



NEWSLETTER

#LXXIV

Fall 1999

THIS NEWSLETTER MARKS THE FIRST LLA NEWSLETTER IN MANY YEARS WHICH HAS NOT BEEN COMPOSED BY THE LLA CHAIRMAN. BOTH TONY LOBELLO AND BOB EDGEWORTH SPENT INCREDIBLE NUMBERS OF HOURS GETTING OUR QUARTERLY NEWSLETTER OUT TO OUR MEMBERS. However, it simply has become too big a task for the Chairman to do if he or she is to also do the other work which the Office of Chairman requires. That is the reason why effective this issue, our Vice-Chairman, Jim Pauer, has become the Editor of the Newsletter. With the exception of this column, which will appear in each newsletter, Jim is the person responsible for the many hours of compilation and publication of the newsletter. So if you like the new format, let Jim know!

ST. PATRICK'S CATHEDRAL MASS

On September 19, 1999, a Solemn High Tridentine Mass was celebrated at 2:00 p.m. in St. Patrick's Cathedral in New York City. The celebrant was Fr. John Perricone, founder of Christifideles, and a priest well known to many traditional Catholics in the Greater New York area. Approximately 3,000 people were in attendance - the Cathedral was about 95% full. The choir and orchestra was from St. John the Evangelist Church in Connecticut and the Mass was by Mozart. To see the traditional Mass celebrated at the High Altar with beautiful and truly sacred music was most magnificent! I could not help but think what could possibly have caused this Mass to be banned from the Cathedral for over 25 years? As Cardinal Ratzinger himself has observed, there is something deeply schizophrenic about an organization—even a divinely founded organization—which for so many years rejected that which it had held up for so many centuries as its greatest attribute! Let's hope that other major cathedrals across the United States will likewise soon be the site of beautiful traditional liturgies like this!

PROTOCOL 1411/99

Unless you "surf the Net" and log onto Catholic sites, you may not have even heard of Protocol 1411! A full history of the publishing of Protocol 1411 can be found elsewhere in this Newsletter. It is your Chairman's view that the issuance of this Protocol is a troubling event, with possibly grave ramifications for

the Latin Liturgy movement in general. One need not be a devotee of Machiavelli to wonder how a June 29, 1999 letter from a small group of priests of the Priestly Fraternity of St. Peter in France to the Congregation for Divine Worship could result in that Congregation issuing its Protocol 1411/99 on July 3, 1999 - allegedly after having conferred with other curial departments. As anyone who has ever sent anything into Rome can attest, it generally takes weeks, months and sometimes even years to get an official response. For this reason, many in the traditional Mass movement have publicly expressed their concern that certain curial officials who see the expansion of the Latin Liturgy as a step backward from the spirit of the Second Vatican Council may have orchestrated the entire issue. Only time will tell on that point.

However, one thing is certain. If the Congregation for Divine Worship proceeds to formally publish Protocol 1411/99 as an official document of the Church, and if it is interpreted broadly, the future of religious orders such as the Priestly Fraternity of St.

FROM THE CHAIRMAN

Peter may not be nearly as bright as we had all hoped. If a local Bishop can, due to a shortage of priests in nearby parishes, insist that a priest from a traditional religious order celebrate several vernacular Masses according to the current rite, does anyone seriously doubt that, before long, the bulk of that priest's Masses will be according to the new rite, and in the vernacular?

The shortage of priests is simply too great in many areas for anything but that to happen.

Obviously, that is a serious concern for the Church and one that must be addressed. What will happen to those religious orders specifically set up for the sole purpose of celebrating the sacraments according to the pre-Conciliar rites? Won't the followers of Archbishop Marcel Lefebvre gloat that they have been proven right—Rome simply can't be trusted? Was the Traditional Mass Indult just a Trojan Horse which would gradually be de-emphasized until eventually all traditional Catholics would be attending the Novus Ordo Missae?

Immediately after news of the Protocol's issuance was released, a number of traditional Mass organizations such as Una Voce wrote to Rome protesting the issuance of this document. On October 5, 1999, I wrote, on behalf of our Association, to Cardinal Estevez, head of the Congregation for Divine Worship in Rome, requesting, on behalf of our organization, that his Congregation rescind Protocol 1411, or, at the very least, that it interpret the Protocol as narrowly as possible, and with the practical effect of only



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.

CHAIRMAN

William J. Leininger
3074 Hylan Boulevard
Staten Island NY 10306
e-mail: wjl@silaw.com

VICE CHAIRMAN & EDITOR

James F. Pauer
P.O. Box 16517
Rocky River OH 44116
e-mail: jfpauer@juno.com

SECRETARY & TREASURER

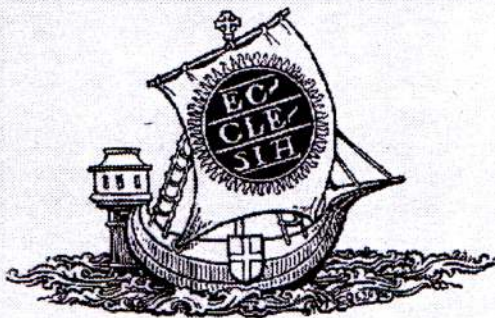
Scott Calta
P.O. Box 831150
Miami FL 33283
e-mail: scottcalta@aol.com

ASSISTANT EDITOR

Donald Cherry
321 East 43rd Street #902
New York NY 10017
e-mail: dcherry@gc.cuny.edu

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.



requiring one Mass per year to be celebrated by traditional priests, that is, at the annual Chrism Mass in each diocese. A copy of that letter can be found elsewhere in this Newsletter. In the meantime, I urge you to pray that the Holy Spirit will guide the officials of our Church so that they see that the formal publication of Protocol 1411/99 could drive thousands of faithful Catholics into the hands of schismatic groups, and could cause disillusionment in many young men thinking about joining traditional religious orders.

BUMPER STICKERS HAVE ARRIVED!

I am pleased to report that our Association now sells Latin Liturgy Association bumper stickers. These vinyl bumper stickers, which measure approximately 16 inches by 3 inches have the following text on them: "I ♥ the Latin Mass" and a second line which reads in smaller type: "Join the Latin Liturgy Assoc. www.latinliturgy.com". It is our hope that all of our members will order several of these bumper stickers and put them on all of their family vehicles, put them on their business vehicles, etc. as a wonderful and inexpensive way to promote more frequent celebration of the Latin Mass, both according to the traditional rite and according to the Mass of Pope Paul VI. The cost of these bumper stickers is only \$2.00, or three for \$5.00, post-paid. They may be ordered either from myself or from our Secretary-Treasurer, Scott Calta. For Local Chapters and others who wish to purchase larger quantities, you can purchase them for \$30.00 for a package of 25, postage included.

ELECTRONIC NEWSLETTER

Since this newsletter is only published four times a year, there are many developments in the Latin Liturgy movement which take place which up until now have had to wait three months until the publication of the next Newsletter. Twice over the past two months we have issued an LLA Electronic Newsletter, which is sent to all members of our Association who have given our Secretary-Treasurer their e-mail address. These short, one or two page updates about events in the Latin Liturgy movement will only be sent 4-8 times per year, as warranted. All of us who have e-mail accounts already get way too much junk mail and we certainly do not intend to overload you! Nevertheless, it is a wonderful way for us to advise you of upcoming Latin Masses, Chant workshops, Gregorian Chant concerts, and other events which might very well have taken place by the time the next issue of our Newsletter reaches you by mail.

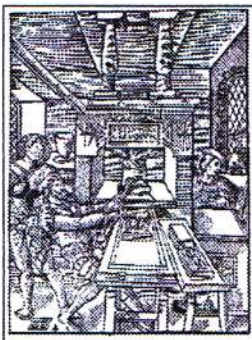
As of now, only about 30% of our members have given our Secretary-Treasurer, Scott Calta, their e-mail address. If you wish to receive these short, electronic updates which will be issued no more frequently than once every four to eight weeks, simply send an e-mail to our Secretary-Treasurer, Mr. Scott Calta, at Scottcalta@aol.com and tell him that you want him to add your e-mail address to our database. From that point on, you will receive these electronic newsletters free of charge!

In closing, let us pray that as the Jubilee year approaches, that the Holy Spirit will guide all of us toward greater personal holiness, for greater faithfulness as Catholic Christians, and for a renewed zeal and energy to increase the use of Latin in our liturgies.

—BILL LEININGER
Chairman, Latin Liturgy Association

Editor's Comment

With this issue of the L.L.A. newsletter, we are trying a new layout approach, one that we hope will make the newsletter easier to read. You will notice that the arrangement of text on the page is more varied than it has been in the past. Also, we are omitting sequential numbering of paragraphs. This will make it easier to accommodate text that already includes numbered paragraphs, such as the letter we received from the Congregation for Divine Worship you'll encounter in the following pages. I invite you to send me your comments.



DIRECTORY OF MASSES AVAILABLE ON THE WEB AND BY MAIL

Effective with this issue, we are no longer listing changes to our listing of Latin Masses in the United States and Canada in our newsletter. Instead, we invite our readers to provide themselves with this information in any of three ways:

1. Consult our LLA website:
2. Order a Directory of Latin Masses by mail from the National Chairman. This directory is updated annually and may be obtained for a donation of \$7.00.
3. If you would like an updated listing of Masses in just the state where you reside, you may mail a stamped, self-addressed envelope to the National Chairman who will send you the current listing.

This will more effectively provide our members with up-to-date Latin Mass information.



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WITHIN TRADITIONAL LATIN MASS COMMUNITIES, CONCERN WAS AROUSED BY THE RECENT NEWS THAT SOME FRENCH MEMBERS OF THE PRIESTLY FRATERNITY OF ST. PETER HAD TAKEN THE UNPRECEDENTED STEP OF COMPLAINING TO ROME ABOUT THEIR SUPERIORS' UNWILLINGNESS TO CONSIDER THEIR REQUEST TO BE PERMITTED TO CELEBRATE MASS ACCORDING TO THE REVISED LITURGY OF THE SECOND VATICAN COUNCIL. In their letter dated June 29th, sixteen members of the Priestly Fraternity of St. Peter asked Rome to consider the matter. Rome replied by calling for a general meeting of the order in November, rather than their usual annual chapter meeting that was to have occurred in August. This is being done in order to conduct open discussion of this matter with Vatican officials in attendance.

What would seem to be an extraordinary event—because nothing of this nature has hitherto occurred with respect to the Fraternity and Rome—might not necessarily become as significant a milestone as some might expect. The histories of religious orders are laden with accounts of occasions where their activities have received special review by Vatican officials for various reasons. Often, the outcomes of issues being raised have not been so dramatic as expected. It remains to be seen just what specific results might come from this. The LLA joins other concerned groups in watching and waiting.

The Catholic press has been covering the event factually for the most part. Some publications that normally have not given attention to the Fraternity and traditional Latin liturgical concerns joined in this coverage. A flurry of concerned discussion on the internet followed the release of Protocol 1411 from the Congregation of Divine Worship, which appeared on the internet following its formulation by this Congregation on July 3, 1999. This Protocol was a response to the questions raised in the letter from the French Fraternity members. Via the internet, Fr. Joseph Bissig, Superior General of the Priestly Fraternity of St. Peter, responded to the Protocol with an open letter to Fraternity supporters.

Because of the significance of this development, our coverage in this issue of the LLA newsletter will include a number of items. To better coordinate, we are modifying our usual format to include the press items concerning this event in this special first section of the newsletter, rather than in their usual place in "From the Press." Also, we are publishing the text of Protocol 1411 as it appeared on the internet, along with Fr. Bisig's letter. Finally, we are including the text of a letter sent by our Chairman to the Congregation for Divine Worship expressing our Association's concern and asking that the provisions of this Protocol not be implemented. As our readers will see, our primary concern is the pastoral integrity of the Fraternity and all religious orders, religious houses, institutes, and other special entities concerned with traditional liturgy. While we as an organization are not opposed to the increased celebration of the Mass according to the new norms of the Second Vatican Council—the LLA was, after all founded in 1975 for the purpose of promoting the celebration of

the new order of Mass in Latin—we have learned through our equal involvement in the restoration of the 1962 Missal that there are reasons for a special, exclusive liturgical focus. The basis for some of these reasons can be found in *Ecclesia Dei Adflicta* itself, the *motu proprio* of the current Pontiff which was instrumental in the founding of the Priestly Fraternity of St. Peter, and elsewhere in the revitalization of groups who prefer the older form of Mass in Latin.

Here is the text that was posted on the internet of Protocol 1411 from the Congregation of Divine Worship:

**PROTOCOL
1411/99
and
THE PRIESTLY
FRATERNITY
OF ST. PETER**

After the Liturgical Restoration mandated by the Second Vatican Council, a certain group of the Catholic faithful appeared, strongly attached to preceding forms of the Roman Liturgical tradition. This group—that is those who are in communion with the Catholic Church, manifested the desire of using the Roman Missal (so-called) of Saint Pius V. The Supreme Pontiff, John Paul II, moved by his paternal desire to meet the liturgical and religious sensitivities of these groups, conceded to them the use of the Roman Missal of 1962 with the authorization of the bishop of the place. This same Supreme Pontiff also asked of the bishops that they would freely and generously receive those faithful attached

*profoundly to the preconciliar rite and at the same time manifesting a sincere assent to the magisterium of the Church and obedience to her legitimate pastors. The desire of the Roman Pontiff was made known by the motu proprio *Ecclesia Dei adflicta* (2 Jul. 1988, AAS 80/1988 pp. 1495-98). A series of questions arrived at this dicastery concerning the possibilities and impediments connected to the use of the 1962 conceded by indult by the legitimate authority. After proper consultation and with the approval of the Pontifical Council for the Interpretation of legislative texts, and the Pontifical Commission *Ecclesia Dei*, we communicate the response to the questions asked as follows.*

(1) QUESTION

Can a priest who is a member of an institute which enjoys the faculty of celebrating the rite in force before the liturgical restoration of Vatican II freely use the Roman Missal promulgated by the Supreme Pontiff Paul VI when he celebrates the Eucharistic Sacrifice for the good of a community in which the Mass is celebrated according to this missal—even if occasionally?

RESPONSE

Affirmative and "ad mentem" (according to the following reasoning)—"Mens" Since the use of the preconciliar missal is conceded by indult, it does not remove the common liturgical right to the Roman Rite, according to which the missal in force is that promulgated after the Second Vatican Council. Moreover, the above-mentioned priest must celebrate with the postconciliar missal if, by chance, a celebration takes place in a community which uses the modern Roman Rite. This in order that there be no wonderment (confusion) or inconvenience for the faithful and also that he might be a help to his brother priests who ask this service of

pastoral charity. In communities accustomed to the modern missal, the use of the preceding missal gives rise to several difficulties—for example: the differences in the liturgical calendar, the discrepancies between the biblical texts for the liturgy of the word, the variety in gestures liturgical—in the mode of receiving holy Communion—the variety in the duties of the ministers, etc., etc.,

(2) QUESTION

Can superiors of whatever rank of institutes enjoying the indult to use the Roman Missal of 1962 for the celebration of the Eucharistic Sacrifice—can they prohibit priests of these same institutes from using the post conciliar Roman Missal when such priests celebrate for the good of any community (even if only occasionally) in which the modern Roman Missal is used?

RESPONSE

No. The use of the Roman Missal of 1962 consists of an indult for the use of the faithful who are joined by the special bond to the preconciliar Roman Rite. Its use cannot be imposed on communities which celebrate the Holy Eucharist according to the missal renewed by order of the Second Vatican Council, in virtue of whom the superiors of such institutes have no authority.

(3) QUESTION

Can a priest, a member of an institute which enjoys this indult, can he concelebrate Mass according to the modern order of the Roman Rite without any impediment?

RESPONSE

Affirmative, because the indult does not take away from priests the liturgical Rite common to all (clergy) of the Roman Rite of celebrating according to the current Roman Missal in force. Moreover, he cannot and must not be prohibited from concelebrating by his superior or by the ordinary of the place. Indeed it is praiseworthy that the above-mentioned priests would concelebrate especially at the Mass of Holy Thursday with the diocesan bishop presiding. Although "each priest has the faculty of celebrating an individual Mass, not however at the same time in the same church nor on Holy Thursday" (cf. Vatican II Sacrosanctum Concilium # 57, paragraph 2.2). The sign of communion inherent in concelebration is so particular that it must not be omitted in the Chrism Mass unless for grave reasons (Sacrosanctum Concilium # 57, 1.1a).

From the seat of the Congregation, 3 July, 1999
George Cardinal Medina Estevez
Prefect, Franciscus Tamburrino



Here is the text of Fr. Joseph Bisig's letter to supporters of the Priestly Fraternity of St. Peter, which also appeared on the internet:

LETTER FROM FR. JOSEPH BISIG TO FRATERNITY SUPPORTERS

Dear Members and Friends of the Fraternity,

By now most of you have been made aware of some recent developments in the life of our institute. The purpose of this letter is to communicate to you accurate information so as to prevent disquiet due to the many rumors currently circulating. The enemy of mankind is always ready to stir the waters and cause confusion and discouragement. There are two important events I would like to share with you.

The first is the Protocol 1411/99 issued by the Congregation for Sacred Worship in reply to some questions regarding the use of the Novus Ordo Missæ by those priests involved with the traditional Roman liturgy. The second is the cancellation of the General Chapter of the Fraternity, due to meet this month of August, and the convocation instead of a plenary meeting in Rome for the month of November. First of all, let me assure you of our commitment to maintain the integrity of the founding principles and purpose of the Priestly Fraternity of Saint Peter.

These principles, grounded in the Protocol of Agreement of May 5th 1988 signed by Cardinal Ratzinger and Archbishop Lefebvre, include a priestly ministry exercised for the good of the whole Church through the use of the liturgical books of the Roman Rite in their 1962 edition. The reasons for this are twofold, one that we may call positive, and one that we may call negative. Positively, the Holy See has willed that we serve the Church by witnessing to the perennial tradition of the Roman liturgy in a time of rapid liturgical change.

Negatively, the Holy See has allowed us to initiate a respectful and open study of the objections and concerns we have towards some of the liturgical reforms begun after the Second Vatican Council. By a wide and generous application of the Motu Proprio of John Paul II, *Ecclesia Dei Adflicta*, the Holy See has until now blessed the apostolic work of the Fraternity and those others committed to the traditional Roman liturgy. In spite of this generosity, the Priestly Fraternity of Saint Peter has in recent years come under increasing pressure from various quarters, if not to celebrate the Novus Ordo, at least to allow its members to do so under particular circumstances.

As superior of the Fraternity, I have discouraged this on multiple grounds: fidelity to our own mission within the Church, avoidance of further unrest among our faithful and members, consolidation and identity of our apostolate, and unity of life and discipline according to our Constitutions.

Our commitment to the traditional Roman liturgy has been the occasion for some to give credence to the false suspicion that the Fraternity rejects the validity of the Novus Ordo Mass. In addition, certain bishops and bishops' conferences have deemed it necessary to limit severely the pastoral activity of the Fraternity because of our preference to maintain the exclusive use of the ancient liturgy in our ministry.

Finally, in a time when concelebration has become the main (and sometimes only) expression of ecclesial unity, our will to live in unity with all Catholics according to the old customs and rites has become

easily misunderstood. Due to these difficulties and misunderstandings, some of our priests, especially in France, have expressed their desire to concelebrate on occasion the Novus Ordo. Although they are largely moved by apostolic zeal in the face of what one might consider an unfair limitation on their ability to minister to the vast needs of the faithful, the superiors of the Fraternity have discouraged this for the sake of the common good of our institute.

I believe that our particular mission in serving the hierarchy and the faithful is at present not so much the quantitative expansion of our apostolate as the qualitative witnessing to the immemorial liturgical tradition of the Church. This situation led these priests, a small group among our members, to submit without my knowledge an official recourse to the Ecclesia Dei Commission on June 29 of this year.

Following this presentation, two matters now concern us: the "Official Reply" of the Sacred Congregation of Divine Worship, July 3rd, Protocol 1411/99, and the cancellation of the General Chapter of the Fraternity and the convocation instead of a plenary meeting of our members in Rome, during the month of November. For the good of the Church and of our Fraternity, I have taken appropriate and legitimate steps to ensure that the proper authorities reconsider these measures. In fact, we ardently desire that the November plenary meeting might provide the opportunity for an honest and respectful exchange regarding our difficulties with some of the liturgical reforms.

We have to understand the need for a dialogue both seriously theological and fraternally open, in order to ensure that the legitimate points of all parties are taken into consideration and harmonized in a common policy. I will continue to do everything possible to protect the identity and character of the work that the Fraternity carries out on behalf of the whole Church. I request your prayers for myself, for our members, and for those in the Church who have responsibilities towards the Fraternity.

With confidence, I lay our needs and hopes at the feet of the Virgin Mother, of our patron the Apostle Peter, and of his successor, the Holy Father. Our defense of the identity and mission of the Fraternity rises from our desire to be faithful to the Church and to the members and faithful who have trusted us with their vocations and concerns.

However, a strong defense of our convictions cannot take place without a humble submission to Providence and the Magisterium of the Church. Trials, when lived in the desire to obey God's will, are a tremendous occasion for purification and growth. It is in this light that we see our present difficulties. May this be an opportunity for us to renew our commitment to study and dialogue with others regarding those issues with which we are associated by our very mission.

May this be an occasion to promote the knowledge and love of the Roman liturgy, and to enrich others by the faithful keeping of our vocation and particular laws. May this be also a circumstance in which we strengthen the unity that can only be the result of loyalty to our mission and the sanctity of our lives. Finally, may this be an occasion to deepen our experience of and love for the mystery of the Church, the immaculate Bride of our glorious Lord, Jesus Christ.

Sincerely Yours in Christ,
Fr Joseph Bisig, FSSP Superior General

Coverage in the Press

The Wanderer (September 23, 1999) describes how many in traditional Catholic circles are worried that the Vatican is "quietly proceeding to 'gut the indult' Ecclesia Dei." [This is apparently the remark ascribed to a French priest during internet discussion following Protocol 1411's appearance there.] The newspaper quotes Fr. Arnaud Devillers, the North American superior for the order that these suspicions are groundless, that "people are extrapolating all kinds of crazy things." In addition to the protocol mentioned previously in our newsletter, the article describes Protocol 512 of July 13th, 1999 from Angelo Cardinal Felici, president of the Pontifical Commission Ecclesia Dei. This Protocol has the effect of suspending his authority. It was to Cardinal Felici that the 16 French priests had addressed their letter of June 29th, in which they asked for an apostolic administrator over the order. Protocol 1411 appeared a mere 5 days later, an unusually rapid response. Cardinal Felici canceled the Fraternity's summer chapter meeting and ordered a general meeting to be held in November. Some observers have expressed doubt that Protocol 1411 should affect the Fraternity, since the Fraternity was specifically erected by the Holy See to use the liturgical books of 1962 exclusively.

Speaking to *The Wanderer*, Fr. Devillers said the Protocol is creating divisions between seminarians, priests, and superiors in the Fraternity. He further describes the French bishops seeing concelebration of the Mass [in the revised liturgy] as an essential sign of union with their bishop, without which they will not grant permission for Fraternity priests to serve in their dioceses. Fr. Devillers also told *The Wanderer* that the 16 Fraternity members had acknowledged that their letter is "a serious act, contrary to habitual clerical practices" by which they mean their bypassing of their superior, Fr. Bisig, in appealing to the Holy See. He thinks that the letter was "written in anger...they probably now do not agree with what they wrote. It was never their intention to make internal matters public." The letter from the French Fraternity members to Cardinal Felici stated that those who were to be attending the summer chapter were opposed to celebrating the Novus Ordo Mass, that seminarians were becoming "vigilant guardians of exact obedience to the 1962 rubrics", that the superior general was abusing his power, and a general disaffection felt toward the hierarchy and other Church structures. In Protocol 512, Cardinal Felici informed Fr. Bisig that "The cardinal president [of the general chapter of all incardinated members of the Fraternity, to be held in November] will at the end, set out the dispositions for the future, not only of the future governance of the Fraternity, but also for the liturgical practice, which will certainly guard the liturgical identity, guaranteed by indult, granted the Fraternity at the moment of foundation." Fr. Devillers says that he looks forward to the general meeting in November, that allegations of schism and defiance will be shown to be untrue, that there is "no reason to worry that the Fraternity will be suppressed."

The Wanderer article then describes responses to the controversy. A member of Una Voce, Lt. Colonel Sonnier (U.S. Army) living in Europe, wrote to Joseph Cardinal Ratzinger, prefect for the Congregation for the Doctrine of the Faith, who participated in Cardinal Felici's decision. He expressed reservation at the method

used by the letter-writers who gave appearance of rebellion against their superior in their "zeal for a wider apostolate." He went on to describe how the Fraternity was gaining acceptance and working well in the United States. "There is absolutely no need for the F.S.S.P. in my country to change. They are succeeding under the present statutes..." He also mentioned that he had heard Fr. Bisig defend the validity of the Novus Ordo at a public event. The secretary of the Australian Ecclesia Dei Society, Hugh Henry, wrote to Cardinal Estevez, asking that he not officially promulgate Protocol 1411. "Publication of Protocol 1411/99 would have the practical effect of confirming the Lefebvrist position. Our experience in Australia leads us to predict that, as a consequence, many former Lefebvrists who since 1988 have cautiously accepted the bona fides of the Holy See in this matter and attached themselves to communities that were created as a result of *Ecclesia Dei Adflicta* would return to their previous ... Lefebvrist position. ...The growing number of Catholics here in Australia who wish to pursue their vocations in traditional religious communities, as well as the lay people who wish to support them in fulfilling this calling, would be astonished and disheartened by the enunciation of a policy at odds with *Ecclesia Dei Adflicta* and the practical measures subsequently taken under its mandate. Certainly, the many young men who are now discovering, in the light of an integral experience of Catholic tradition, vocations to the priesthood will not wish to pursue them under a regime of enforced bi-ritualism and compromised liturgical apostolate."

Some interesting additional information appeared in the *National Catholic Reporter* of September 17th in "A new Crossroad for the Latin Mass." Speaking to the newspaper on behalf of the Fraternity, Julia Ann O'Sullivan, special projects manager for the U.S. Branch, said that all forty North American Fraternity priests have signed a letter of support for Fr. Joseph Bisig, despite claims that the sixteen French Fraternity priests represent one third of the Fraternity's members. "There's no overt indication that these concerns exist outside this group [the 16 priests who produced the letter]," she said. She also noted that, under canon law, no priest can be forced to concelebrate. Nevertheless, some bishops, especially in France, treat the willingness to concelebrate as a proof of communion. "It's a false suspicion that the community rejects the validity of the new Mass," O'Sullivan said. "But our purpose is to keep alive the heritage of the ancient liturgy, so it's not lost to history. ...Obviously the concern is that over time the language could shift from a benevolent kind of 'should' to 'must,'" she said.

Fr. James Moroney, the U.S. bishops' expert on liturgy, called the ruling a "most welcome" clarification. He knew of situations in which fraternity priests had declined requests from bishops to cover Masses in parishes that use the new rite. "A bishop might have a rural parish where the priest needs a day off, and a fraternity priest staffs a nearby parish. In instances like this, fraternity priests have said they're not allowed to celebrate the Mass," Moroney said. He also mentioned the matter of concelebrating the Chrism Mass with the local bishop.

A canonist contacted by the newspaper described an ironic possibility. If the new policy described in the Protocol were to be officially implemented, they could achieve higher profiles in diocesan affairs. "If priests of the fraternity can preside in parishes using the

new rite, there's nothing stopping them from becoming bishops like members of any other order," he said.

The October 3rd issue of the *National Catholic Register* included "The Latin Mass Movement is Refined by the Vatican" on page 5. In reporting the "respectful revolt" of 16 out of 100 French Fraternity priests, the article describes the Tridentine-only focus of the Fraternity as "a point that was considered crucial for the group in order to win and sustain the confidence of traditionalists." It also reports that Fr. Bisig has described the controversy as not unlike those that arise in any family. "This is not an unusual occurrence within an order. We will find some reconciliation," said Fr. Bisig. "My position on this is that it presents a problem of credibility. If we began celebrating the Novus Ordo Mass, people would think we weren't convinced of the importance of our Constitution. Obviously, we prefer our Mass, but we certainly accept the legitimacy of the Novus Ordo Mass."

The LLA Writes to Rome

After considering the current Fraternity issue, and noting the responses that were being made officially and unofficially by other lay organizations, the LLA felt obligated to write to the Congregation of Divine Worship. In our letter we asked that Protocol 1411 not be made official. Our stated reason was that the interests of those who use the 1962 Missal by virtue of the indult would not be well served by this Protocol. It might only cause confusion and additional controversy elsewhere by its adoption for the benefit of a minority of the Fraternity's French clergy.

October 5, 1999

His Eminence Jorge Cardinal Medina Estevez
Congregazione Per Il Culto Divino
Palazzo delle Congregazioni
Piazza Pio XII
10 00193 Roma, Italy

Re: Protocol 1411/99

Your Eminence:

I write this letter in my capacity as Chairman of the Latin Liturgy Association, an American Association of lay and religious Catholics dedicated to preserving and promoting the use of the Latin language and Gregorian Chant in all approved rites of the Roman Catholic Church, including the Mass of Pope Paul VI, and the traditional or Tridentine Rite.

Our purpose in sending this letter is to respectfully request that your Congregation not publish nor carry out the provisions of Protocol 1411/99. If your Congregation, after giving due consideration to comments from the faithful, nevertheless decides to put the protocol into effect, then in that event, we respectfully request that it be given the most narrow construction possible and be limited in scope as much as possible.

The Holy Father's motu proprio "*Ecclesia Dei adflicta*", promulgated in 1988, has given great hope to many Catholics in union with the Holy See who wish to worship according to the traditional Latin liturgical tradition. Anecdotal information received by our Association's members indicates that thousands of

fallen-away Roman Catholics have returned to the Church by reason of our Holy Father's pastoral kindness in signing the aforementioned *motu proprio*.

Surely, substantial numbers of traditionally-oriented Catholics in the United States and Canada would be astonished and disheartened were your Congregation to put protocol 1411/99 into effect since this would, as a practical matter, substantially frustrate our Holy Father's 1998 *motu proprio*. It would also, if the protocol were implemented, demonstrate, in the eyes of some traditional Catholics, that the followers of Archbishop Lefebvre were correct: Rome cannot be trusted. While our Association knows that such is definitely not the case, we must urge your Congregation to exercise caution before taking steps that would potentially cause thousands, if not, tens of thousands of Catholics back into the hands of the followers of Archbishop Lefebvre.

Nevertheless, should the Congregation determine to implement all or a portion of protocol 1411/99, then we would urge that it be implemented in the most narrow way possible. For example, should your Congregation determine that a visible sign of unity between traditional priests, such as the priests of the Priestly Fraternity of St. Peter, and their local Ordinary requires concelebration at the annual Chrism Mass in each diocese, then we suggest that priests of religious societies organized solely to worship according to the 1962 Missal be limited to that one liturgy. To extend it further and to permit priests of orders founded to celebrate Mass exclusively according to the 1962 Missale Romanum to celebrate according to the new Missal, would create many practical problems. For example, if an Ordinary could order a priest of the Priestly Fraternity to celebrate the restored liturgy, given the shortage of priests in many dioceses, it is conceivable that before long, the bulk of the masses celebrated by such priests would be according to the restored liturgy of Pope Paul VI. Given the fact that the Holy See has specifically permitted the erection of religious communities who were to celebrate the Mass solely according to the 1962 Missale Romanum, this would appear to directly undercut the purpose for which our Holy Father's *motu proprio* was promulgated in 1988.

Moreover, it is well known that Holy Mother the Church always follows the ancient maxim "salus animarum, suprema lex." Surely, any action which would likely drive tens of thousands of Roman Catholics, heretofore loyal to our Holy Father and to the Church, into the hands of a schismatic group, does not seem to be in the best interests of our Church. Moreover, what would happen to the hundreds of young men anxious to become Roman Catholic priests in these traditional religious orders if they believe that the Holy See is not sincere in living up to its promises made by reason of the 1988 *motu proprio*?

In summary, our Association respectfully requests that your Congregation rescind Protocol 1411/99, or in the alternative, limit its practical effect to the annual Chrism Mass in each diocese.

Asking your blessing not only for myself, but for all the members of our Association, I remain,

Respectfully yours,
WILLIAM J. LEININGER

Chairman
Latin Liturgy Association

cc: His Eminence Joseph Cardinal Ratzinger
His Eminence Angelo Cardinal Felici

A letter was received in response. We present here the original Latin and an English translation, for which we thank our Chairman Emeritus, Dr. Robert Edgeworth.

Congregatio de Cultu Divino
Et Disciplina Sacramentorum
Roma, 18 ottobre 1999

Prot n. 1411/99

Responsio generalis ad epistulas receptas
Quae *Riposte Ufficiali* Congregationis de Cultu Divino
Diei 3 iulii 1999, Prot. 1411/99 spectant

1. Missale Romanum, ex auctoritate Pauli pp. VI Constitutione Apostolica Missale Romanum die 3 aprilis 1969 probatum et promulgatum, unica est vigens forma Sancti Sacrificii iuxta Ritus Romanum celebrandi, secundum generale ius liturgicum.

Idem valet, servatis servandis, de aliis libris liturgicis post Consilium Oecumenicum Vaticanum II probatis.

2. Usus formae quae antecedit renovationem liturgicam postconciliarem Ritus Romani (etiam "traditionalis", "antiquae", "S. Pii V", "classicae", "tridentinae" nuncupatae) concessus est, terminis descriptis in *Motu Proprio Ecclesia Dei afflictata*, personis et communitatibus, quae huic formae Ritus Romani adhaerent. Haec facultas speciali indulto conceditur, quod minime tamen significat duas formas pariter vigere.

3. Qui hoc indulto *Motu Proprio Ecclesia Dei afflictata* concessio gaudet, libere hac forma uti potest privatim vel publice in ecclesiis et horariis fidelibus expresse designatis.

4. Cum hodiernus celebrandi modus iuxta Ritus Romanum communi normae liturgicae congruat, ne verbum fiat de "duobus ritibus" aut "biritualismo". Concessio ex *Motu Proprio Ecclesia Dei afflictata* data, sensibilitatem liturgicam sacerdotum et christifidelium huic modo antecedenti assuetorum tueri, minime tamen hos in "ecclesiam rituales" constituit.

5. Suadet Sancta Sedes episcopos ut erga christifideles, qui iuxta antecedentes libros liturgicos sacram liturgiam participare desiderant, magnopere sint longanimes eorumque sensibilitatem prae oculis libenter habeant. Hi christifideles, ex parte sua, doctrinam Concilii Vaticani II teneant et item legitimitatem et cohaerentiam cum fide orthodoxa textuum liturgicorum post renovationem liturgicam promulgatorum ex corde agnoscant.

6. In dioecesibus, iuxta diversa rerum adiuncta, benignitas in christifidelibus excipiendis qui formae antecedenti adhaerent exprimitur sive per assignationem in ecclesiis quibusdam horarum ad liturgiam celebrandam accomodatarum, sive per indicationem alicuius ecclesiae, quae his fidelibus praesto sit cura rectoris seu capellani, sive quandoque etiam per erectionem parociae personalis.

7. Cum sacerdotes, qui hoc indulto gaudent forma antecedenti utendi, in ecclesiis tamen seu pro communitatibus hodie vigentem formam sequentibus publice celebrent, hodiernos libros uti debent, accurate praescripta hodierni Ritus Romani servantes.

8. Competentia, nempe Sanctae Sedis auctoritas in communitates, quae indulto antecedentem formam Ritus Romani sequendi gaudent, ad Pontificiam Commissionem *Ecclesia Dei* spectat. Relationes vero harum communitatum cum Ecclesiis particularibus, quoad liturgicas celebrationes, competentiae Congregationis de Cultu Divino et Disciplina Sacramentorum subiiciuntur, aliis Dicasteriis, quorum interest, auditis.

9. Responsa Officialia (Riposte ufficiali) a Congregatione de Cultu Divino publici iuris factae die 3 iulii 1999 (Prot. N. 1411/99) minime derogant concessionibus *Motu Proprio Ecclesia Dei afflictis* datis, sed pressius determinant rectas rationes beneficiariorum *Motus Proprii* cum ecclesiis particularibus, in quibus Sacram Liturgiam ipsi celebrare desiderant.

10. Haec explanationes mittuntur et publici iuris fiunt Pontificia Commissione consulta et consentiente.

Ex Aedibus Vaticanis, die 18 octobris 1999

Georgius Card. Medina Estevez
Praefectus

Franciscus Pius Tamburrino
Archiepiscopus a Secretis



Congregation for Divine Worship and
the Discipline of the Sacraments
Rome, October 18, 1999

Protocol # 1411/99

General reply to letters received which pertain to the "Official Replies" of the Congregation for Divine Worship dated July 3, 1999, Protocol 1411/99.

1. The Roman Missal, approved and promulgated on the authority of Pope Paul VI on April 3, 1969, by the Apostolic Constitution "Missale Romanum," is the unique authoritative form of offering the Holy Sacrifice according to the Roman Rite, in accordance with general liturgical law. The same holds true, with appropriate allowances, in regard to the other liturgical books approved after the Second Ecumenical Council of the Vatican.

2. The use of the form which precedes the postconciliar liturgical renovation of the Roman Rite (also called the "traditional" [form], the "old" [form], the [form] "of St. Pius V," the "classical" [form], the "Tridentine" [form]) has been granted, under terms set forth in the *Motu Proprio* "The Afflicted Church of God," to persons and communities who are attached to this form of the Roman Rite. This faculty is granted by special indult which, however, by no means signifies that the two forms are equally authoritative.

3. A person who enjoys the privilege granted in the *Motu Proprio* "The Afflicted Church of God" can freely use this form in private or in public in churches and chapels expressly designated for the faithful.

4. Since the contemporary manner of offering [Mass] according to

the Roman Rite is in conformity with the general liturgical norm, let there be no talk about "two rites" or "biritualism." The concession granted on the basis of the *Motu Proprio* "The Afflicted Church of God" protects the liturgical sensibilities of priests and faithful accustomed to this previous manner; however, it by no means establishes these persons as a "ritual Church."

5. The Holy See urges bishops to be more patient toward the faithful who wish to participate in the sacred liturgy according to the previous liturgical books, and to keep their sensibilities willingly in mind. Let these faithful, for their part, uphold the teaching of the Second Vatican Council and also recognize with sincerity the legitimacy of the liturgical texts promulgated after the liturgical renovation and their conformity with the orthodox faith.

6. In dioceses, making allowances for differing circumstances, kindness in receiving the faithful who are attached to the previous form is expressed either by the designation in certain churches of times appropriate for celebrating the liturgy, or though the designation of some church, which may be available to these faithful under the direction of a rector or chaplain, or even on occasion through the creation of a personal parish.

7. However, when priests who enjoy this privilege of using the previous form offer [Mass] publicly in churches or for communities which follow the form in force today, they should use the contemporary books, carefully observing the requirements of the contemporary Roman Rite.

8. Jurisdiction, that is to say the authority of the Holy See over communities which enjoy the privilege of using the previous form of the Roman Rite, belongs to the Pontifical Commission "Ecclesia Dei." But the relations of these communities with the particular churches, so far as pertains to liturgical celebrations, are under the jurisdiction of the Congregation for Divine Worship and the Discipline of the Sacraments, in consultation with other dicasteries as pertinent.

9. The Official Replies ("Official Replies") published by the Congregation for Divine Worship on July 3, 1999 (Protocol # 1411/99) by no means detract from the concessions granted in the *Motu Proprio* "The Afflicted Church of God," but define more precisely the particular relationships of those benefiting from the *Motu Proprio* with the particular churches in which they desire to celebrate the Sacred Liturgy.

10. These explanations are sent and are published after consultation with the Pontifical Commission "Ecclesia Dei" and with its consent.

—From Vatican City, October 18, 1999
Jorge Cardinal Medina Estevez, Prefect
Archbishop Francesco Pio Tamburrino, Secretary

SOME QUESTIONS TO CONSIDER: An Editorial

To better understand what points of view are involved in this affair, it is helpful to realize that, in France, a great deal more weight is given the common celebration according to the same Missal by a bishop and his priests. The French Fraternity members in their letter gave two examples of why they want to celebrate according to the revised Missal: to concelebrate with their bishop at the annual Chrism Mass during Holy Week, and also to be available to help priests in their geographic region who need help in making Mass available to the people in that region, the majority of whom are familiar only with the revised Missal. The Fraternity Superiors, on the other hand, are mindful of the purpose for their being, the celebration according to the older norms for the benefit of the people who prefer them. Cardinal Estevez of the Congregation of Divine Worship is not really breaking any new legal ground when he affirms that the Fraternity priests have the legal right to celebrate the new order of the Mass. As priests of the western Church, they are entitled to the normative way of celebrating the Eucharistic liturgy in the western rite of the church. During the 1995 LLA convention, a representative from the Fraternity acknowledged this in response to a question. But he also immediately described the issue as one of discipline within the order. The Fraternity, founded to support communities which used the older Missal, expected that its members would use this form of liturgy exclusively. We might also note that the Fraternity uses the older form of the Divine Office in its daily prayer, and also administers the Sacraments according to the older norms. The question of the seminarians, and the discussion of the Protocol, are only concerned with the manner of celebrating Mass. The larger issue of how priests, who are members of institutes which use the old liturgy in their common life, are to supplement this focus with an additional apostolate to the Church at large, is not being considered here. Perhaps this is a question the superiors of the order are considering, but not the other parties. The proposed service of the Fraternity priests to the church at large might resemble to some degree the situation of minority-rite priests (e.g. Byzantine) who have faculties to serve the needs of the (new) Roman rite. But in fact Fraternity priests are members of the same Roman rite as the other priests of the western Church who use the revised Missal. The difference is the "ritual use" employed, the choice of the 1962 or 1970 editions of the Roman Missal.

Is sufficient attention is being paid to the special concerns of a relatively new religious order, the Fraternity, that has been in existence for only eleven years? Will the criteria that might be useful for assessing other orders with other apostolates be appropriate here? Some other questions come to mind. Although we are not particularly familiar with the pastoral needs of French bishops, we wonder, from our vantage in North America, why it might be so expedient for relatively few priests to be made available as auxiliaries for diocesan duties. If the priests do not regularly celebrate the Novus Ordo, what does a single annual observance mean, for those who have not been called upon to assist using the Novus Ordo elsewhere during the course of the year? A few of the Fraternity priests have indicated an interest in concelebrating the Chrism Mass. Others, who affirm its validity, are not so interested in this level of participation. Would it not be appropriate for them to attend in choro? Surely the presence of priests in the sanctuary can be a sign of ecclesial unity.

We know that shortages of clergy in France, as elsewhere, can be tried by trying, but is it necessary to call upon a limited number of priests who have as their special apostolate a different ritual use of the Roman Missal? Why would this small number of priests be required to assist the church at large when there seems to be no reciprocal arrangement, out of mutual pastoral concern, for other priests to assist them by celebrating according to the 1962 Missal if need should arise? It is not so easy as one might expect for the typical priest to move back and forth between Missals, as some of the clergy in the LLA will attest. The difference in the prayers and ritual gestures of the 1962 Mass can be trying for the typical diocesan or religious priest who is learning them. It would be equally trying for the priest who would have to learn to omit them. There was a proposal ten or more years ago for the erection of a separate Tridentine ordinariate. The proposal, at least in the United States, received considerable support in petitions that went to Rome bearing many signatures. From a purely pragmatic point of view a decade later, it would seem that this would have precluded some of the issues that have arisen this past summer. If such an arrangement had been made in France, for example, a bishop would be asking another ordinary for arrangements for sharing priests, without any questions regarding proof of loyalty. This would be similar to the roles that some priests have where they, for example, serve both a diocese and the U.S. military ordinariate. If priests feel a need—perhaps a spiritual as well as a pastoral need—to celebrate the Mass according to the revised liturgy in addition to their order's stated purpose, Tridentine, are they perhaps looking for a vocation which awaits them elsewhere? In the United States, the Canons of St. John Cantius, Chicago, have declared an intention to serve the needs of the faithful in the revised Roman, Tridentine, and even Byzantine modes of Eucharistic and other sacramental administration. Could this be a guide for a similar new organization of priests in Europe? Again, these are just conjectures of a lay bystander.

To summarize, we are hopeful that appropriate action will be taken with regard to the Protocol if those concerned realize what a distinctive blessing the Tridentine form of Mass is to those who prefer it and the special considerations required to minister to the needs of this segment of Catholicism. We pray for an outcome that safeguards the special mission of the Fraternity and indeed all religious who have chosen to serve the needs of traditional Catholics.

LETTERS TO THE EDITOR

As always, letters to the editor of the L.L.A. Newsletter are welcome. We especially invite our members to contribute local news about Latin-liturgy-related events and their views on matters of interest to our membership. There are many talented specialists in our Association: liturgists, musicians, and educators, including Latinists. We hope to hear from you.

BOOK REVIEW

Cantate et Jubilate Deo

Reviewed by Bill Leininger

A new hymnal, called *Cantate et Jubilate Deo*, has been published jointly by the Midwest Theological Forum, Scepter Publishers and Our Sunday Visitor. This hardcover book is 225 pages in length and contains over 80 English and Latin hymns, from nearly every century of the Catholic Church's long history. It also includes 6 well-known musical settings of the Mass, both in English and in Latin.

The publishers refer to this new hymnal as "a devotional and liturgical hymnal." A review of this new book reveals that it is clearly different from the usual hymnal which may contain 100-200 hymns, and occasionally several mass settings. In the preface to this hymnal, the editors point out that it is a collection "meant both for devotional use and for use with the major parts of the liturgy." While the hymnal will no doubt be of great use for someone in following the major sung parts of the mass, it does not include the many variants for congregational use nor the responsorial psalm settings that would be necessary if it were to be used as the only hymnal in a parish. Rather, the editors state that this hymnal may be more suitable as "a supplementary parish resource" or for smaller prayer groups, in schools and adoration chapels.

The editors are quite candid with the reader who may have expected another hymnal, such as the well-received *Adoremus Hymnal* recently published, when they say that the purpose of this book "was not to create a comprehensive guide to today's liturgy but a collection of sequences and mass settings from both the past and present which would most effectively cultivate a love for the mass by their beauty and depth."

This hymnal includes not only most of the best-known English and Latin hymns from throughout the history of our Church, but also quotations from the documents of Vatican II, from Pope John Paul II, from the Catechism of the Catholic Church and from the Fathers and Saints of the Church. These quotations accompany each musical piece and attempt to put each piece in its appropriate theological and historical context. In addition, there are many treasured works of art which are included to help foster a deeper reflection on the sacred truths presented in the various musical pieces.

Each Latin hymn and sequence includes a very literal translation, in a deliberate effort by the editors to make more clearly understood the meaning of the original texts in an attempt to deepen one's personal devotion.

It is difficult in a short book review to give the reader a good feel for this hymnal. However, I will use one of the hymns, which all our readers will know, as an example of the methodology employed in this hymnal. Under the title "Adoro Te Devote", is the following theological reflection:

"This hymn is a reflection upon our faith in the Eucharist as the living Body and Blood of our Lord. We wholeheartedly submit ourselves to this mystery of our faith which requires us to look beyond the external science to the life-giving reality of the Eucharist.

We cannot perceive the hidden Godhead (*latens deitas*) under the species of bread and wine (*sub his figuris*). We have seen neither Christ's humanity nor his divinity. Yet we believe only because we have heard Christ proclaim it (*credo quidquid dixit*; cf. Jn 6:51-58, Rom 10:17). Our Lord is invoked as *pie pellicane* because of a pious tradition that the pelican would lacerate its own breast to nourish its young with drops of blood therefrom. This self-sacrifice recalls that of Jesus in the Eucharist.



Kneeling before the Most Blessed Sacrament, we beg Jesus for growth in the three theological virtues (*magis credere, in te spem habere, te diligere*), forgiveness from our sins (*me immundum munda*), a share in the life to come (*peto quod petivit latro paenitens*) and eternal beatitude (*visu sim beatus tuae gloriae*) where we shall see him face to face rather than veiled under the Eucharistic species (*velatum sub his figuris*).

Thus, the editors have given the reader a rather profound theological reflection on what St. Thomas Aquinas was trying to say in this hymn!

There then follow 7 verses in Latin on the left side of the page and in English on the right side of the page. The English is a very literal translation—much more literal than is generally used in the English translation of hymns in most of the post-Vatican II hymnals being used in the United States.

The hymnal also includes on the same page, a sketch of Jesus as the "seat of mercy" taken from the Koulenbourg missal from the 15th century.

It is only then that the hymnal lays out the musical notation for the hymn. It should be noted that all of the musical notation in this hymnal is according to modern notation, rather than the older Gregorian notation.

Hopefully, I have given you a flavor for just how much is packed into this wonderful book. Virtually every hymn, sequence, etc. has this type of theological reflection, which can permit one to understand the theological points being developed in the hymn and which also provides a wonderful opportunity to use these insights in personal meditation on the hymn.

The binding of the book is quite rugged, the sketches of ancient frescos and missal illustrations, etc. are magnificent, and the theological explanations are fantastic. If I seem quite enthusiastic about this new hymnal, it is because I am! I have never seen such a high-quality hymnal before!

Are there any problems with this new book? I perceive two problems with this new hymnal. The first is the somewhat unclear pur-

pose for which it was prepared. As the editors clearly note, it does not contain a sufficiently wide spectrum of hymns, motets, responsorial psalm settings etc. to permit this hymnal to be the only hymnal in the average parish. But most parishes do not have either the space nor the finances to purchase two hymnals. In essence, as beautiful and as theologically rich as it is, it does not seem capable of being the main parish musical resource. It thus appears that this book's popularity will be limited since it will not, in all likelihood, sell the tens of thousands which it might were it a more traditional hymnal containing several hundred hymns.

The second difficulty is the price. While the *Adoremus* hymnal costs \$10, this hymnal costs \$29.95. Churches can order this hymnal at a 25% discount for up to 99 books, and at a 30% discount for purchases of 100 or more. This is another reason why I do not feel this hymnal will be particularly successful, since that is a rather steep price - especially for parishes who would have to purchase hundreds of copies. Individuals wishing to order the hymnal may call 1-800-348-2440, and add \$5.95 for shipping.

Essentially, this new hymnal will appeal to the Catholic who has a love for Church music and who is interested in the theological underpinnings of our sacred music.

PUBLICATION ANNOUNCEMENT

Latin for the 21st Century

Ed. By Richard A LaFleur

(Scott Foresman-Addison Wesley, 1998)

This book is recommended for all Latin teachers and graduate students in Latin programs.

Three LLA members wrote portions of the book. Professor James May of St. Olaf's College in Minnesota wrote Chapter 13, "The Grammar-Translation Approach to College Latin." (Professor May is a member of the National Council of the LLA); Cynthia White of the University of Arizona prepared Chapter 18, "Docere Docentes: A Methods Course for Latin TA's"; and Althea Ashe of Louisiana State University wrote Chapter 21, "Latin for Special Needs Students." A former LLA member, Kenneth F. Kitchell of the University of Massachusetts wrote the opening and closing chapters.

FROM THE LOCAL CHAPTERS

BATON ROUGE

Many members of the Baton Rouge chapter of the L.L.A. attended the Baptism of Bridget Anne Schneider, daughter of chapter members Mark and Trisha Schneider, on Sunday, October, 24, 1999. Baptism was administered at St. Agnes Church by Rev. Msgr. Robert H. Berggreen, pastor of the parish and member of the L.L.A. A reception followed in the parish cafeteria. The LLA chapter recently presented Monsignor with a new biretta, for which he expressed his thanks from the sanctuary following Mass.

CHICAGO

The guest celebrant for the August 8th Sunday Tridentine High Mass at St. John Cantius Church was Fr. John Peter Pham of Peoria, who serves on the National Council of the L.L.A. Fr. Pham frequently visited this parish during his time as a student in Chicago.

CLEVELAND

Yet another Tridentine wedding and a Tridentine funeral took place in recent months. The schola at Immaculate Conception Church has kept up its reputation for a wide-ranging repertoire with music of Vivaldi, Walter Frye, Nicolaus Zangius, Gilles de Binchois, Robert Fayrfax, and Hildegard von Bingen, among others sung at Masses over the summer. On the Feast of the Assumption, the schola sang the *Mass in G Minor* by Ralph Vaughn Williams. The weekly Wednesday morning Tridentine Low Mass continues to attract a regular congregation which is significantly larger than that of the typical English weekday Mass. By means of special collection, the Latin Mass congregation at Immaculate Conception Church enabled one of our diocesan seminarians, LLA member Christopher Paulin to attend Fr. Reginald Foster's summer Latin course in Rome. On October 31st, the schola traveled to Saegertown, Pennsylvania, to sing the Latin Mass for the congregation at St. Bernadette Church there. On this occasion they sang the *Missa O Quam Gloriosum* by Tomas Luis de Vittoria, *Jesu Rex Admirabilis* by Palestrina, and the Gregorian propers. The same Vittoria Mass was sung the next evening in Cleveland for the All Saints Day Mass at Immaculate Conception Church. A Requiem of this same composer was sung the following evening for All Souls Day Mass.

NEW YORK

The big news here was the September 19th Mass at St. Patrick's Cathedral. See the report on page 1 and the coverage in "From the Press."

PHILADELPHIA

The following report comes from Chapter Chairman Rudy Masiantonio:

Father Reginald Foster, Latin Secretary to Pope John Paul II, gave an intensive workshop on his methods and materials for teaching Latin on August 16, 1999 at St. Joseph University, Philadelphia. The *Dies cum Reginaldo*, organized by Dr. John Traupman, Emeritus Chairman of the Classics Department at the University, was attended by 100 Latin teachers and scholars from throughout the United States. Father Foster, in his uniquely jocular style, explained the principles (the *Via Docendi Fosteriana*) he uses in teaching Latin in Rome to clerics and lay persons alike. He conducts sessions during the regular academic year and during the summer. A firm believer in spoken Latin, Father Foster provided hand-outs of some of the Latin authors he has used in the past to teach students of all levels of Latin proficiency. These include Plautus, Ovid, St. Ambrose, Joannes Comenius, Eberhardus Forst (a 19th century entomologist called the "Homer of Insects"), Cicero, Nepos, St. Anselm, Thomas More, and John Paul II. Father Foster believes in using the entire rich range of Latin literature ("It didn't end with Sueonius", he is fond of saying). He also believes in giving "real Latin" to students from the very first day. In the samples he provided, he used a good chunk of Plautus' *Cistellaria* as the introduction to Latin. Each year he completely changes his selections and does not use a textbook. Students have dictionaries and grammars for reference only. He conducted a good portion of the proceedings in Latin with many interactions with the participants. He also gave many insights into the use of Latin in the Vatican and how encyclicals and other documents get written. He commented on the problems that arise by the lack of familiarity among modern clergy, a problem which, he says, is reaching crisis proportions. At the end of the day, he celebrated a novus ordo Latin Mass in the ultra-modern university chapel. The Mass included Gregorian chant and Latin Hymns. The readings were all in Latin as was the sermon. The traditional Roman Canon was used.

PITTSBURGH

Dr. Beirle, Pittsburgh LLA Chairman, has appointed Mr. Joe Gazarick as the new secretary of the Pittsburgh LLA chapter. He replaces Mrs. Rita Thomas who has faithfully served in that capacity for nearly ten years. Congratulations to both. A strikingly beautiful commemorative booklet "Post Decem Annos" marked the occasion of the tenth anniversary of the indult Mass in Pittsburgh. This full-color booklet, prepared by Bill Redic, contains a history of this Latin Mass community's development and will no doubt serve as a treasured souvenir for years to come. The Nuptials of Colin Wrabley and Marie Dixon were celebrated with a Latin High Mass on August 21st. Best wishes to the newlyweds. On August 29th, the St. Boniface choir made their customary trip to Saegertown, Pennsylvania, to sing for the Sunday Mass at St. Bernadette's Church. The Ordinary of the Mass included settings by Haller, *Missa Sexta Decima in Honorem Sancti Antonii de Padua*, and Gruber's *Mass in Honor of St. Joan of Arc*. The Latin Mass community's annual picnic took place after the Mass. Visiting clergy from Erie and Pittsburgh joined visitors from Pennsylvania and Ohio on the occasion. The Most Reverend William J. Winter,

V.G., S.T.D., Auxiliary Bishop of Pittsburgh, administered Confirmation to the Latin Mass Community on Sunday, October 17th. The Sunday bulletin noted, in response to a question submitted, that Confirmation is administered in Latin according to the revised form following Vatican II. The words in the new form are "Accipe signaculum doni Spiritus Sancti." (Be sealed with the Gift of the Holy Spirit.) This is shorter than the longer form used prior to Vatican II. Elementary Latin classes are meeting weekly through May, 2000. Fr. Joseph Portzer, F.S.S.P., offered both the High and Low Masses on October 19th. He also received the community's donation of \$10,000 toward the Fraternity's new seminary. High Masses were celebrated on All Saints Day and All Souls Day. Pittsburgh is mourning the passing of Father Thomas F. Carey, who served them from 1990 until 1997. Fr. Carey passed away on September 9th at the age of 87.

SAN FRANCISCO BAY

On the same Sunday that the Solemn High Mass was taking place in New York City (September 19th), a Pontifical High Mass was celebrated by the Bishop of Oakland, the Most Rev. John S. Cummins. The occasion marks the tenth anniversary of the indult Mass at St. Margaret Mary Parish. The choir sang the *Sparrow Mass* of Mozart, *Laudamus Te* by Vivaldi for the Offertory, and *Panis Angelicus* by Franck at Communion. A festive banquet was took place afterward in the parish hall.

NEWS FROM OTHER PLACES

ROME

Fr. Reginald Foster's annual summer Latin language course was conducted in July. A highlight was the class's attendance at a papal audience at Castel Gandolfo. The Holy Father, as is customary, greeted various visiting groups in their native languages. When he began to speak in Latin, recognizing Fr. Foster's class, the prelates in attendance exchanged inquisitive glances as they wondered who was there to be greeted in the Church's official language.

An international Conference, *Reconquering Sacred Space-Rediscovering Tradition in Twentieth-Century Liturgical Architecture* was held October 9th in the historic Sala "Borromini" in the Oratory of the Fillippini, Piazza Chiesa Nuova. An exhibition of new sacred architecture was conducted in conjunction with the Conference from October 9th through the 22nd. Participants included architects, urban designers, art historians, scholars of Christian symbolism, historians of religion, philosophers, artists, and theologians. The organizing committee included Professor Duncan Stroik of the University of Notre Dame (Indiana) who spoke on "The Restoration and Promotion of Sacred Architecture." Other topics included "The Symbol in Architecture and Sacred Iconography" and "The Church in the Development of the Western City."

ALBANY, NEW YORK

In Albany, New York, a Novus Ordo Latin Mass is celebrated every Sunday at 12:00 noon at St. Mary's, the oldest church in the Diocese of Albany. Elsewhere, in Troy, New York, there is now a 1962 Mass at St. Paul's Church. Fr. Jeffrey L'Arche (L.L.A.) reported that along with Frs. McNerney and Flannigan have been authorized to say this Mass. The 1962 Masses at St. Mary's, Hudson, and St. Mary's Schenectady, have been discontinued.

FORT WAYNE, INDIANA

Bishop John D'Arcy, Bishop of Ft. Wayne—South Bend, Indiana, recently celebrated Tridentine Mass there. The Bishop then wrote a column for the diocesan newspaper reflecting on his experience in doing so.

COLUMBUS, OHIO

In Columbus, Ohio, the Tridentine Mass formerly celebrated at St. Francis of Assisi Church has moved to Holy Family Church on Broad Street, just west of the downtown area. Msgr. John K. Cody remains the usual celebrant. Fr. Kevin Lutz, pastor, also celebrates according to the old Missal. A special choir at the parish sings Gregorian Chant and polyphony for the weekly High Mass. A Solemn High Mass is planned for Midnight Mass this Christmas. Holy Family is one of the most artistic and intact churches in the Diocese, having its original main altar with three statues depicting the Transfiguration. Built in the 1880s, it features fine statuary and woodwork. Next door to the church is the new Jubilee 2000 Museum which fills the entire old parish high school building. The collection includes altars, statues, missals, vestments, three pipe organs, nuns' habits, books, stained glass, and countless devotionals and treasures of Catholic heritage. Tours arranged upon request. Telephone (614) 221-4323.

MELBOURNE, AUSTRALIA

The Most Rev. George Pell, Archbishop of Melbourne, has become the first Australian prelate to invite the Priestly Fraternity of St. Peter to take up duties in his diocese. The formal invitation was issued on Monday, October, 25, 1999 at the archbishop's request by the Most Rev. Dennis Hart, Auxiliary Bishop of Melbourne and Vicar General of the Archdiocese. It was presented personally to Fr. John Rizzo, F.S.S.P., during his visit to Australia. Both Archbishop Pell and Bishop Hart have themselves offered the Tridentine Mass in St. Patrick's Cathedral in Melbourne, most recently on February 21, 1998 by Bishop Hart (see the L.L.A. Newsletter #72-73 page 16 item 15). Archbishop Pell is a personal friend of John Cardinal O'Connor and has the highest public profile of any Australian bishop. Fr. Rizzo has for the past few years been the representative of the Priestly Fraternity in the Diocese of Sacramento, California. He was in Australia to serve as one of the chaplains of the annual pilgrimage from Ballarat to Bendigo and was the celebrant of the concluding Solemn Latin Mass at Sacred Heart Cathedral in Bendigo on Sunday, October 31, 1999, the Feast of Christ the King in the old Missal. This is the eleventh such pilgrimage. For news of the 1998 walk, see Newsletter #71, page 14 item 11. Bishop Hart assured Fr. Rizzo of his high regard for the Priestly Fraternity, and pledged that he would be personally responsible for their settling in.

Fr. Rizzo will take up his duties in Melbourne on March 1, 2000. A few months later, if all goes as hoped, he will be joined by a native of Sydney, Rev. Lawrence Fresser, who is now studying at the Fraternity's seminary in Elmhurst, Pennsylvania, and is to be ordained to the priesthood in June, 2000. For the first twelve months, these priests will be in temporary accommodations; but the intention is that during 2001 a parish of the archdiocese is to be entrusted to their care—the first such arrangement in the southern hemisphere.

This report arrived from Dr. Robert Edgeworth, our Chairman Emeritus, who suggests that a gift of clairvoyance enabled him to predict this event two and a half years before it occurred. See Newsletter # 64 page 16 item 15.

PERTH, AUSTRALIA

Archbishop Hickey of the Archdiocese of Perth recently celebrated his third Latin Pontifical Mass there.

BERLIN, GERMANY

Our L.L.A. member Stephen Artner writes from Berlin, which is about 10% Catholic. He has discovered a recently-approved weekly traditional Latin Mass in the former East Berlin section of the city. The Berlin Cathedral makes frequent use of Latin in the music at Masses there, and offers a Novus Ordo Mass in Latin monthly.

BIRMINGHAM, ENGLAND

The Association for Latin Liturgy held its 30th anniversary celebration October 16, 1999, at Birmingham Oratory.

BELLE ROSE, LOUISIANA

Fr. James Buckley, F.S.S.P. offered the traditional Latin Mass at St. Jules Church here on June 22nd and 23rd. Fr. Buckley was in Louisiana to lead a retreat.

VERSAILLES, FRANCE

The Fifth CIEL Colloquium was held here November 10th--13th. Among the speakers' topics: *Christology in the Roman Missal*, *History of the Prayers of the Canon* presented by Fr. Guy Nichols of the Association for Latin Liturgy in Great Britain, *History of Prayers of the Offertory*, *The Origin of the Roman Missal in the Reform of St. Pius V*, and *Terminology and Vocabulary in the Prayers of the Roman Missal*.

WAUWATOSA WISCONSIN

Fr. Vincent N. Schneider passed away here July 30th at the age of 87. Ordained in 1938, he served at several parishes in the Milwaukee Archdiocese until retiring in 1984. In 1989, he requested a special celebrant for the Tridentine Mass from the Vatican. Thereafter he celebrated this Mass, not only in his home archdiocese, but as a visitor to churches in many places including Hawaii, California, Texas, and Oregon. He was often asked to celebrate Latin Masses for weddings and funerals. He once traveled to Detroit to make a sick call at the request of a dying man's family. For his funeral Mass August 3rd at St. Therese of Lisieux Church,

Kenosha--a parish he founded--a sixteen-page booklet with all the music and prayers was prepared. LLA member Evelyn Crump provided us with this and the related information. She also reported that the parish has started an informal Latin Class for interested parishioners.

AURIESVILLE, NEW YORK

The Fourth Annual Pilgrimage for Restoration took place on September 11, 1999. More than a thousand Catholics were expected to participate in the event which had as its theme "Restoration of True Devotion to Mary, Daughter of God the Father." The march began at the Shrine of Blessed Kateri Tekakwitha in Fonda, New York, and ended at the Shrine of Our Lady of North American Martyrs in Auriesville, New York. The usual traditional Latin Mass is offered each day during the pilgrimage. Diocesan priests were joined by clergy of the Priestly Fraternity of St. Peter, the Institute of Christ the King, and Opus Mariae Mediatrix, in hearing confessions and celebrating Mass.

BIRMINGHAM, ALABAMA

Bishop Foley has issued a new directive for his diocese that mandates that priests may not celebrate Mass without facing the people. Here is the actual text of the letter sent to priests of the diocese:

Dear Father:

A well-intentioned but flawed and seriously misdirected movement has begun in the United States. Priests are encouraged, on their own initiative without the permission of their local bishops, to take liberties with the Mass by celebrating in a manner called *ad orientem*, that is, with their backs to the people. This amounts to making a political statement, and is dividing the people.

The Holy Sacrifice of the Mass is the "source and summit" of our Catholic Faith. As bishop of this diocese, I have, as the successor of the apostles in union with the Holy Father, the absolute duty to protect it from innovation or sacrilege.

The words, gestures, and postures of the Mass may not be changed by individuals, groups, trained liturgists, theologians, or canonists. No one may act in this regard without the permission of the diocesan bishop.

I am very aware of your conscientious and respectful obedience in matters of regulation of liturgy in this diocese. We are united as one paschal reality. You are one with me in leading our people to the full appreciation of the Holy Eucharist, a sacramental sacrifice of thanksgiving, communion, and Divine Presence.

Therefore, I am issuing today a General Decree promulgating a Particular Law for the Diocese of Birmingham in Alabama, a copy of which is enclosed. This law is to take effect one month from today's date.

May Our Lady keep us united always in Christ's love.
Sincerely in Christ,

Most Reverend David E. Foley, D.D.

Bishop of Birmingham, Alabama

GENERAL DECREE

Whereas, throughout the Diocese of Birmingham a legal custom has been established that Mass at free-standing altars is celebrated facing the people (Code of Canon Law canons (cc.) 23-26);

Whereas the custom has abrogated the previous custom of celebrating Mass facing away from the people (c. 28);

Whereas the custom of facing the people is in accord with the desire of the Church to promote the active participation of the faithful in the liturgy;

Whereas the celebration of the Eucharist with the priest facing away from the people causes wonderment and dissension;

Whereas the public celebration of the Eucharist is a matter of public order (c. 13, sec. 2);

We hereby decree, in virtue of our authority by the divine and the ecclesiastical law (cc. 375; 381; 391; 678, sec. 1; 772, sec. 2; 838, sec. 4), that the following be the law in the Diocese of Birmingham:

1. In churches and shrines, as well as oratories where Mass is open to the public, the priest celebrating the Eucharist at a free-standing altar is to face the people.
2. At any Mass that is or will be televised for broadcast or videotaped for public dissemination, the priest is to use a free-standing altar and face the people.

These norms apply to all priests who celebrate the public Eucharistic liturgy of the Roman rite within the diocese of Birmingham, including visiting priests.

A priest who violates either of these laws is liable to suspension or removal of faculties.

This decree is promulgated by being sent to priests and juridical persons in the diocese and shall take effect one month from this date.

Given on the Eighteenth day of October in the year of Our Lord, 1999.

The Most Reverend David E. Foley, D.D.
Third Bishop of the Diocese of Birmingham in Alabama

Sister Mary Frances Loftin, D.C.
Chancellor of the Diocese of Birmingham in Alabama

Seal of the Diocese

FROM THE PRESS

■ As this newsletter issue is going to press, *The Wanderer* (Nov 11th) reports on its front page that Bishop Foley's decree presented in the preceding section, is raising troubling questions regarding one bishop's authority to abrogate by particular law a general law of the church or the rubrics of the Roman Missal. The Typical edition of the Missal does provide for celebration *ad orientem*. Curiously, Bishop Foley has expressed preference on occasion for Mass celebrated *ad orientem*, this within the past year. Birmingham, Alabama is, of course, the home of Mother Angelica's Eternal Word ministry. Televised Masses from the chapel of her convent have been celebrated *ad orientem*. In the October issue of *Homiletic and Pastoral Review*, an article by Fr. Thomas V. Vavarek, "Celebration of Mass *ad orientem* in a Parish Setting" describes how younger people who had not previously encountered this style of celebration have responded favorably to his introduction of the practice.

■ *The Coalition in Support of Ecclesia Dei* presented in this same Wanderer issue, a quarter page thank-you message to bishops who have permitted the Traditional Latin Mass in their dioceses. Accompanying graphs illustrate that weekly Tridentine Mass has increased to a current level that is more than thirteen times what it was in November, 1988. New York City leads with 6 weekly Masses followed by Scranton with 5. Chicago, Syracuse, and Little Rock report 4 each diocese. There are seven dioceses with 3 weekly Masses and 23 with 2. More than fifty others have one weekly Mass.

■ The September 30th edition of *The Wanderer* (page 6) carried a report of the September 19th Solemn High Mass at St. Patrick's Cathedral in New York City. Fr. John Perricone, director of ChristiFidelis, celebrated the Solemn High Mass according to the 1962 Missal at St. Patrick's Cathedral in New York City on this Sunday. More than 4000 people attended, filling the Cathedral to about 80% of its capacity. The congregation included a number of visitors from around the country. Assisting Fr. Perricone were Fr. Charles Ryan, deacon of the Mass, Fr. Cyprian LaPastina, subdeacon, and Fr. Paul Carr, master of ceremonies. These three priests are members of the Priestly Fraternity of St. Peter. Seminarians of the Fraternity served the Mass. The choir and festival orchestra of St. John Church, Stamford, Connecticut, conducted by choirmaster Scott Turkington, sang Mozart's *Coronation Mass* and *Ave Verum Corpus*.

■ A photograph of St. Boniface Church, Pittsburgh, graced the front page of the Wanderer's August 12th edition. The photographer was LLA member Dr. Joseph Beirle, chairman of the Pittsburgh Chapter.

■ *The Wanderer* (August 19th) in its Catholic Replies question and answer column, responded to an inquiry on the number of seminarians in the United States. Specifically, the inquirer wanted to know where the largest enrollments were to be found. The reply noted that the Priestly Fraternity of St. Peter, the Legionnaires of Christ, and the Society of St. John were experiencing large enrollments. No specific numbers were given for dioceses or the orders

just mentioned, but the reader was advised to consult the Official Catholic Directory, published by P.J. Kennedy & Sons. The Vatican's statistical yearbook reports that for 1997 there were 35,000 seminarians in the United States, up from 22,000 in 1978, Worldwide there were 108,517 in this year, a 70% increase over 1978.

■ The Summer issue of *The Latin Mass* (the magazine which merged *Latin Mass Magazine* with *Sursum Corda* in its previous issue) featured on its cover a photograph of an advertisement on the side of a bus. The ad is headlined "Miss the Old Latin Mass?" followed by the particulars for the Sunday Tridentine Mass in the Archdiocese of Hartford.

In this same issue (page 28) is the text of an address, "The Once and Future Mass," given by Michael Davies, President of *Una Voce*, in New Haven, Connecticut, to celebrate the 13th anniversary of the restoration of the Tridentine Mass there. (This is the same Mass location advertised on the bus, as noted above.) In his remarks, Davies discusses the plight of the traditional Latin Mass since Vatican II, and its emergence as a once-again widespread liturgy. He describes the initial path of the St. Pius X Society under Archbishop Lefebvre and the separation of this Society from Rome following the dispute over the Archbishop's consecration of four bishops without papal mandate. He then discusses the Priestly Fraternity of St. Peter, the Institute of Christ the King, and the mixed response of bishops to *Ecclesia Dei Adflicta* in recent years. Next he describes last October's gathering in Rome on the tenth anniversary of *Ecclesia Dei Adflicta*. On this occasion, the Holy Father expressed the hope that Catholics would not be divided by "legitimate diversity and different sensitivities, which deserve respect."

Following the text of the Davies address are two interesting excerpts (page 97), from Pope John XXIII's *Veterum Sapientiae* (On the Value and Importance of Latin), and from a recollection of Fr. Suitbertus, a witness to this pontiff's signing of the encyclical in St. Peter's at the high altar there. He quotes the Holy Father on that occasion:

"Ne postea dici possit hunc Summum Pontificem iam aetate provecum non bene intellexisse quali documento nomen suum subscribendo apposuisset, sed tantummodo subscripsisse, quia alii hoc documentum illi ad subscriendum dederunt, Ego vobis dico me scire quid nunc scribam et me quod in documento scriptum sit re vera velle, et propterea hoc documentum coram omnibus vobis in hoc altari Sancti Petri sollemniter subscribam."

"Lest afterwards it may be said that this Supreme Pontiff, now advanced in age, has not well understood what kind of document he has enacted by signing his name, but has signed it only because others gave this document to him for his signature, I say to you that I know what I am now signing and I do in truth will what is written in the document, and consequently I shall solemnly sign this document before you all on this altar of St. Peter."

Fr. Suitbertus notes that the basilica contained a large crowd who witnessed the event. The same issue of this magazine recounts briefly the visit of Archbishop Custodio Pereira, second Canon of St. Peter's Basilica in Rome to McSherrystown, Pennsylvania.

Matthew Talarico, a senior from nearby St. Gregory's Academy was serving as second master of ceremonies for the Archbishop's traditional Latin Mass. A temporary difficulty in communicating (the Archbishop does not speak English, and Mr. Talarico does not know Italian or Portuguese) was quickly resolved. They conversed in Latin.

Elsewhere in this issue (page 21) is a photographic visit to the Church of St. Roch, Pen Argyl, Pennsylvania. This parish serves 200 families.

Also (page 89) photo-documented is Our Lady of Atonement parish of the Archdiocese of San Antonio. This parish, initially an Episcopalean one, joined the Roman Archdiocese as an "Anglican Use" parish, in line with current regulations permitting this sort of arrangement for those coming from a related liturgical tradition who wish to convert. The liturgies are conducted in English, but closely parallel those of the St. Pius V Missal.

■ A fine example of how problems can result from mixed-up translations can be found in "The Place of the Eucharistic Tabernacle: A Question of Discrepancy" by Timothy Vaverek in this year's second issue of *Antiphon* (Volume Four, Number Two). It seems that there is a discrepancy in some references (occurring in paragraph 56) to previous paragraphs in the 1967 English translation of *Eucharisticum Mysterium*, the instruction issued by the Sacred Congregation for Rites in May of that year. The translation was apparently released by the Congregation and distributed to English-speaking countries; in the United States to the United States Catholic Conference. And the error is not one that taxes linguistic skills: the numbers of paragraphs 52 and 54, referenced by these arabic numerals in the original Latin, became 53 and 55 in the English translation. Paragraphs 52 and 54 discuss how each church should preferably have a single tabernacle and that tabernacle is to be on the main or minor altar. This altar can be used for celebrating Mass with the people. But the references in the English translation, to numbers 53 and 55, direct the reader to consider that the tabernacle location should provide for private prayer before the Sacrament, particularly in churches which are busy with tourists, pilgrimages, weddings, and funerals. Paragraph 55 discusses the presence of Christ in the Mass as gradually revealed during the liturgy of the Word, leading up to the Eucharistic liturgy. Vaverek comments that "the mistaken text ...effectively presents the theoretical premises of ... 53 and 55 as if they were liturgical principles and their practical recommendations as if they were architectural norms." This is a most curious discrepancy of texts, since 52, 53, 54, 55, and 56 look the same whether they appear in Latin, English, Italian, or French. The French translation does not have this discrepancy. The writer concludes that "The exact role that the misnumbering of the references ... may have played in the formation of liturgical sensibilities and the development of the post-conciliar reforms in the United States and elsewhere is a matter for further research."

The same *Antiphon* issue contains as its "Forum" feature "The Adoremus Hymnal: A Reply to Anthony Ruff." This reply is the result of a lengthy review of the new hymnal which had appeared in Volume Three Number Two of *Antiphon*, Fall, 1998. The reply is written by the chairman of the editorial committee that produced

the hymnal, Kurt Poterack, editor of Sacred Music and director of choral activities at Christendom College, Front Royal, Virginia, who comments that Fr. Ruff has made "a number of assumptions about the intentions of the editors which are either incorrect or, in some important cases, correct, but indicate a serious difference of opinion." Kurt Poterack's reply is followed by a sort of reply to the reply, some comments in response to Poterack from Fr. Ruff. Church music professionals will find their discussions absorbing, and less-qualified persons (not so highly trained) can perhaps benefit from the civility, high tone, and the technical depth of their exchange. Of particular interest is their discussion of chant notation, the preference for it or for modern musical notation, and the form this notation should take, i.e. with or without square notation and the four-line staff.

■ *The National Catholic Register* (Nov 7th) described in its "World Notes and Quotes" column how Latin is continuing to lose ground as a common tongue for the Church's leaders. Quoting the Catholic Herald, the report cites Vatican officials as admitting that this is so during the recent meeting of the European Synod of Bishops in Rome. Abbot Carlo Egger, senior Latinist at the Vatican, where Latin remains the official language, said "Latin now stands little chance of survival in the Catholic Church. The simple truth is that many, too many, bishops no longer know how to speak it." English seems to be a preferable alternative for many of the prelates.

■ Venturing onto the internet, we found two interesting letters in the on-line edition of the *Washington Times*, National Weekly Edition, for October 18-24. The address for this site is www.WashTimes-weekly.com. The letters were written in response to an article which had appeared the previous week entitled "Feminization at Churches Keeps Men Away." One writer, Gregory J. Walz of Pittsburgh, described that many of the things that seem to be driving men from the pews "smarmy sermons, PC Scripture translations, altar girls and insipid music" are not encountered at a Tridentine Latin Mass. He goes on to say that most major dioceses have at least one every Sunday. Another writer, Michael Beeman of Dearborn Heights, Michigan, commented that "Pastors used to teach us how to transcend our human nature, to take on more of the nature of God." This was tough stuff, being patient and merciful and loving in the face of rejection and long-suffering. Now, however, we hear only of natural virtues, like being "nice" to one another.

■ *The Adoremus Bulletin*, February, 1999 reported on the Holy See's comments on ICEL's new translation of the rites of ordination. Here are some excerpts. Together they present an interesting picture of how ICEL's translation from Latin to English is being perceived by those who must approve it.

Just as the Latin term "presbyter" should be translated into English throughout and always by "priest", the usual translation of "presbyteratus" should be "priesthood". A large number of adjectives present in the Latin have been omitted in English translation. When the Latin speaks of the "Holy Spirit" rather than the "Spirit", "Saint Peter" or "Blessed Peter" rather than "Peter"... and so on these expressions should be translated exactly into English

The effect of such omissions is a secularization of the tone of the liturgical book and it constitutes a departure from tradition. A particularly serious case is the omission of terms of imploration or beseeching, such as "suppliciter" and "quæsumus", or of concession, granting, such as the parts of "dignor". This alters the expression given in the liturgical texts of the relative positions of God and his people. ...In other respects traditional vocabulary is to be maintained as part of the heritage of the Church... Hence terms such as "leader" should not be used, nor should "overseer", nor "role" nor "model", as being too secular in tone. The sense of "ex hominibus esse assumptum et pro hominibus constitutum", reflecting Hebrews 5:1, is lost here by using first "people" and then "men and women". The idea is not that the Bishop is chosen from the mass of the people as a sociological group, but that in Christ he is chosen to serve mankind being a man himself. ...

■ "A noble Spirit" is the title of a book review by our own Fr. John-Peter Pham in the Summer, 1999, issue of *Modern Age*. The book reviewed is *Tragedy Under Grace: Reinhold Schnieder on the Experience of the West*, by Hans Urs von Balthasar. Ignatius Press published the title in 1997. Fr. Pham is on familiar ground here, since he himself wrote his doctoral dissertation in systematic theology at Rome's Gregorian University on Hans Urs von Balthasar's theology. It will serve as a good preview of the work for those equipped to undertake this read.

EXCEPTUM(OVERHEARD)

(A new name for what we formerly called "Miscellany" to close our Newsletter.)

After an Holyday High Mass at one urban parish where the traditional Mass is regularly celebrated, a proposal of marriage was presented by the groom-to-be to his fiancée. Both are members of the Latin Mass congregation. What is especially interesting is the fact that the proposal—and its acceptance—were said in Latin. Both are avid students of the language. We wish them "ad multos annos."



After another such parish High Mass, some visitors were commenting on the liturgy they had just attended. One remarked that it was refreshing to hear music that had been composed specifically for the Mass rather than something adapted from the folk idiom. Another, taking a cue from the popular series of books for neophytes now available on a variety of subjects, suggested that someone should prepare "Latin Mass for Dummies" to tell newcomers what they need to know about this Mass. Presumably, this volume should have the customary bright yellow and black cover.



CORRESPONDENCE BETWEEN PAUL and SENECA A.D. 61-65

by Paul Berry

In the latest of an impressive series of works, Paul Berry turns his attention to the correspondence between St. Paul and the Roman philosopher Seneca. The letters were exchanged between A.D. 61-65. Although the letters are rejected by some modern critics, the author argues convincingly for their authenticity. If he is correct, these fourteen brief missives are among the most important documents for the early history of Christianity. In addition, they would be powerful evidence for the author's contention that the primary language of Christianity in Italy was Latin (not Greek), even from the Apostolic Age.

The book will be a delight to all those who love Latin manuscripts. The two principal surviving manuscripts of the letters both date from about A.D. 850, and are copied in a lovely Carolingian book hand. Previously, one could see these only by visiting the *Osterreichische Nationalbibliothek* in Vienna. But now the MSS may be consulted easily. They are reproduced here through the painstaking method of an architectural facsimile, which produces a far more legible text than would be possible through photography. The Classical world is in Mr. Berry's debt once again; *Gratias plurimas agimus*.

From the review by Robert J. Edgeworth, Dept. of Classics, Louisiana State University.

This small monograph, a hundred pages in length, contains fourteen high fidelity reproductions of the letters which make up the correspondence between Paul and Seneca. Eight letters were written by the Roman philosopher, and six by the Christian saint. The correspondence was maintained from A.D. 61 (Paul's arrival in Rome) to A.D. 65 (the persecution of Nero). The original documents were exchanged in Latin, as the internal evidence makes clear. The earliest surviving copies of the letters, called the rescripts, are held today in the State Library at Vienna, and are dated to the 9th century.

The calligraphic handwriting from the 9th century is reproduced here in an exact facsimile. The script has never been available before in published form. This chancery hand of the Middle Ages, even when considered in isolation, offers an aesthetic marvel for study. The penmanship style – lithe, bold, graceful – has remained entirely valid since it was first drawn on parchment by a copyist in a scriptorium around A.D. 850.

But, considered from a broader historical point of view, the correspondence offers an unmatched insight into the years of Paul's ministry at Rome. The fourteen letters allow faint human faces to be sketched into the margins of the New Testament accounts. The images are further etched by the secular Roman historians of the time: Valerius Maximus, Mela, Pliny, Josephus, Tacitus, Suetonius and Dio Cassius. Their accounts, when stitched into the fourteen letters, weave a tapestry of the earliest recorded Christianity. No stronger impression presents itself than the language used in the primal Church of the West. Incontestably, the carrying vehicle of the faith, across the length of the Empire, was the Roman language.

This monograph belongs on the reference shelf of the palaeographer, the linguistic historian, the archivist, the calligrapher, the archaeologist, in fact, every lay reader with an interest in Christianity of the 1st century. In a hundred pages, the author has written a conclusive brief for the historical primacy of the Latin language from the first days of the Roman Church.

From the review by Michael Davies, British historian, *Cranmer's Godly Order*, 1995.

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ORATIO PRO MISSA LATINE CELEBRANDA

PRAYER FOR THE CELEBRATION OF THE MASS IN LATIN

(Official Prayer of the Latin Liturgy Association)

OMUNDI REGNATOR, QUI TE OMNI LINGUA HOMINUM ANGELORUMQUE LAUDARI VOLUISTI; TRIBUE, QUAESUMUS, UT ETIAM IN DIEBUS NOSTRIS SACRIFICIUM DILECTI FILII TUI IMMACULATUM ASSIDUE LINGUA ROMANA IN ORATORIIS GENTIS NOSTRAE OMNIUMQUE PERMULTIS TIBI OFFERATUR A POPULO AD TE TOTO CORDE CONVERSO: PER CHRISTUM DOMINUM NOSTRUM. AMEN.

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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