. (See also #15 and #16 and #18 above.)

They include:

- (i) a review of *Cry of the Earth, Cry of the Poor*, by Leonardo Boff, in the March/April issue of *Religion and Liberty*;
- (ii) a review of *Architecture in Communion: Implementing the Second Vatican Council through Liturgy and Architecture*, by Steven J. Schloeder, in the May issue of the *New Oxford Review*;
- (iii) a review of the valuable book *What Went Wrong with Vatican II: The Catholic Crisis Explained*, by Ralph M. McNerny, in the April issue of that same journal (and there goes my faltering sense of chronology);
- (iv) "Secularism: Can we be good without God?" in the May 2nd issue of *The Catholic Post*;
- (v) "Dialogue and proclamation," in the June 6th issue of that same journal;
- (vi) a review of *The Dissent of the Governed: A Meditation on Law, Religion, and Loyalty*, by Stephen L. Carter, in the May issue of *Crisis*;
- (vii) and a review of *A Humane Economy: The Social Framework of the Free Market*, by Wilhelm Röpke, in the June issue of that same journal.

The real question to which this gives rise, of course, is: just how soon will Fr. Pham surpass Fr. Andrew Greeley as the most published clerical author in the United States? Hard to say. But more power to him (just so he doesn't start trying to write racy novels, which was the final undoing of poor Fr. Greeley's reputation).

## PUBLICATION ANNOUNCEMENTS

The following items have come out recently and are now available:

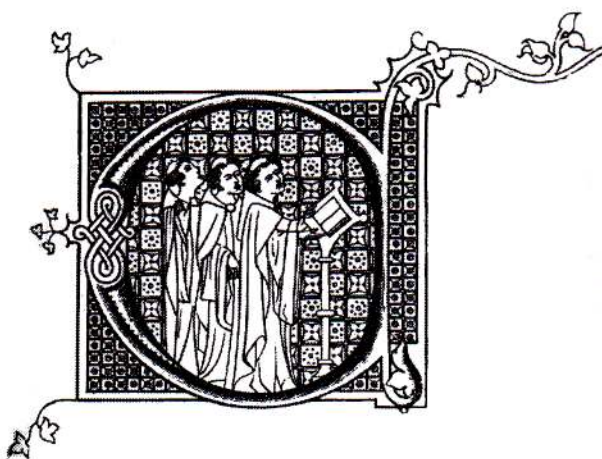
1.) *The Continual Sacrifice: A History of the Origins of St. Clement Parish, Ottawa*, by Bernard Pothier. This parish is the first all-Latin Mass parish in Canada to have full canonical standing as a parish (since 1994). But the worshippers have existed as a worship community in various forms since 1968. The tale should make for very interesting reading. A review of the work by Mr. Michael Davies appeared in the Spring issue of *The Latin Mass* (pp. 114-15). Price: \$11 US.

Order from: Fraternity Publications Service  
Griffin Road, P.O. Box 196  
Elmhurst PA 18416

2.) *Political Orphan? The Pro-life Cause after 25 Years of Roe v. Wade*, by Kenneth D. Whitehead. The author is a member of this Association, long active in many Catholic causes. The subject will be of interest to many of our members. A review by Prof. Charles E. Rice (for reference to him and also to St. Clement's in Ottawa, see above, "Noteworthy Items" #16) appeared in the Winter issue of the *Quarterly of the Fellowship of Catholic Scholars*.

3.) *Christus Regnat: a recording of Gregorian chant sung by the seminarians of the Institute of Christ the King, Sovereign Priest, in Italy*. It is available on CD for \$25, and \$15 on audio cassette, and includes old favorites such as the *Salve Regina* and the *Christus Vincit*, as well as other less familiar pieces.

Order from: Institute of Christ the King  
26384 County Highway U  
Cashton WI 54619-9757  
(Attention: CD-Cassette Dept.)



## MISCELLANY

1.) Recently Loyola University (of New Orleans) instituted a course in Gregorian chant as part of the curriculum in its College of Music. It was offered for the first time in the Spring 1999 semester by Dr. Harry McMurray. The course was well enrolled, and included several of the seminarians from Notre Dame Seminary (the major seminary of the Archdiocese of New Orleans). Source: *Loyola New Orleans Magazine*, Spring 1999, p. 27.

2.) During the present Summer Session, a Mrs. Wyman is offering a course (not for academic credit, but on the books) in the Tridentine Mass at McNeese University, a state university located in Lake Charles LA.

As it happens, I taught a similar course (but for credit) at Louisiana State University in the Summer of 1994. It was quite well enrolled.

Question: if two state universities can offer courses in the Tridentine Mass, why don't we see any at Catholic universities?

3.) Speaking of Catholic universities (and this may provide a part of the answer to my question), this May I attended the graduation Mass celebrated at a major Catholic university. It was bad enough that so many of the congregation saw fit to chat away throughout the Mass, as if nothing of a supernatural character were taking place (true enough, some of the graduates are from non-Catholic families). But the liturgical apex occurred at the end of the Offertory. The celebrant, who was the President of said university (and a Jesuit Father), first said the "Orate fratres" according to the ICEL version, and then, when the congregation attempted to respond, loudly declaimed the following apocryphal response (to himself) into his microphone, drowning out the congregation: "May the Lord accept this sacrifice at your [huh?] hands to the praise and glory of God's name, for our good and the good of all God's Church."

As Jack Benny would say: Well!!

Liturgical propriety (no celebrant answers himself), fidelity to the official English text, and courtesy to the worshippers were all slain by a single blow, merely to bowdlerize the offensive word "His" twice from the text.

Ah well, most of the readers of this Newsletter have seen worse. But a university president should give better example than this.

4.) Your prayers are requested for the repose of the soul of Scott Calta's beloved grandmother, who died recently, and also for John McCaffrey (who is seriously ill) and his family.

This issue of the *Newsletter* is an amalgam of fact and opinion. The opinions are my own, and my fellow officers and successors are in no way responsible for them. And so, if you did not like something you read here, don't write to them about it. And don't write to me about it, either, because, as they say on Saturday Night Live, I — am — out of here. And with many a warm and lasting memory.

May God bless you. Please pray for me, as I shall for you, until we meet again.

PRAYER FOR THE  
CELEBRATION OF THE MASS IN LATIN

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

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



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